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**God's Word and Luther's Doctrine
Shall Never Perish.**

**Seventy-third year.
1917.**



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No. 1.

Water of life from the sanctuary.

And, behold, there flowed out water from under the threshold of the temple toward the east.
Hesek. 47, 1.

Twenty-five years after the kingdom of Judah was carried away to Babylon, the prophet Ezekiel, who was sojourning among his people, had a series of strange revelations which can be read in the last chapters of his book. God caused the prophet to behold in the spirit the Jerusalem of the New Covenant. Under the image of a great temple, where many printers had their service, God showed him the glory of the New Testament Church. Ezekiel records that after God showed him the temple and its sacrificial service, He brought him back to the entrance of the sanctuary. There he saw a water gushing out from under the threshold of the temple, and it flowed out to the gate of the temple court, and after a thousand cubits it was no more than a shallow water, which only went to the prophet's ankles. But a thousand cubits further on it became a brook in which Ezekiel waded, and another thousand cubits further on a river that went to his loins, but finally a deep river with great masses of water that rolled away "through the field of puddles into the sea, and from one sea into another, and when it comes there into the sea, then these same waters shall be healed, and everything shall be healed where this river comes.

We understand that this is speaking of the streams of spiritual blessing that are to come from the gospel to all nations. This picture is now a reality; the prophecy has been fulfilled. Over the wide world of men the stream of spiritual, divine goods has been poured out, and men are made whole in the Spirit, and have life in God, where they have drawn from this sea of God's grace. But its origin was a feeble little book, scarcely ankle-deep, which trickled out from under the threshold of the sanctuary.

This is how the kingdom of God came about, which the prophet saw in the vision. Inconspicuous and small its origin

- We need only think of the poor child in the manger, who was supposed to be the prince in Israel. It is the Zemah, as Jeremiah calls him, the sapling of dry earth. And his first believers were poor people from the Gentiles of Galilee. All lowly, small, weak, and insignificant, having neither strength, nor wisdom, nor glory in the sight of the world.

But this is how it went, as often as God began to do great and new things among men. Abram leaves Haran with Sarah as an old man of seventy-five, childless; this was the beginning of the Old Testament Kingdom of God. Joseph is sold into slavery - this provided a dwelling place for the people of God. Not from the palace of the king's daughter, but from the flocks of Jethro at Horeb, a staff in his hand, Moses the deliverer comes to his enslaved people. And a millennium and a half later, it is shepherds, it is an old Simeon, an aged Hannah, who welcome the "prophet like Moses", the child on Mary's arm, as Saviour.

And how was it four hundred years ago? A monk hammers 95 sentences on a church door in lowly Wittenberg. The hammer blows fade in the cold morning air. And if a child of Wittenberg went on its way when the monk drove in the nails, it will have hurried carelessly past the castle church to fetch its mother bread or milk for breakfast. And Brother Martinus knew as little as the child that he had ushered in a new age with his theses, that by his deed on the threshold of the Castle Church God had touched the threshold of the sanctuary for the last time before the Last Day, and had let spring forth a water of life from which "all things shall be made whole and live wherever this stream comes." A weak work, and yet so blessed!

It's no different in 1917, the year we're on the threshold of. We are preparing for the great feast. In our synod, too, the drum is beating. "Come on, you Christians," we are told, "remember the goods you have inherited from the Reformation! Praise God with

loud sound! Come in multitudes; let the world know that you rejoice to be called Lutherans!" And that is right and good. Let it be a celebration of which the world will take notice. It is right and good that we should gather in great crowds with our fellow believers, that we should have mass choirs sing songs of jubilation, that we should cry out in word and writing to all the world what moves us at this feast. We expect much from such a celebration. It should take hold of our innermost feelings, make our hearts beat faster, and put us in a right mood of thanksgiving. It should also be a means of acquainting others with the spiritual treasures of our Church. Church.

And yet, the "success" of this public jubilee and the events that precede the jubilee day, including the success of our collection, is not yet the yardstick by which to measure the blessings that the jubilee year should bring us and others. The great numbers and sums do not do it, and the great noise even less so. In an orchestra the most important instruments are not the timpani and bass violins, the rattling drums and blaring trumpets. They should not be absent, but their only purpose is to bring out the harmony of the delicate violins and violas, the lovely flutes and harps. And so in our church God is most highly praised, and the richest blessing comes on fellow-man and posterity, not through the roaring sound of rejoicing at the great feast, but-well, by what? - Through the quiet work that we do as heirs of the Reformation.

Not the most spirited speech on the high feast day, not the most beautiful jubilant scripture, not the most glorious festive cantata can praise God so highly, can leave behind so many spiritual and earthly blessings as the Sunday sermon, which, if God withholds His Last Day, will again edify our congregations in the year 1917. There, says Luther, miracles are performed on Sundays, there "great and vain wonders are wrought without ceasing, there the dead are raised, the blind see, the deaf speak, souls are taken from the devil, men are saved from hell"; there "all authorities are strengthened and preserved, taught father office, mother office, child office, summa, all worldly offices and estates." (St. L. X, 427 ff.) Yes, there flows the fountain of health from the threshold of the sanctuary. There is the water of Siloah that goeth still. Is. 8, 6.

And if we could fill the whole world with the tidings of what Luther was: Luther, the champion of freedom and culture, Luther, the giant spirit who unhinged the world, before whose name the fame of the world ruler Charles V has long since faded - I say, if we could move the whole world to pay homage to this our, our Luther, so that his fame - it would be worth it! - be sung in all languages, what would that accomplish compared to the work that is done in our parochial schools? When the teachers and pastors who work in them have passed the year 1917, have again spent a year teaching the little ones and the smallest ones biblical history and catechism, language and arithmetic, have corrected their essays, sharpened their pencils, in a word, have waited their turn on the children in order to educate faithful members of the church, useful citizens for the state, then they should know that even the highest thing that has been achieved by others is not the same as that which has been achieved by others.

Luther and the Lutherans cannot bear comparison with their work. Luther says: "A diligent, pious schoolmaster, or whoever else it may be, who faithfully trains and teaches boys, can never be rewarded enough and cannot be paid with any money. If I could or had to give up preaching and other things, there is no office I would rather have than to be a schoolmaster." (St. L. X, 454.) Who are the Reformers of the Jubilee? Are they not, in the quite proper sense, our school-keeping pastors and our parochial school teachers? In the fifteenth century there also lived a man who did all he could to reform the church. This was the famous Gerson. His name is one of the most brilliant in the history of France. This high spirit, seized in his innermost being by the misery of the Church, worked ceaselessly, especially at the great Church Assemblies at Pisa and Kostnitz, towards a reformation of the Church. In vain; even the great Gerson was deeply entangled in the false doctrines of the papacy, and could not restore purity of doctrine and morals. He also finally confessed that it had been all lost effort; only one thing he had clearly recognized: the adult race could not be helped; he withdrew from court life and from the chancellorship at the University of Paris, and spent the last years of his life teaching little children in a remote monastery; "for," he said, "the Reformation must begin with the children." This is still true today. Our work with children in the Christian school is a continuing reformation, out of which the church arises anew in every period of time, so that one generation, firmly grounded in the doctrines of the faith, replaces the other, and thus the preaching of the pure gospel is preserved for the world. And because the Word of God is the beginning and the end of these schools, they too are a sanctuary, where the river flows which Ezekiel saw, which made everything healthy, on whose banks "all kinds of fruitful trees grow on both sides, whose leaves do not wither, which bring forth new fruit every month; for their water flows out of the sanctuary."

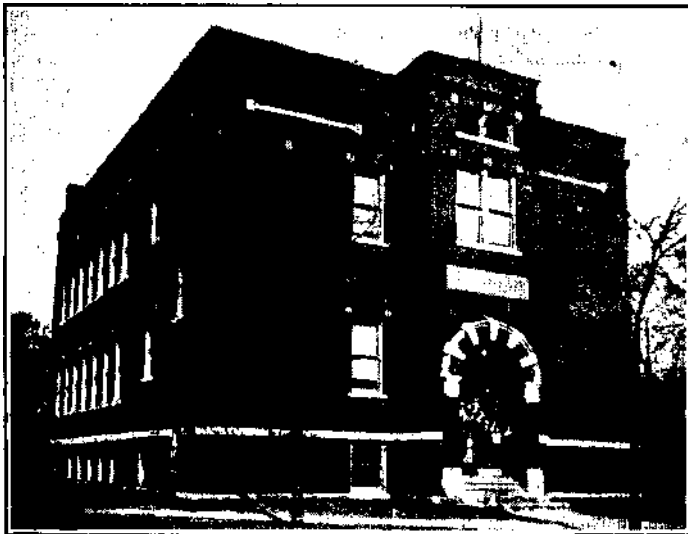
And the third place where the Jubilee is celebrated in silent work, that is the Christian home. There are to be found the unfading fruits of the gospel taught in church and school. It does not make much noise in the world that a factory worker or farmer keeps a godly household with his pious spouse, cares for and feeds his family through many a hard time, brings up his children in the fear of God, keeps them to church, makes offerings out of his little earnings for the needy, maintains parish and school offices; but we Christians know that such a home is in truth a sanctuary. The Christian family is the full, ripe fruit that has come forth from Luther's giant struggle with the pope and the zealots. Through it, too, the earthly blessings of the Reformation - freedom and prosperity, education and progress - have passed on to the human world at large. Here, above all, what the Saviour says of those who have drunk of the water of life becomes true: they themselves become a fountain of life to others, and out of their bodies flow rivers of living water (John 7:38). Where such a house is to be found, where parents discipline their children in the water of life.

and exhortation to the Lord, where the father of the house feeds his housemates with honest hands and the housewife stands by her husband as a faithful helper, where help is given to the sick and poor, the abandoned and orphans, where diligently prayers are said and the Bible is read in the home service, the world sees nothing special there, and yet here the greatest work that God did after the feast of Pentecost, the work of the church reformation by Martin Luther, takes on form and visible shape; here the house is festively decorated every day with little branches of godliness.

And so our Church celebrates the Jubilee not by what she says and writes and sings alone, but (and above all) by what she is by God's grace.
G.

School of the Immanuelsgememde at Waterloo, Iowa.

About five years ago, when the Lutheran congregation in Waterloo, Iowa, found it necessary to hire a second teacher, the school's basement room was



Immanuel School of Waterloo, Iowa.

prepared a small room and appointed a teacher to the second class.

After only two years, the community appointed a male teacher to take her place. They would have liked to erect a modern, purpose-built school building. But at the moment it did not believe itself capable of doing so. It has only 85 members, most of whom belong to the ordinary working class. So for the time being they refrained from doing so.

The congregation was well aware that they were doing the Lord's work by bringing the sheep of Christ entrusted to them to the Lord. So last year, trusting in the One who commanded them to do this work, they decided to build a new school. On Sunday, October 24, 1915, she was privileged to consecrate this beautiful new school to the service of the Lord.

The new school is a solid, tastefully appointed, two-story brick building, 67X50 feet. The furnishings are modern. On the first floor are two classrooms, each 24X46 feet, connected with a dressing room each, 9X14 feet. On the second floor is a

spacious hall, 46X50 feet. Besides the dressing rooms, there is also a conference room for the teachers, which is used for the time being as a confirmation room. On the ground floor are not only handsome, high play rooms for the children, but also the necessary sanitary facilities. The building cost \$16,000.

All children within the congregation attend the congregational school diligently until their confirmation. Not only their Christian education, but also their worldly advancement is taken care of in the best possible way. For this purpose eight grades have been established, so that the pupils can enter the municipal college immediately after graduating from the parochial school. At present, teacher F. H. Helberg is in charge of the four lower grades, and teacher E. J. Studt teaches the four upper grades. The total number of pupils is 88.

Interest in our school is not on the wane here, but on the increase. Glory to the Lord alone!

E. J. S.

Good advice that has borne fruit.

In November of the year before last the editors received a letter from one of our pastors in Nebraska, the latter part of which we reprint here:

"... Since we are now on the subject of 'Lutherans', one may also pay well-deserved tribute to the editors of this newspaper for the excellent content presented and the beautiful arrangement of the same. On this I also venture a modest opinion: We have in our Synod a beautiful number of good and well? equipped schools. Among them there are certainly quite a number that are large and beautiful enough to be seen in the 'Lutheran' or especially in the *Witness*. It has been my experience as visitor of my district that many people in our circles have little idea of what many congregations in our synod are doing for the school system in their midst. We pastors sometimes feel the same way. When I was in my home town of Waterloo, Iowa, last summer, I was astonished to see that our congregation there, which is not very large and comparatively poor, and whose church building is worth hardly H4000, was building a school at a cost of H16,000! -- Many of our pessimists, as well as the rest of us, who sometimes lose heart, would be amazed at what our brethren in other places have accomplished in the above-mentioned piece. Each number of the 'Lutheran' could have a picture with the necessary brief details. I am convinced that these school pictures would be of interest. In fact, I have already made up my mind to cut them all out and make a school album. Anything to boost our schools!"

So much for the letter. Why is it printed here? To show that the editors are happy to respond to thoughts that come to them from the readership. The above letter was the impetus for the series of community school articles which we began in the 1916 issue. The editors are always grateful for suggestions concerning the contents of our paper.

G.

Two cases that are probably not isolated.

Several months ago, a man from my community went to a medium-sized city in this state to be treated by a famous doctor for an extended period of time. He had said nothing to me about it. We have a congregation in the town in question. When this man was back here about six weeks later, I sought him out and asked him if he had attended our church in K. He replied in the negative. He answered in the negative and explained that he had looked at the church advertisements in the newspaper and that all kinds of churches were represented there, but not ours; nor could he have found out otherwise whether there was a Lutheran church in that town or not. Thus it came about that he did not go to church during his stay there.

Last summer I spent a week with my wife at a summer resort on a lake in the state of Wisconsin. On Sunday we drove to the next town where our synod has a congregation. The service began soon after we arrived. We did not have a hymn book, nor did we need one for the first hymn, as it was a very familiar one. The next hymn we did not know by heart, and therefore would not have been able to sing along if I had not asked the man sitting in front of me to give me the unused hymnal in the pew in front of him. Neither an overseer nor anyone else would have offered us a book. On our way out of the church, no one spoke to us.

Doesn't it seem as if our people don't really care about the strangers in their town? Almost all cities, large and small, have either high schools or sanatoriums or factories that attract people from other areas, including our own people. Shouldn't we do everything we can to help these strangers find our churches? Newspaper advertisements cost very little, often nothing. And if strangers then come to us, should we then be kind and courteous to them and let them feel that they are welcome here?

A. H. A. L.

From our East Indian mission.

I.

A new year is also beginning for our mission. The expectations and hopes we had for the year 1916 have not been fulfilled. The terrible world war is still raging, and though we have sometimes thought that the longed-for peace was not far off, yet this hope has hitherto always proved to be deceptive. The obstacles which the war has placed in the way of our missionary work have not yet been removed; indeed, new difficulties have been added to the old ones. Some of our missionary workers have been removed from India altogether, others who should have returned to India have not been allowed to do so, new missionary workers have been detained at the threshold of India and finally sent back, so that instead of an increase we have only a diminution of our labor force. As a result, the mis

The longer this situation continues, the more our missionary work suffers. And we do not know when conditions will become more favorable and a better time will dawn for our dear Gentile mission.

We do not want to be dissatisfied and grumble. It is God's wonderful guidance and providence that must serve us and the work we do best. Rather, we want to humble ourselves and confess that we could and should have been more zealous in the work of the mission, more zealous in praying, more zealous in giving, more zealous in sharing, more zealous in working. And therefore, with the new year, let us also pledge new interest, new zeal, new willingness to sacrifice to our God and Savior, and let us shake off all lukewarmness and indolence, all indifference and lack of interest. The spread of the Kingdom of God through the high, holy, glorious work of missions in its manifold branches is and remains the main task of the Church. It is for the sake of this work that our Lord and God leaves us still on earth, and pardons us with a fine Second Coming, to which the world war daily points as a highly significant pointer. "The gospel of the kingdom shall be preached in all the world for a witness unto all nations: and then shall the end come," Matt. 24:14. And the more we concern ourselves with the mission, the more we hear and read of it, the dearer it will become to us, the more lively will become the interest in it, the more eager will rise the prayers, and the more willingly will the gifts be offered. A well-known missionary man of the present day said and wrote publicly not long ago, when he had returned from a visit to a large mission field in India, "I have loved the mission all my life, and have thought it a great, delicious work. But since I have seen it with bodily eyes, I say, the missionary work has become to me still greater and more glorious, and I can only advise every one who desires to have a holy joy, let him draw near to the mission, learn to love it, live with it."

We also have much cause for gratitude. In spite of the difficulties and obstacles, the work of our mission to the Gentiles has not come to a standstill, but continues on its course and also moves forward. Here again the verse is fulfilled which has often been spoken and sung in a distressed ecclesiastical situation:

The matter is thine, O Lord Jesus Christ,
The cause in which we stand, And because it is your cause, It
cannot perish.

This also gives us good courage, good hope for the future. There are various indications that when the war is over, or when we can send out new workers again, our mission to the Gentiles will continue to develop in a healthy and pleasing way. Through the lectures that several of our missionaries have given in many places in our synod, the interest and understanding for our heathen mission is noticeably revived. A number of women's clubs back and forth in our congregations are rendering valuable service to the mission by sewing for our poor Gentile Christians, and also maintaining all by themselves our nurse on the mission field. Sunday schools and youth clubs in our midst receive several indentured students through their gifts,

Our pastors write to us about the interest this arouses in the missionary cause, and how gladly the children and young people participate in it. And if more women's clubs, youth clubs, parochial schools and Sunday schools work in this way for the mission, this will not only help the missionary treasury, will not only promote the missionary interest, but will also, as experience teaches, be of benefit and blessing for the home church and its tasks. Above all, in the past year our congregations have provided what was needed to continue the missionary work. Even though times were sometimes difficult and worries seemed to arise, help was always forthcoming. We want to acknowledge this gratefully here, and to add to it the request that our Christians may keep a willing, open hand for their mission to the Gentiles in the new year as well. Our expenses continue in spite of the war and will increase considerably as soon as the war is over. And everyone can tell himself that if in any mission, then in the heathen mission all disbursements must be made punctually. For our missionaries live in a heathen country, where they have no relatives or friends, no churches behind them to come to their aid. They cannot borrow at all except from the bank, and then only at a high rate of interest. Therefore, since we are separated by the vast sea of the world, and an exchange of letters takes almost a quarter of a year, we must always have a sum of money over in India for unforeseen cases, and for current expenses we must send money punctually and regularly. Finally, we want to gratefully emphasize that our dear missionaries have not allowed themselves to be discouraged by the various adversities and disappointments, but are faithfully carrying out their ministry and proclaiming the gospel of Christ, the Saviour also of the Gentiles, to those who are still completely in darkness and in the shadow of death. From their reports we intend to make some announcements next time.

L. F.

A mission trip to Cuba.

My dear brother in office!

Some time ago you asked me to once again report something about our West Indian mission, and quite extensively. You added: "I well understand how it goes that our missionaries in their daily toil and work do not easily get to write reports or make them quite detailed and descriptive." So now I will pick myself up and try to describe my last trip to Cuba.

1. departure.

For August 20 I had again announced church service in Havana and not only sent printed announcements, but also wrote a number of personal letters to mendicants there. Our island steamer "Colon" has now been in Cuba for quite some time for repairs. There is the small paddle steamer "Campbell" sailing at this time to convey the little summer traffic.

Nobody here likes to trust him, because he is very "old-fashioned" and unsafe in stormy weather. Many an accident have I met with on him, too. It does not leave from Jucaro, our landing for Santa Fe, seven miles away, but only from the capital of the island, Nueva Gerona, to which I have to travel the thirteen miles first. Thursday, August 17, he was to leave there again at 5 o'clock in the morning, the last opportunity I had for Sunday in Havana.

We are just at this time in the storm period when hurricanes often sweep through the West Indies, often causing considerable damage and disrupting all shipping. Such a storm had now been blowing again for two days and shook our house. On the night of the 23rd to the 24th I was up till midnight, until the borrowed barometer showed that the storm would abate. Early at 3 o'clock I was up again and got everything ready for departure to meet the arranged automobile for Nueva Gerona. There is not yet a railroad in our pioneer region, nor is there a telephone. But the automobile did not go, as it was rumored that the ship could not leave because of the storm.

Now I sat there full of uncertainty and worry that I could not get to Havana in time for the service. When daylight came at last, I took my horse to some in Santa Fe, to inquire of them whether the "Campbell" might make the voyage to Havana the next day; but no one knew. To my great joy, however, I heard that there was a small Cuban sailing-boat lying at Jucaro, which would attempt to sail for Cuba that very morning. So I quickly ordered an automobile for Jucaro, went home again to get my luggage, and then back to the car, which I soon met.

Fast as the wind, which was still blowing, we went to the landing place Jucaro, which consists of a few small houses on the river bank. There I also happily found the sailboat still there. How glad I was that it had not yet sailed! It was a very small boat, about forty feet long, all loaded with hardwood logs for sale in Cuba, and with a Cuban crew, a "captain," his two little boys, and a sailor. But how dirty the fellows looked! I soon noticed that they belonged to the lowest class of people, people who keep a suit of clothes on their bodies until the rags sheer off them. There was also a so-called machinist on board, for they had a small gasoline engine to help the boat out of the river. A Cuban business traveller, who was also going to Havana, arrived in a car even after me; but when he had looked over the opportunity of travelling, he decided to go back to Santa Fe to the hotel, as he had time to wait. He tried to persuade me to return with him, too, rather than make the windy and uncomfortable journey. But I had no time to lose; for who could say, as it still remained windy, whether the "Campbell" would even sail before Sunday? The captain of the little sailing-ship now wanted to take me too, but when he saw how much I cared to get away, he had all sorts of delays,

also feared the storm, in order to raise the passenger price quite high. Finally we agreed, nevertheless the price was salty. But what was I going to do?

Now the port papers had to be made out first, then they cooked a meal ashore in two indescribably dirty pots and ate and chatted and still had time. Finally, at my insistence, they made arrangements to leave, when the sun had long been blazing down and the insects of the hot river lowlands had already given us a hard time. I climbed up on a plank onto the boat. But what a mess it was! Everything was sticky with dirt, and there was no chair to sit on for the journey. Every foot's breadth was taken up by the cargo, the logs, which were only partially hoed. There was hardly room for the helmsman at the wheel. I therefore climbed onto the pile of lumber, where a greasy blanket was spread out, and sat there on the hard, uneven seat as best I could. There was no room in the cabin, for that was a hole of about 6X10 feet. The whole space was taken up by the gasoline machine, and everything was dripping and sticking with oil. In the front of the boat was another small hole filled with charcoals, such as the natives use for cooking.

With much shouting and gesticulation, which are peculiar to the native here, the sails were now hoisted. (If you tie the Cuban's hands behind his back, he has to fall silent and can no longer speak, because he has to make gestures for everything! In the sweat of his brow the "machinist" worked at it, taking off one garment after another, and often coming up for a breath of air; all soon helped, and it was well over two hours before the machine took pity on itself and began to rattle. What a soothing sound for me! Now at last we went down the river some miles, in sight of the inselbergs and forests so beautiful. When at last we came out into the open water, we were seized by a good wind, and high waves tossed us about. But I no longer mind high seas, as I have long since become seaworthy, especially through my journeys to the south coast.

C. R. Örtel.

News from our missions.

Brazil. (Letter to the Commission.) Three years will soon have passed since I entered the work of our Synod here in Brazil. On October 1, 1913, I arrived here in Arroio do Meio with my wife, accompanied by Praeses Heine. The parish of Arroio do Meio at that time included the parishes of Palmas and Forqueta. Besides these three parishes, I had to serve the parish of Rocca Salles, also three parishes, from October 1913 to March 1914. At the beginning of April 1914 Father Kemner was introduced in Rocca Salles. So I again served my three parishes with Word and Sacrament and taught school and confirmation classes as best I could under the conditions here. In August 1915 a parish from Conventos approached me for service, with a request attached,

to help her to have her own pastor of our synod as soon as possible. In connection with the Conventos congregation, I had to serve the Sampaio preaching place. In October, a congregation at Tres Saltos asked me to serve. This congregation joined the parish of Arroio do Meio. In January 1916, the parish of Conventos was joined by the parish of Forquetinha. For Conventos one of our local candidates had been appointed, and this appointment was given to the candidate R. Güths, who accepted it. On the seventh Sunday in February 1916 Fr. Güths was introduced in Conventos by Prof. Kunstmann. The parish of Conventos now consists of five congregations, therefore Fr. Güths does not need support from the missionary treasury.

Here in Arroio do Meio Fr. Taschner stood from 1908 to 1912. In 1912 and 1913 the parish was served first by Fr. Jutrenka, then by Fr. Rehfeldt until I took office. In the four parishes: Arroio do Meio (34), Palmas (46), Forqueta (25) and Tres Saltos (22) there are 127 voting members, about 7000 souls and 735 school-age children. Of the 35 children in this community, hardly half attend my school; the others live too far away. In the community of Forqueta our synod teacher Hoffmann will start school in the course of this month. In Palmas about half of the children receive religious instruction in a private school kept by one of our parishioners; the other half attend only the government school. In the new parish of Tres Saltos we do not yet have a teacher capable of giving religious instruction.

Attendance at church services is low in all four churches, there is no time for frequent home visits, meetings are poorly attended, and therefore the work here progresses very slowly. People are willing to talk, but the opportunity to do so is too rare. It is only now, in my third year here, that I have come so far as to compile a complete soul count of this congregation by going from house to house. The people in these churches are spiritually degenerate; because the Word of God is so unknown to them, and they are therefore quite indifferent to it, they want to have services as seldom as possible, about every six weeks, or even only four times a year. Of course we worship every Sunday, most often here in Arroio do Meio, usually every two weeks.

Father Taschner lived here for four years, from 1908 to 1912. During his ministry the congregation steadily increased in number. There was not, and still is not, much evidence of inner growth, even though I have been here for almost three years. But I do not want to say that our work here is in vain. I firmly believe that God will give us a harvest here as well. If only we could teach all the children thoroughly the truths of salvation!

I experience much joy in the children I have in school. I have started Christian instruction mainly for those who cannot attend our parish school, but it is poorly attended. My school now has 14 children; of these, three have already been confirmed, and two do not belong to the congregation. This worries me sometimes. Here I am in a small school that will never grow much.

while in another community I might have a large school and as much time for my other work as I have here.

In terms of salary, all my churches could do more; they could maintain their pastor themselves. Since I have been here, this parish has increased tuition and also the contribution to the pastor's salary. The congregation in Palmas has raised the pastor's salary twice in the last two years. Forqueta is now making quite an effort by starting to pay teacher Hoffmann by supplying food as well as free contributions to the teacher's salary.

Missionary work is always exhausting, but it is worse when the missionary does not know where to get advice in difficult cases. Hopefully the worst is over in this respect. We now have Prof. Kunstmann here, Kemner is very important for our district, and God will continue to help us.

With kind regards

Konrad F. Lehenbauer.

Arrow do Meio, July 13, 1916.

New Zealand. (Letter to the Commission.) Enclosed is a report from the Güel Inspector on our school. With God's help and the new teacher we have succeeded in registering it as approved with the Government.

With great thanks I acknowledge the receipt of L42 and L30 from the Middle District by Treasurer Seuel for the school building at Marion. It would be desirable that we should receive more in a short time. My little bunch cannot force it alone.

We have been led through severe storms. The rabble had sent a petition to the government to close the church and school. But God has stood by us in the difficult struggle. The Prime Minister said before Parliament: "It is neither necessary nor desirable to deprive the Lutherans worshipping at Marton of the German language in their services."

Greetings and thanks,

Your

H. Hoffmann.

Thanks.

Karl Schmidt, Chairman of the Commission for Inner Mission Abroad, received the following letter of thanks, dated Allendorf a. d. Lumda, July 20, 1916, from the President of the European Free Church:

"First of all, I have to thank you most cordially as a representative of our little Synod for your kind words in No. 7 of this year's '-Lutheran' (p. 132), which are favorable to us.

"The publication of the same may have taken place as early as March 28; but owing to the present difficulty of postal communication between you and us, for months only isolated numbers of your periodicals - and even these always very belatedly - have reached our hands. Some journals, such as 'Kinder- und Jugendblatt', 'Lehre und Wehre', have been completely absent this year. Thus it is explained that I

I would also like to comment on what you said in your report about the "war emergency" and "Red Cross" funds only today.

"Although delayed by circumstances, our thanks are no less heartfelt and sincere for the fact that you, together with the other worthy members of your commission and all those who have filled the commission's hands with their gifts, have been so faithfully concerned for our survival in this difficult time. God the Lord reward you all, as our dear brothers in faith in our common Lord and Saviour Jesus Christ and in confession of His pure Word, the saving Gospel, for all that you have done for us, your least brothers, according to the number and size of our congregations.

"Being sure that I speak in the minds and hearts of all our members, I ask you to express this gratitude to our benefactors in a suitable manner. We praise the goodness of our God, who, despite all difficulties, has still sent us all the money that was intended for us, for he sits in the government and manages everything well and gives us what we need and what we ask him for in his Son's name. To him alone the glory, but for his sake also to you our thanks!"

To the ecclesiastical chronicle.

In the territory which now forms the State of Oklahoma, preaching was first done by a pastor of our Synod in 1890. Last year our pastors served 90 churches and preaching places there. (Z. u. A.)

Too little thought is given to **how low our administrative costs are.** Let us compare how much other churches pay for all kinds of services! One of the Methodist *Advocates* has just come before our eyes. It is only said of the Inner and Outer Mission, and there we find these particulars of salaries: the two secretaries and the treasurer receive H6000 each; in the Inner Mission and Church Building Fund: the secretary receives P6000, the treasurer P3000, the overseer and controller P2500, the superintendent of the church building treasury H4000, the superintendent of the mission in the cities H4000, the superintendent of the mission in the country P3600, the superintendent of the work of evangelization P3000, the superintendent of traveling preaching in our sense P3000. Whereas with us the whole set of district presidents, visitators, members of mission commissions, etc., receive nothing at all. And of all the men who draw salaries in our Synod, there is not one who reached the lowest sum in the foregoing list. There is much, very much work done for the love of the cause, without any remuneration. This we should gratefully acknowledge, and it should spur us on to special zeal in giving, knowing that so very economical a use is made of the gifts of Christians. E. P.

Lutherans in New York. Within a radius of 26 miles from City Hall in the city of New York there are 269 Lutheran churches. In Greater New York alone there are 168 churches where the Gospel is preached in 13 different languages, namely English, German, Swedish, Norwegian, Danish, Finnish, Slovak, Polish, Estonian, Lithuanian, Latvian, Italian and the Yiddish dialect. There are 12 different synods represented: our synod with 52, the New York Ministerium with 35, the New York-

Synod with 25, the New York and New England Synod with 18, the Aügustan Synod with 16, two Norwegian Synods with 13, two Danish Synods with 3, the Ohio Synod with 2, the Slovak Synod with 1 and the Finnish Synod with 3 churches.

(The German Lutheran.)

The "Church Messenger for **Australia**" writes **about further torment of our brethren in Australia** because of their parochial schools: "A most unjust demand is being made by the Government on our congregations in Victoria, namely, that all parochial school teachers who were born in Germany be dismissed. The new Education Act of Victoria, which relates to the Lutheran schools alone, gives the Minister absolute power to close any or all of the Lutheran schools if he thinks it would be for the good of the people. We had counted on a considerate use of this almost unlimited power, at least as long as the present minister administers the department of education. He has, however, made a bad beginning. Teacher M. Ernst of the Lake Linlithgow School, Tabor Township, is our only German-born teacher in Victoria, and the Clerk of this was asked to see if he could not be transferred to South Australia or some other State; this was done by the Director of Education, who is well disposed towards us. I immediately pointed out the difficulty of this desired transfer, drew attention to family and other considerations, as well as to the profession and the right of appointment, but had to promise to bring the matter before the 'owners' of the school concerned. Father Nichterlein now sent me a precise statement of the reasons why the aforementioned teacher could not be transferred or even dismissed without further ado. No sooner had this letter been sent, however, than a letter arrived from the government stating that every teacher born in Germany in our schools must be dismissed immediately. We sent an urgent plea to the director, Mr. F. Täte, that he should help to ensure that the government did not insist on this demand. We hoped that the injustice of this action would be realized, but in vain. The Minister replied briefly that Mr. Ernst, the teacher, must sever his connection with the school by October 21, and that this was final. Some children will be able to reach the school at Tabor (teacher Zeunert), but a number of children now have no school at all. It deserves to be emphasized that there is not a word of complaint or accusation against the teacher. It is only a question of his being born in Germany. In that he is definitively forbidden by the government to continue to be a municipal school teacher, an outrageous injustice is being done to him and to the community, whose appointed teacher he is, and whose full confidence he enjoys." E. P.

Interest in the German language seems to be reawakening in New Orleans. We read about it: "As the School Committee of the State Association for Louisiana informs us, 700 children have so far registered in New Orleans for participation in German instruction in the public schools. These children have for the most part been distributed among ten already established Klaffen, at which the head of the German in the public schools, Mr. Stephani Schütze, and six other male and female teachers teach. Each Klaffe receives German instruction twice a week, so that in schools with two Klaffen German instruction is given on four days and in schools with one class on two days in each week." E. P.

That the institution of the office of deaconesses involves dangers of evil degeneracy is experienced by people who have this institution. The committee that was to revise the church order of the Methodist Episcopalians reports on this chapter: "The

The first chapter on the matter of deaconesses has been completely rewritten, and many changes and additions have been made. The necessity for this arose from the peculiar way in which the deaconess cause is developing in the English-speaking part of our Church. There appears a general tendency to shift the emphasis of deaconess work -- unfortunately at the expense of deaconess nursing -- into wider and higher (?) fields of service. All kinds and degrees of teaching, social work, holding meetings of associations and others, evangelism, a kind of assistant pastorate, and the like, are coming to the fore." - In the ancient church we had the deacons. At first, in the first Christian church at Jerusalem, the apostles took care of everything that needed to be taken care of. But as the church grew larger and more populous, it happened that the Christians from the Gentiles became unwilling, because they thought "that their widows were overlooked in the daily handing out," were set behind the widows of the Christians from the Jews. Then the apostles gathered the church together, and laid it before them, "It is not fit that we should omit the word of God, and serve at meat. Therefore, brethren, look among you for seven men of good report, full of the Holy Ghost and wisdom, whom we may appoint to this need. But we will persevere in prayer and in the ministry of the Word." The proposal met with the approval of the congregation, and seven men were chosen for this service, among them the well-known Stephen, the first Christian martyr. This story is told in the sixth chapter of the Acts of the Apostles. These deacons, which means servants in German, as Luther also translated it in his Bible, took care of various tasks and did some auxiliary work, similar to the overseers here, so that the apostles had a freer hand to devote themselves entirely to their ministry, the ministry of the Word. In addition to these deacons, there was also the office of deaconesses, who performed services similar to those of the deacons for the female part of the congregation. Such a deaconess was probably also the "sister Phoebe, who is at the service of the church in Kenchrea", as it says Rom. 16, 1. The apostle Paul recommends her to the church in Rome and asks the church "that you receive her in the Lord, as befits the saints, and assist her in all her business in which she has need of you. And he testifies of her, "For she also hath assisted many, even myself." That both deacons and deaconesses can do good service to the church of God, if they are people as the apostles describe them: "full of the Holy Spirit and wisdom," and who know and observe the limits of their office, is self-evident. That now people have the difficulty that deaconesses do not want to remain within the bounds of their office, but want to presume "all kinds and degrees of teaching activity" and administer "such a kind of assistant pastorate", will probably have its reason in the fact that one thinks that this also belongs to the emancipation, i.e., to the freeing of the woman, that one has such words as: "Let your wives keep silence among the church" (1 Cor. 14, 34) and: "I do not allow a woman to teach" (1 Tim. 2, 12) for God's word, but for the hateful words of a woman-hating bachelor. E. P.

That is to give people a false conscience. As we know, the Mennonites, a small Anabaptist sect, are recognizable by their clothing. They all wear the same simple clothes. This would not be a pity, but rather a blessing, if Christians in general would distinguish themselves with their simple, neat and chaste clothing and renounce the fashions of the world, if they would take to heart what Paul writes: "Likewise the women, that they adorn themselves in dainty apparel with shame and discipline," 1 Tim. 2:9,

And Peter: "What adornment is not to be by heart with braids of hair and gold cloaks or the putting on of garments, but the hidden man of the heart unfeigned, with a gentle and quiet spirit; this is acceptable in the sight of God", 1 Petr. 3, 3. 4. But it is another thing when a church takes the right to say, It is sinful to wear the worldly dress at all, and wants to prescribe a certain costume to Christians, and demands obedience from them in return, for the sake of God's and the conscience's and their souls' blessedness. Thus the Mennonite paper, *Gospel Herald*, complains:

"One sometimes meets people who refuse, to be obedient to the command of the Church regarding clothing. They say that their conscience does not permit them to make a change. They say that they have just become accustomed to this form of dress, and if they made a change now, it would mean adopting a new fashion. We do not doubt the honesty of these people at all, but there is something wrong with their conscience. The fact is, when people are completely devoted to God, they are willing to submit to the commandment of the church, just as one who is a fashionista is willing to conform to the fashion of the world. Such people should not abolish their conscience, but let God have possession of the same." There may be something wrong with the conscience of him whom that writer wishes to admonish, but there is certainly something wrong with his own conscience and that of his church. The church is not God. To submit to God and to submit to the Church are not the same thing. The church has no commandments of its own to make and put on people's consciences. The church has this instruction from her Lord: "Teach them to observe all things whatsoever I have commanded you." Matth. 28, 20. She must be able to prove the "Thus saith the Lord" if she wants to demand of Christians to do or not to do something for the sake of conscience. He who is so fond of laying all kinds of complaints on someone without God's word, may lay as many on himself as he likes, but to lay something on another Christian's conscience and make his salvation dependent on it, that is done out of a tyrannical spirit. That is not the way of the church of Christ. As Luther puts it, "The church of God has no power to lay down any commandment of good works, as indeed it never has, nor ever will. . . . All the commandments of good works are sufficiently set forth in Holy Scripture, so that it is not necessary to set any more besides." (XIX, 968.) E. P.

A good saying of Bryan's is currently making the rounds in church presto. He said, "We cannot enforce the teaching of the Christian religion in the State schools-but Christian taxpayers have a right to protest against unbelief taught under the guise of philosophy in our universities." If only all Christians would take this to heart; if only they would cease their well-meant but mistaken efforts to induce the State to teach Christianity, and if only they would see to it as a church themselves! The other is equally true. As the State schools are not for teaching religion, so much less are they for spreading unbelief, of which we have more than enough. And this is done not merely in the universities, but often in the infant schools. There Christians have a right and a duty to put a stop to the seducers of youth. E. P.

On the occasion of the death of "Pastor" Russell, the *Christian Advocate* offers this reflection: "Russell's career powerfully brings before us the following things: first, the deep-rooted credulity of the children of men, and their craving for something new in the religious field; secondly, the greed with which the sinner seizes the held-out hope that

the time of grace to blessedness, the love of God will yet give him an opportunity; thirdly, the viability of quackery both in medicine and religion; fourthly, the importance of the press in the propagation of doctrine. As to tracts, leaves and pamphlets, books and magazines, the successors of "Pastor" Russell, like the disciples of Mother Eddy and Joseph Smith, avail themselves with imitable zeal of this means of disseminating popular religious reading matter, in which, after all, the successors of John Wesley ought not to be excelled." E. P.

The Christian Advocate also speaks out **against the bad practice of trial preaching.** He says: "Some of our churches, especially the smaller ones, have the evil custom of letting people who are applying for the preaching position preach a trial sermon and then make the election on the basis of the High Word. Now that's a sad fellow who can't preach two sermons that sound all right. He can steal them, after all, if he can't get them any other way. Hiring a pastor becomes a kind of gamble as long as churches follow this way of hiring. The misery would be largely remedied if congregations would consider character first and foremost and insist on knowing the pastor's background. They should take the stand that what a pastor is and can do, as he has shown it in his work in former fields, is of far more consequence than two sermons preached while he is, as it were, on exhibition as a candidate." - We have, after all, never given our word to the institution of the trial sermon. Apart from other considerations, it is by no means possible to tell from a sermon what the preacher is and can and will do, and even whether he is just the right person for the post in question. In a synod, where discipline is also exercised on the pastors with regard to doctrine and life, the congregations always do wisest when they take counsel from the synodal officials, such as the president and visitator, who on the one hand know the pastors better according to their abilities and dispositions, and on the other hand know the congregation and its special circumstances and needs, and at the same time have a heart for the welfare of the **church.** E. P.

On the occasion of the almost unattainable increase in the price of foodstuffs, a Catholic newspaper, which is naturally interested in presenting the conditions of the Middle Ages before the Reformation in the rosiest light, writes: "In the 'dark' Middle Ages, the right hand was cut off or the nose was cut off of the food usurers and cutthroats. In our 'civilized' age they are celebrated as 'smart' businessmen." Such usurers, especially usurers with food, are celebrated and praised as smart businessmen only by themselves and their kind. Otherwise, among the people as a whole, it is still as Solomon says: "He who stores up grain is cursed by the people, but blessings come upon him who sells it," Prov. 11:26. How God the Lord stands by such usury and such oppression of the people, he says in Amos 8:4-7 (and this is still true today): "Hear this, ye that oppress the poor, and destroy the wretched of the land, saying, When shall the new moon be ended, that we may sell corn, and the sabbath, that we may haggle corn, and reduce the ephah, and increase the sekel, and counterfeit the scales, that we may bring the poor for money, and the needy for a pair of shoes, and sell chaff for corn?" * The LORD has

sworn against the arrogance of Jacob: What is it, if I forget such of their works forever?" In what the secular authorities can do against this most shameful of usuries, there is still much in the middle between "celebrating as smart businessmen" on the one hand and chopping off hands and cutting off noses on the other. Usury cannot be abolished, but it can be so curbed by laws and regulations that the usurer must let his fellow men live.

E. P.

Donations of flowers or Masses for the deceased? "In a highly practical resolution, the Central Association recommends the introduction of donations of Mass instead of flowers at funerals. The Reverend Mr. F. Martert, S. V. D., writes about this resolution in the October number of the 'Katholisches Familienblatt und Missionsbote': 'A piece of flower often costs several dollars. Even if it is an expression of kindness on the part of the giver, the dead person has nothing to gain from it. On the other hand, it is just as much a sign of friendship, etc., if one sends the relatives a card saying: Instead of flowers, we will have one (or more) Holy Masses said/ These cards can be placed by the corpse. In some parishes this is done and encouraged by the parish priest. In doing so, it is amazing how many Holy Masses often come about for one poor soul. We think priests should promote this idea in every way possible, because it is genuinely Catholic and practical, and speaks so much to the heart that with a little instruction and encouragement the Catholic people can easily be won over to it. At any rate, I eagerly wish that the readers of the 'Familienblatt' will carry out the idea. My colleagues in the Catholic press would do well to give this idea space in their papers as well, and thus promote a piece of practical Catholicism." - We need not say that we have not written the foregoing, but have taken it from a Catholic paper. Now it is certain that at funerals an unseemly expense is made in many ways, and so also with donations of flowers, where the money could be used more profitably in the service of God and neighbor. But if we were given the choice: either donations of flowers or masses for the dead, then we would always choose the donations of flowers. After all, the flowers are of no use to the deceased, but neither are the Masses, and they are an ungodly abomination to boot. It is the chief abomination in the papacy, as our Confession often says, and has other abominations in its wake. The papacy stands or falls with it. That is why Luther and our Church said in the Schmalkaldic Articles, when it was once again said that the pope wanted to call a council in which the doctrine of the Lutherans was to be examined: "This article on the mass will be entirely in the council. For if it were possible for them to yield to us all the other articles, they cannot yield to this article. As Campegius said at Augsburg, he would rather be torn to pieces before he would let the Mass go." And then he continues genuinely Lutheran: "So too, with God's help, I will let myself be reduced to ashes before I let a butcher with his work, be it good or evil, be equal or superior to my Lord and Saviour JEsu Christo. So we are and remain eternally separated and opposed to one another. They know that where the mass falls, there lies the papacy; before they let this happen, they will kill us all where they can."

Gift of the Emperor for Pope Benedict. The German Emperor will have a monumental work by the Baden prelate Wilpert on the mosaics and wall paintings of Rome, completed after decades of research, presented to the Pope in the next few days as a personal gift.

Kaiser has followed and promoted with great interest for years. The valuable literary gift consists of seven heavy folios in Weißen leather bindings with buttons of malachite and is published by Herderschen Verlag in Freiburg. (Kath. Glbbsb.)

Large sum for St. Peter's pence. The annual collection for the Pope, known as St. Peter's pence, held on November 26, yielded about \$100,000 in the Catholic churches of Chicago. In former years the collection in the Archdiocese of Chicago used to amount to not more than P30,000.

E. P.

When need is greatest, help is closest.

I once read a wonderful story about a Hallig inhabitant who had the experience that the Lord does not abandon His own. Therefore I would like to retell it, as far as it still remains in my memory.

On the west coast of Schleswig, as is well known, lies a series of small islands, called Halligen, which are protected neither by dikes nor dunes against the raging sea. The inhabitants have built their houses on hills that have been driven together in order to be somewhat protected against the usual high tides. But when the tide rises particularly high, it penetrates the houses, and the Hallig inhabitants then have to flee to the ground or to their haystacks to wait in anxious hours for the tide to recede. Such was the case in the early part of the last century of a small Hallig, now almost entirely washed away, which bore but one house, the owner of which owned the little Hallig. On a terrible stormy night in the twenties, the owner and his family fled to the hayloft, while all around the roaring waves threw their spray greedily into the air, as if they could not wait until they had brought down the hayloft and devoured their prey. In fervent prayer, husband and wife pleaded for salvation from the jaws of death, and behold, the wild waters passed away, and the family was able to return from fear and anxiety to their badly battered house.

But the worst thing was that they had no drinking water. There are no wells on the Halligen. There are only containers that collect rainwater, and if these dry out, the water has to be fetched from the mainland. Now, of course, the undrinkable sea water had filled this water tank, and it was necessary to fetch the necessary water from the mainland, and without delay. The man first made a circuit of the little island to see what damage the greedy billows had done, and returned with the sad tidings that the billows had washed away nearly two-thirds of the island, so that the family could scarcely think of staying any longer. With tears this message of grief was discussed, and the man thought it might have been better if they had all been drowned in the sea than that they should now come to such misery; for the works on the mainland were not understood by the poor Hallig inhabitants. But the woman comforted the man, and pointed out to him the verse of the Psalm, "Harp on the Lord! Be of good courage, and forbear not, and wait for the LORD."

With the sound of this word the man started his walk over the mud to the mainland, a water vessel on his back to fetch the necessary supply of drinking water. The bitter worry about the future lay on his heart like a stone, and it was a hard walk on the wide road to the distant mainland.

I suppose you think I have forgotten that the man lived on an island; for from that island one could not walk to the

But to the congregation in Preston, who with much weeping have given their dear pastor his funeral procession, may he again bestow a pious minister of his word, his church many diligent workers, and all of us one day a blessed hour

On November 13th last year the former Fr. Johannes Heher was allowed to enter into heavenly rest after a long illness at the age of 66 years and 9 months. After he had passed his examination in 1879 in Tt. Louis in 1879, he served several parishes in the Illinois District in turn, but was forced to resign in 1892 due to illness. His mortal remains were laid to rest in Milwaukee on November 15, Father Sprengeler delivering the funeral sermon on Isa. 45:15: "Truly thou art a hidden God, O God of Israel, the Savior!"

E. A. M.

New printed matter.

Jubilation song for the Reformation anniversary 1917. by Fritz Reuter. 14 pages 7X10. Price: 39 Cts. and postage.

SING YOUR PROUD HOSANNAS.

Festival Song for Reformation Jubilee 1917. by Fritz Reuter. 5 pages 7x10. Price: 20 cts. and postage. New Ulm, Minn. To be obtained from Concordia Publishing House, St. Louis, Mo.

Two festive songs for mixed choir from the pen of the well-known proven composer, both with German and English text. No. 1 is more comprehensive and grandiose, beginning with a choir, which is followed by a tercet for soprano, tenor and bass in solo or small choir; hereupon the full choir enters again, in which also children's voices find their use, which then sing in unison "Ein' feste Burg", while the mixed choir catches other words and tones. The text is made up of scriptural words aloud. The organ accompanies the entire piece. The children's part costs 8 cents extra. - No. 2 borrows the text from P. Herzberger's Jubilee Cantata *At Eventide*, is composed of chorus, solo for middle voice, quartet, choir, and concludes with "Ein' feste Burg" after the arrangement by A. Becker. The second and fourth verses of the Luthcrlied may be sung by the congregation, while the choir rejoins for the third verse.

L. F.

Ordination and Introductions.

Ordained on behalf of the commission concerned:

On 2 Sonnt, d. Adv. 1916: Kand. Alfred T. Krämer, called to the congregation at Buenos Aires, Argentina, South America, in the church at Frohna, Mo. with the assistance of RR. A. Vogel, Winkler, Fleiß and Bartz by R. F. Wenger.

Introduced on behalf of the district prefects concerned:

On 2 Sonnt, d. Adv. 1916: R. L. H. B e t o in the churches at New Rockford and Melville, N. Dak. by Rev. W. L. Kupsy. - R. E. Deffner in the parish at Sterling, Nebr. by I". W. Mahler.- R. W. Strothmann in St. Andrew's parish at Pekin, N. P., assisted by RR. Schmidt, Scholz, Starck, Albrecht, Frankenstein, Stiebitz and Meier by R. J. P. Barkow. - R. Alb. Möller, in Zion parish, near Ainsworth, Nebr. by R. E. A. Frese.

On the 3rd of Sonnt, d. Adv: R. Konrad E. Schroeder in the churches near Oakland and Hastings, Iowa, by R. J. H. Lindemeyer.

Introduced as a teacher:

On 2 Sonnt, d. Adv. 1916: Teacher H. A. Weinrich as teacher in the parochial school at Uniontown, Mo. by R. O. R. Hüsch.

Anniversaries.

Anniversary:

The 50th Anniversary: On 2 Sunday, Adv. 1916: The Jmmanuelsgemeinde zu Milwaukee, Wis. (R. C. F. Dietz, Sr.). Preacher: RR. J. Miller, Sprengeler and Matthes. - The 25th anniversary of the consecration of the church: on the 1st Sunday, the Adv. The Jmmanuelsgemeinde at Cedarburg, Wis. (R. H. F. Tieprann). Preachers: RR. J. F. Rubel, Matthes and Wehrs.

Initiations.

Dedicated to the service of God were:

Churches: On 21 Sonnt, n. Trin. 1916: The renovated church of the Jmmanuelsgemeinde at Stratmann, Mo. (R. P. Wagner). Preacher: R. Höh. - On the 23rd of Sonnt, n. Trin.: The new church of Trinity Parish (English) at Oak Park, Ill (k. J. M. Bailey). - The new church of St. Paul's parish at Town Pellowhead, Ill. preachers Prof. Koehler, RR. Meyer and Wäch (English). The dedication was performed by R. J. C. Horsch. - On the 2nd Sunday, d. Adv: The rebuilt church (28X40 feet; with steeple) of the Peace parish at SPruce Grove, Alta. can. Preachers: RR. Gerken and Schwermann. The dedicatory prayer was said by R. Eberhardt. - On the 3rd Sunday, d. Adv: the new church (20X28 feet) of the Christ Church at Leduc, Alta., Can. Preachers: RR. Schippanowski, J. H. Meyer and Schwermann (English). The dedicatory prayer was said by Rev. A. Gerken.

Conference displays.

The Central Texas Special Conference will meet, w. G., Jan. 2 and 3, at P. Dube's church near Taylor, Tex. Work has been done by RR. Krämer, Studtmann, Sieck, Werner, Lammert, Man., Behrmann, Bewie, Gärtner, Biar. Confessional address: Fr. Studtmann (R. Gärtner). Sermon: R. Sieck (k. Krämer). One to state when, one to arrive. Pick up from Taylor only. Timely registration requested.

K. G. Man., Secr.

The Grand Rapids special conference will not meet at Ludington, but, w. G-, on January 9 and 10, at P. Poch's church at Grand Rapids, Mich. C. Huth, sec.

The Saginaw Valley Pastoral Conference will meet, w. G., on Jan. 9 and 10 at R. Zeile's church at Saginaw, W.-S., Mich. Confessional: R. Rutkowski (R. Heumann). Sermon: R. Hildner (k. Noack).

E. H. Voß, Secr.

The Western Pastoral Conference of the Southern Wisconsin District will meet, w. G., from February 6 to 8, at Clinton, Wis. (R. Gübert). Work: Exegesis on Matt. 5:1-12: R. Wenzel; on Matt. 5:13-19: R. Erck; on Phil. 2:9-11: P. Albrecht. About the state after death: R. Stöhr. Lecture on the ecclesiastical conditions of the 15th century: P. Schleif. How does one preach according to the law? P. Schroth. What is malicious desertion? R. Eggers. Confessional address: P. Rüger (? Schauer). Sermon: R. C. A. Bretscher (Fr. Theo. Bretscher). Entries should be made no later than Jan. 31 to Bro. Gübert, Clinton, Wis. Th. Bergen, Secr.

Yearbook 1916.

All who have reports to send in for the "Statistical Yearbook" of our Synod for the year 1916 are requested to do so immediately in the first days of January, 1917. The District Presidents,

P a g e,

Directors of educational institutions,

Chair of the Mission Commissions and the General Assistance Commission,

Head of charitable institutions (orphanages, hospitals, old people's homes, deaf and dumb institution)

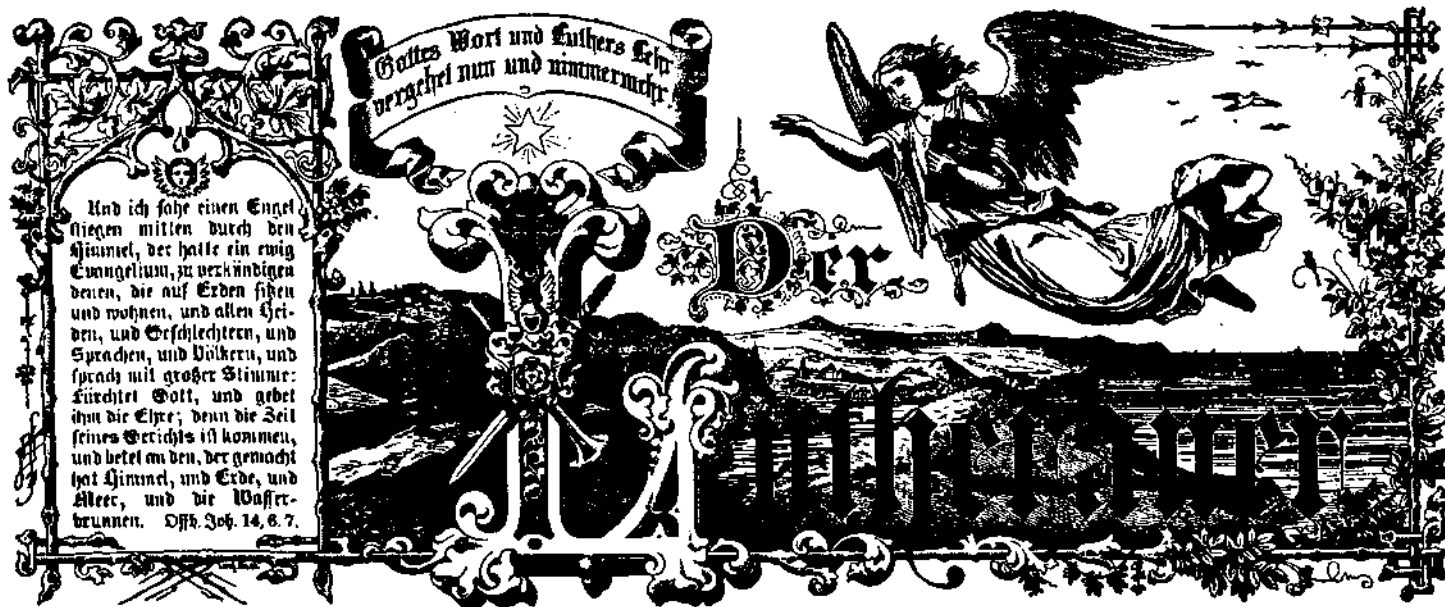
are cordially and urgently requested to prepare their reports in good time so that they can send them to the undersigned right at the beginning of the new year.

Schemes for parochial reports with detailed instructions will again be sent to all pastors. Also, the scheme will again appear from the cover of the "Lehre und Wehre" and the "Magazin". Those who do not have a scheme by January 1 should report this to the undersigned from a postcard.

And now we cordially request all the brethren to send us their complete report as soon as possible. The whole statistic has very little value if it is not complete. Th. Gräbner,

3618 Dexus ^vo-, 8t. Ronis, loo.

Since R. G. W. Wolter, Arlington, Nebr., has offered to provide accurate statistics on the charitable institutions (old people's homes, Bethesda Institution, hospitals, hospices, Children's Friend Societies, Sanitarium, Deaf and Dumb Institution, orphanages) in the district of our Synod, all data relating to them should be sent directly to him, at the latest by the end of January.



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73rd Vol.

St. Louis, Mo., January 16, 1917.

No. 2.

From our East India Mission.

II.

After we made some general announcements about our mission to the Gentiles in the previous issue, today we let our missionaries speak for themselves in their last quarterly reports.

Missionary Hamann of Ambur writes: "With praise and thanksgiving to God it can be said that during the past quarter of the year the work on this station could not only be continued without serious disturbance, but that progress can also be recorded in several respects." He then gives an account of the details of the missionary work, from which we single out the following: "In the boarding school 19 boys are taught and fed. ... Of the greatest importance was the coming of the teacher and school supervisor Devadasan. I have already described him as a man who, with great talent and good education, has just been active as a supervisor of schools and as a teacher in seminaries, who has presided over the boarding school of the Hermannsburg Mission for eight years, and is a Lutheran Christian who is true to his convictions. He is the right man in the right place here. The boys have in him a man who is an excellent example to them through his punctuality, loyalty to duty, love of order, industriousness, etc. He is now giving special religious instruction to the children. He now gives the special religious instruction. . . . At the same time I cannot refrain from describing another branch of his activity which has already had a salutary influence on the pupils. He systematically encourages the boys to do all kinds of gardening. A vegetable garden has been planted; work is being done on the beautification of the mission grounds; likewise a piece of land is being prepared for all kinds of games and gymnastic exercises. The boys are enjoying themselves immensely in this work, which Devadasan knows well, so that they are working with joy and love. If all goes well, the sale of vegetables and the like may also bring in

a profit can be made. But the main thing, of course, is to give the boys physical exercise - Indian youth play too little - and at the same time to teach them a desire for useful activity along with useful knowledge. . . .

"I am sorry to report that the plague broke out here a few weeks ago. Thank God, so far few cases have been reported, and these only in a certain region; it seems as if energetic measures have so far prevented the epidemic from spreading. Unfortunately, experience does not justify too much hopefulness; the inspectors think the danger is not yet over. I have thereupon caused the boys of the boarding school to be inoculated against the plague by the Plague Inspector with the serum. May God in mercy avert from us a terrible epidemic such as raged here three years ago! . . .

"My language studies are being continued to the best of my ability. A year has now elapsed since I first came to Ambur from Kodaikanal. I am thinking of appearing for the first examination of the South India Missionary Association, which will be held in November. . . . That will be the end of the report. How much more could be done if all our stations were fully staffed! Not least in the interest of the mission, we hope and pray that God the Lord will soon control the wars throughout the world."

Like Missionary Hamann, Missionary Ludwig in Krishnagiri is still particularly busy studying the language. He writes in his quarterly report: "This quarterly report will probably be somewhat short, because nothing special has happened here in the past quarter, and I am not yet in the middle of the work, since I have not yet mastered the difficulties of the language. As far as the study of the language is concerned, the Lord has given me much grace, perseverance, joyfulness and blessing in the past quarter. He has also given me good health every day, so that I have been able to pursue my language studies without interruption. With God's help I have already

I have written my first tamul sermon, and the Lord willing, I intend to preach it next Sunday.

"The work in the schools continues regularly. My faithful and trusted catechist Samuel gives the religious instruction here in the caste school and also in the parochial school in the village of Chettiampatti, while Vedanayagam, a teacher from the Leipzig Mission, whom Missionary Naumann employed when he left here, gives the instruction in the large parochial school. Daily I visit one of the schools of the morning and attend the religious instruction, and I especially enjoy attending the religious lessons given by Samuel. My main purpose in attending these religious lessons is to learn the common vernacular quite soon. . . .

"Besides studying the language, I am also reading books about the customs and traditions, about the country and its people, about the Indian religion and about missionary work. My only desire is to become a faithful labourer in the vineyard of the Lord and a competent missionary. May the Lord grant me His grace to do so! It is often difficult for me to do the work of the Lord alone, far from all friends and acquaintances, and my heart is often defiant and despondent, but I will always trust in the Lord and take comfort in His grace and His glorious promises. The Lord will not forsake nor neglect me, his least servant, but will be with and by me. May he promote the work of our hands; yea, may he promote the work of our hands!" L. F.

Borschläge betreffend die Vorbereitung und die Feier des Reformationjubiläums im Jahre 1917.*)

The four-century celebration of the Reformation, which we will celebrate this year, is quite a rare feast. We will celebrate such a feast only once. It must be our concern to make the celebration a memorable one, a celebration that will bring great glory to our God and rich blessings to us.

The demands which the coming Jubilee places upon us are so great that they cannot be described in detail here. But if the proposals we make here convince all our congregations not only that we have a great task for the coming year, but also that, with God's help, great things can be done by us if we work together and set to work fixcally, let us be satisfied.

The main thought of all of us in the preparations for the quadricentennial will certainly be to achieve something of lasting value and blessing. We are not aiming at a one-day celebration, a naked demonstration. We do not want to make a "show", although we want to make a "showing". We are preparing for a campaign in the interest of "God's Word and Luther's teaching". We want to revive Lutheran consciousness among our people, and also to give a new impetus to the

to give Lutheran doctrine a freer course among our countrymen.

To the extent that it has been possible to feel the pulse of the Lutheran Church, at least insofar as it is represented by our synod, there are three primary things we want to do in the coming year.

We want 1. to emphasize again the blessings of the Reformation that have come to us and to thank God for them; 2. to move our congregations to offer real sacrifices for the announced collection for the General Church Building Fund; 3. to make the Lutheran Church, its principles and its teachings, as well known as possible to the outside world.

I.

In 1917 the history of the Reformation and its significance were to be impressed anew on the young and the old in all our congregations in a systematic, popular way.

Preparing our school children.

First of all there are the children of our parochial schools, but also of the Sunday schools. It would be good if right at the beginning of the year the necessary changes were made in the timetable of our parochial schools so that Reformation history could be taught about two or three times a week. This should be arranged so as not to interfere with regular instruction in Catechism and Biblical History. The Lessons should last half an hour. In class schools it could most easily be given communally by one teacher.

As for Sunday schools, where the school meets in the afternoon, the lesson might be extended a quarter or a half hour or so to make time for Luther lessons. In some places, perhaps, most of the children would turn out for a Luther lesson on Saturday morning. In any case, systematic instruction in the history of the Reformation should not be lacking in the Sunday schools during the entire Jubilee year.

Adult Lessons.

The systematic instruction of adults presents special difficulties, as is well known, but can nevertheless be accomplished. A special series of sermons, announced in advance, would in some places be the best means of reminding people of the great importance of the Reformation. One can also give a series of lectures on certain evenings. If one wishes, one can have these given under the auspices of one or more societies in the community. And as it is very desirable that strangers should turn out for such sermons and lectures, they should be advertised by special notices in the newspapers, or by printed cards of invitation, or so-called "pulpit programs." It is refreshing when a number of pastors who live near each other get together and take turns preaching and lecturing for each other. Among the lectures there should also be a number of illustrated lectures. These have a special attraction if they are not given too often and are combined with a suitable program.

*) A conference work, presented to the Northern IndianaPaftoratt Conference on November 14, 1916, and carried to print by the Central Committee.

For this Jubilee Year, a Pastoral Conference has assigned twelve friars to work on the following topics: 1. on the Church and the Councils; 2. on the Priest, Bishop and Pope; 3. on Sacred Scripture and Tradition; 4. Of St. Mary; 5. Of Justification and Good Works; 6. Of the Sacraments in General; 7. Of Baptism and Confirmation; 8. Of the Lord's Supper and Mass; 9. Of Confession; 10. Of Indulgences and Purgatory; 11. Of Marriage; 12. Of Church and State. These papers are given in a popular manner, and are intended to afford material for the members of the Conference to prepare for a series of sermons or lectures. This is certainly a fine arrangement, which might be made with good success elsewhere.

Celebration of the individual communities.

It is no longer too early for our congregations to think about the preparations for the actual celebration. As far as the individual congregations are concerned, there will be 1. festive services in German and English, especially for the adults, and 2. also a school service.

Of course, all services will be advertised in the daily press and elsewhere. At the children's service the children could march solemnly into the festively decorated church, and it could probably also be done that one gives them a souvenir of the celebration towards the end of the service. Depending upon the fortune of the congregation concerned, this might be a good Luther picture, a book, a badge, or even the medal. Solemn entry of our young people into the church, especially at the English service, would certainly be appropriate. Catecheses and programs for children's worship will be available in time in sufficient variety. The Central Committee has already had several completed.

As far as the musical arrangement of the services is concerned, our organists should not be haphazard. There are quite a number of organ and choir pieces, as well as solos and duets, which are particularly suitable for this feast. And, as we have already announced, there will be quite a number of pieces of music for the Reformation feast coming on the market in the coming months. Pastor and organist or choir director should work out all the programs together this time, so that it really becomes a unified whole. In the congregational singing, the Luther hymns should especially come to the fore.

The communal celebration.

As for the communal celebration that could be held in some places, this is what could be said about it. For a number of years now, groups of congregations, especially in the larger cities, have held communal Reformation festivals, and with great success. These have always been attended by many strangers and have aroused great enthusiasm. It cannot be denied that such gatherings strengthen the Lutheran consciousness among our people, and that at the same time they make a great impression on the foreigners. It would be advisable, therefore, that Lutheran meetings be held everywhere, both in the country and in the

cities, community groups are formed as soon as possible, which also celebrate together.

If there is no church nearby large enough for a community celebration, rent the best hall for it. A large concert hall would be best, since such a hall usually has an organ. Of course, one will see to it in good time that capable speakers are appointed. Where it can be done, a mass choir of both our school children and the individual choirs should be formed. If then at the great feast the pastors, the teachers, the mass choirs of children and young people are beautifully grouped on the decorated stage, possibly even so that they tastefully represent Luther's coat of arms, the word "Luther," the numbers "1517-1917," or something of that sort, that alone makes an unforgettable impression. If possible, the men, the young people, and the children should assemble at the appropriate time at their churches and march to the festival square.

Various other arrangements may help to draw the world's attention to our celebration, for example, ringing the church bells for about half an hour, and at the same time where there are several Lutheran churches, displaying a dignified picture of Luther in the windows of the houses, wearing Luther buttons, etc., for some time before the feast. Other and perhaps better ideas might be carried out according to the local circumstances.

The communities of Fort Wayne and surrounding areas have tentatively developed the following general plan for celebration:

1. the Sunday before 31 October shall be left to the individual congregations to celebrate.

2. on Monday evening there will be a great organ concert in St. Paul's Church, with the best Luther hymns being sung by the whole congregation.

3. on Tuesday evening the students of our Concordia, or the young people of the city, are to perform a sterling Luther play.

4. On Wednesday morning, October 31, a school service with school sermons will be held in the Concordia College gymnasium, with a mass choir of school children. In the afternoon of the same day, a community service will be held with festival speakers and a mass choir of young people.

This general plan, which has been long and thoroughly discussed, is likely to find favour elsewhere, at least in part, according to local conditions.

In order to initiate this communal celebration, the pastors of the various church groups should have their congregations elect special Reformation committees. These should then, after agreeing on a general plan, elect a celebration committee to arrange the details and appoint the necessary subcommittees. The following sub-committees might be appointed: a committee to arrange for the location and the preparation; a committee to prepare the program and arrange for the printing; a committee for music, mass choir, and children's choir.

Depending on the circumstances, other committees will have to be appointed. However, in order to avoid many unnecessary and cumbersome meetings, it is advisable to ensure that the chairman of a subcommittee is always accompanied by another member of the committee.

of the general festival committee. The festival committee would then have to hold meetings exclusively with the foremen of the sub-committees. At the head of this organization should be a man who will see that the committees meet and then report through their foremen. Remember, "Everybody's business is nobody's business."

J. C. Baur.

A mission trip to Cuba.

2. seafaring.

The waves often beat over our boat and even on my funny seat on the logs, so that one often got soaked. But sea water is healthy. In order not to fall down, I had tied myself with one arm to a rope from the mast. But I could no longer hold the white straw hat. So the sailor was kind enough to throw it down into the hole to the charcoals, where it remained until we arrived in Cuba. Fortunately I had my travelling cap with me, but it did little good against the glare of the sun. The skin soon began to burn profusely.

We sailed under the protection of the small islands that surround the Isle of Pines in almost a semicircle and mostly keep the water calm. But how excited it was to-day! How rushed the waves with their white caps! What a beautiful, ever-repeating spectacle!

The captain and his men often quarreled. They were unanimous only in the preparation of meals, for which everyone helped and tasted. Two emptied gasoline cans holding five gallons were placed under the protection of boards and filled with ashes, and on a grate placed over glowing charcoals the cooking pots were placed and garlic, rice and beans were cooked in them. Often the rolling waves extinguished the fire and splashed into the food, but perseverance led to the goal. It is impossible to describe how indescribably dirty it was when the food was being prepared. I had to see everything, for cooking was going on at my feet. One of the captain's boys washed his hands first in the pot, then the rice. . . . I was hungry and would have got over the disgust, since I am used to many things here, but because of my illness I am not allowed to eat anything containing starch or sweets, since the stomach does not metabolize them. So I had to do without these meals on board, which always consisted of the same dishes, to my not so great chagrin, but I had coffee made for me every time without sugar, for which I paid 10 cents a cup.

Sitting on the pile of wood became more and more uncomfortable and painful, but it was still the best place. My two handbags were in the "engine room" and were soon "oiled over", so that it did no harm if a good wave hit them. The most agonizing thing for me, however, was the burning of my skin, since I could not have any shade at all. The skin on my face and hands soon began to swell, and my whole body itched from the tingling heat.

We sailed past several small islands. They are very low, overgrown with mangroves and uninhabited, as they are breeding grounds for mosquitoes. Fishing boats,

which are usually found here, we did not get to see. There are supposed to be over 200 different kinds of fish here. Giant specimens we saw also often, which came to the surface and romped in the waves.

The dawn came. The sun set in the sea in a blood-red hue, and the water shone with a violet glow, a colour picture that no human brush can reproduce, and that only the tropics are able to offer in such richness of colour. Soon the stars glittered, not coldly, as in northern regions, but with glowing colours. And then man looks up to them and senses something of the creative glory of our Lord, who has sown all those worlds as the sower sows his seed in the field. How small then seem all the cares of man! How trifling all that moves the poor heart of man! Jesus is my confidence. He also makes all things well with thee, he who bears and cherishes all things in his hand! He also crosseth the sea, and is with his own, and with his work upon earth.

The sky soon clouded over, however, and rain, such as only falls in the tropics, poured down on us. I sought refuge in the "engine room", where there was just enough room to sit down on a gasoline can; but even there the rain dripped through and soaked me. But the cooling did me good. The wind becoming still stronger, the "captain" anchored off an island, thinking it unsafe to go on. When I asked him how long he intended to anchor here, he said, "All night." Then I held up to him our agreement, according to which he had promised to get me to Cuba by Friday morning, as it was imperative that I should be in Havana on Friday morning. But he wanted to wait until 6 a.m. So I begged, protested, and finally threatened to report him to the Port Authority until he negotiated his way down to 2am. He just wanted to get more money out of it and said he needed to sleep. I helped him wind up his old alarm clock that he had hanging next to the engine, and realizing he was unfamiliar with it, I set it for 12 o'clock. He lay down to snore in the engine-room under the stairs that led down to it, like the others somewhere on deck. Of course I tried to sleep on my pile of wood, but it was impossible, for the mosquitoes soon swarmed in by the thousands from the nearby island and attacked me, so that I had to stay awake by constantly batting them away and pushing them to death.

Time passed, and at last the alarm clock rattled. I watched my captain as he kept looking at the clock and rubbing his eyes by the light of a dim lantern. The others were roused, and after much talking and gesticulating to and fro, it was decided to proceed. Now I came to sleep on my angular seat, having fastened myself with a rope so as not to be washed down, and only woke up when the sun had long been high, and we were sailing in the open Caribbean Sea, outside the coral islands.

The wind had died down, but the sea was still restless. All the bones in my body ached, and the skin on my face and hands was peeling all over, especially on my nose, which was burning badly. We had a good trip now, and in the afternoon we were able to sail all the way in the

Seeing distant Cuba. For me, the ride became more and more agonizing, a true ordeal. "Ahead of us we soon saw fishing boats, and behind us a cloud of smoke became noticeable. It was the 'Campbell' from the island, which had now left after all, soon caught up with us, and passed with a loud clatter of its wheel. How I would have liked to have got on there! But towards evening we finally arrived at Batabano too, twelve hours later than I had hoped. C. R. Örtel.

To the ecclesiastical chronicle.

Do you also show your interest in God's kingdom by keeping a church bulletin? In spite of the high price of paper, more newspapers are being printed and read at the present time than ever before. There are probably few, if any, homes in our country where a newspaper does not come almost daily or even weekly. And these newspapers are read with interest. Why is that? Everyone is interested in today's world events and wants to know something about them. Are our church papers also so widespread? It is not to be expected that unbelievers, who do not ask anything about God or his kingdom, keep and read church papers. But what about the Christians, those who bear the name Christians? Does every one have his church magazine and read it with interest? Alas, no! There are many a Christian house into which no church bulletin comes. There are many a voting member of the congregation who does not keep a church bulletin. Many a person who does not keep a church bulletin says by way of excuse, "I don't need one. If I want to read, I have my Bible. To read more than my Bible, I have no time." It is certainly true that the Bible is preferable to all other reading matter, and when it is a question of whether one should read the Bible or a church bulletin, the Bible is to be read first and foremost. But unfortunately the people who do not keep a church bulletin are, as a rule, also not Bible readers. And those who keep their church bulletins with interest usually also know about their Bible and thus show that they do not neglect reading the Bible above reading the church bulletin. If you, dear reader, are one of those who do not keep a church bulletin, ask yourself whether this is not perhaps because you are not interested in the various events in the kingdom of God. A new year will soon begin. Don't you want to begin it by going to your pastor and ordering a church bulletin and then reading it? Not every church bulletin is to be recommended. That is why the "City Missionary" wants to draw your attention to some of them. First of all, there is the "Lutheran" and the "Mission Dove" for young and old. Especially for the youth is the "Kinder- und Jugendblatt", which can also be read with benefit by adults. Whoever wants to give joy to his little children, order "For the Little Ones". Every pastor will give more details, if only he is asked. Our dear Synod also provides for those who are not able to read our dear German language. Therefore, there are also church bulletins in English for young and old, which your pastor will also be happy to order for you. He will therefore even relieve you of the effort involved in ordering them. He is glad when you hold and read one or more of the given church sheets. For he knows that if thou art an eager reader of them, thou wilt be the better church member. So give him the pleasure from which you can most profit, and - then read not only your church bulletin, but above all your Bible! (City missionary.)

How true is what our Confession says: "Many heresies have arisen because preachers have been embittered one for another" was recently brought home to us. At a meeting of our brethren in Chicago, where the establishment of a Lutheran hospital was to be discussed, one of the speakers had described the need for such a hospital and said that there was not yet a Lutheran hospital in Chicago. He meant, of course: by our Synod. One of those who belong to the General Council, which does have a hospital in Chicago, had heard this, and wrote this warm outpouring to the *Lutheran*: "We dare to ask whether those Lutherans who profess the confessional writings of our Church without any support are less Lutherans simply because they do not belong to that branch of the Church which dates back to the work of the great Walther. We venture to ask whether they are less Lutherans because they do not interpret the eleventh article of the Formula of Concord more or less Calvinistically. We think not." - This is what church history teaches us, that so many divisions in the church can be traced back to personal sullenness. At first one did not like the person, one found fault with him, one became disgruntled, and soon one realized that he was teaching wrongly; mctn separated from him, made a schism, and a new sect was ready. Similarly here. We are not exactly used to being accused of Calvinism in the Council. For the most part, people have studiously stayed away from the controversy that has been going on about conversion and election of grace. There has also been much acknowledgment of us, and talk of us as of the "Missouri Brethren," who might have some wonderfulness about them, but who could not be denied zeal for God's Word and Luther's doctrine. But it seems that you only have to step on someone's foot a little, and then we get it in the face: Calvinists are you after all!

E. P.

"Who will help?" A pastor of the Western District writes to the editor under date of January 6: "I have today enjoyed a joy of a very peculiar kind, which I cannot well keep to myself. Comes there a dear member of my congregation to me and hands me - believe it or not - one thousand dollars. The giver doesn't even want his name known here in the community. Of the money, P500 is to go to the Jubilee Fund and \$500 to the Emeritus Pastor's Feeding Fund. I had the first P500 receipted, "From a grateful Lutheran," the others, "From 'I'm helping out.'" When the giver told me of his intention the day before, he meant to me that in reading "Unser Erbteil" (Our Inheritance) he had particularly taken to heart an expression of Luther's which refers to inheritances: It is not a question of making the heirs rich, but it is most important that the heirs should be able to send themselves into it and make good use of God's blessing. And we parents are great fools, that we let it become sour to us, working day and night, that we leave much good to our children; but to train and instruct them in godliness, good breeding, and respectability, there we are very negligent. It is a wicked, perverse way. " He has also made the observation that the more that is left for the children, the more they get through. He also let it be known that he had often been encouraged to bring this gift by what he had often read in the "Lutheran " about greater gifts and their presentation to the poor, and so I have the good hope that this example will again inspire others to do the same.

Our congregations in Greater New York and surrounding areas are making extensive preparations to celebrate the Reformation Anniversary. The date set for the communal celebration is the

October 28. More than fifty churches will be represented. The intention is to rent one of the largest halls in Manhattan, either Madison Square Garden or the Hippodrome, and also to secure space for overflow meetings. A mass choir is to be formed from the choirs of our churches in and around New York, also a children's choir from the school children. A first-class orchestra will be engaged for the celebration. A souvenir program is to be sold a week before the celebration, at about the price of 25 cents, containing details of the Lutheran Church in addition to the celebration program. A simple program will be distributed free at the celebration. Further, a tract is to be printed in an edition of one million and carried into every home in Manhattan, Bronx and Brooklyn during the last week of October. Besides brief statements of the history and doctrine of the Lutheran Church, this tract is to contain advertisements of all our churches in Greater New York. The cost of printing iverden probably exceed H5000. The tract will be 16 pages long. If congregations in other cities wish to order this tract with information about our congregations in that city, they should contact the chairman of our New York committee, P. Wilh. Schönfeld. With a huge circulation of one million, thousands more copies should be cheaply produced with the indicated change in church advertisements. Besides this tract mission, uüsere New Yorkers intend to use the public press for their propaganda throughout the year 1917. All our churches will announce their place and time of services once a week in one evening and one morning paper each by paid advertisements. The funds for all these undertakings will be raised by appealing to individual members of means. Only when it becomes apparent that the necessary sum cannot be raised in this way will the committee turn to the congregations. G.

A New Luther Memorial Planned. In Chicago a society has been formed among our fellow believers whose goal is the erection of a Luther memorial on the campus of our teachers' seminary at River Forest. The main thing, of course, is that we have God's Word and Luther's teaching pure and unadulterated in our teaching institutions, in all churches and schools. But if people who have the means put Luther in a statue in front of our institutions as an addition, then that is certainly a laudable and commendable enterprise. A statue of Luther in front of an educational institution is also a confession and a sermon to all who pass by, and a salutary reminder and encouragement for teachers and students alike.

E. P.

Is "Billy" Sunday a Prophet? In a newsletter, someone writes an account of Sunday's ministry in Boston, saying: "The other day a girl asked the clerk in the catechism class if 'Billy's Sunday' was a prophet. The clerk answered her that in his opinion this man might as well be called a prophet as any of the prophets mentioned in the Old Testament." - So "Billy" Sunday is put on equal footing with the Old Covenant prophets by this pastor (though not a Lutheran one)! How long will it be, and "Billy" Sunday will be placed on equal footing with our Lord JEsu. Truly the end of the world is drawing near! (Matth. 24, 24.)

(Luth. Zion messenger.)

At the annual convention of life insurance presidents, which met in New York last December 14, serious words were spoken, according to the daily papers, concerning the way of life of a large part of the population of our country and the consequences of this way of life. We take the following from the "New York Staatszeitung" of December 15

A mirror was held up to Americans at yesterday's opening session of the Tenth Annual Convention of the Association of Life Insurance Presidents at the Astor Hotel, and in the mirror was presented a horror of national extravagance and physical degeneracy which bodes ill for the American people and for the American individual of the future, and incidentally for the profitability of the insurance companies whose representatives have taken it upon themselves to enlighten us as to the fate awaiting us. The average life span of the inhabitant of our blessed land, it was learned from one of the speakers, is 43 years, and for every thirteen applicants for a life insurance policy, one must be rejected by the insurance companies with an expression of regret because he is no longer a 'good risk' in view of his advanced physical depravity." Our people are in need of earnest repentance and true godliness. (Z. u. A.)

To further discourage intermarriage, the Catholic Archbishop of Chicago has announced that after October 1, 1916, no Catholic may be married to a non-Catholic in his diocese unless the non-Catholic first submits to a course of Catholic instruction of at least six lessons extending over two weeks. He says: "This instruction has no other purpose than to give the non-Catholic part a correct idea of what the Church teaches concerning marriage and the education of children, and what obligations it imposes on all its members. Such instruction will enable the non-Catholic part to become conscious of the duties he assumes, and will prevent many a misunderstanding and disappointment which so often arise from entering into marriage without knowing what marriage is as a sacrament, and what its sacred obligations are." The sly Roman, of course, has only the good of his **Church at heart**. Through mixed marriages the Roman have to record great losses, since the Catholic part also becomes lukewarm and indifferent in its religion. Such mixed marriages also very often develop into displeased marriages, which are then dissolved, so that the Catholic Church, which does not recognize the divorce, then loses Wohl both persons. So the Archbishop knows what he is doing with his decree. But even non-Catholics can be pleased with the decree and wish that it were so held everywhere. A Lutheran, for example, would have to have fallen away inwardly quite thoroughly, or be in love to the point of nonsense, if it did not bring him to his senses that he was expected to receive instruction from the Roman priest. E. P.

The Pope also learns how difficult it is to remain neutral in this war. We hear a Catholic newspaper report with great indignation and deep sadness: "An outrageous insult to the pope was afforded by the Parisian despot.

The Pope's position is' lamenting and praying, but not judgment. The Pope plays the neutral, although his neutrality is always based on material causes. The Pope speaks the business language of Wilson. Indeed, he harbors a secret intention to win the former Papal States. The Pope, he said, refused to take sides because German and Austrian Catholics existed, and therefore did not wish to compromise himself. This, he said, was the principle of all weak governments. His attitude, he said, constituted the worst mistake, because the four-volume would forbid him to play any part occasionally in the peace. Benedict should ask himself whether his policy was not to blame for the apostasy of the Catholics and the formation of a national church. (!) He concludes his outburst literally: 'Too clever, too flattered does not always guarantee success. The neutrality of the Pope means the defeat of the Papacy.'" E. P.

New printed matter.

Synodical reports of the Missouri Synod of the year 1916. Concordia Publishing House, St. Louis, Mo. 6th *English District*.... 78 Bets. Price: 17 Cts. 6a. Texas District. 96 pages. Price: 29 Cts.

The report of the English District of our Synod contains a beautiful Doctrinal Essay. The subject is, "The Fatherhood of God and the Brotherhood of Man." The speaker, Prof. H. B. Hemmeter, treats his material in six paragraphs. - Before the Texas District, Prof. J. Herzer answered the question, "What special glorious blessings and high benefits does the American Lutheran Church, especially the Missouri Synod, owe to the Lutheran Church Reformation?" The paper, though abbreviated, still contains a wealth of material which can and will find splendid use in the jubilee sermons of the church year now begun; and indeed each section is equally doctrinal. "The higher and lower school system" of our Synod is also proved to be "a fruit of the Lutheran Church Reformation." We would heartily rejoice if this knowledge would become more and more lively in all the districts of our Synod, lest we lose what our fathers have wrought. K.

Festive songs for mixed choirs. By H. B. Pröhl, 3616 8th Wood 8th, Oüoago, Ill. 6 pp. 7X10. Price, 15 Cts; the dozen tzl. 75. also to be obtained from Concordia Publishing House, St. Louis, Mo.

This booklet contains an Easter hymn: "Frühmorgens, da die Sonn' aufgeht" (organ, choir, duet for alto and tenor, choir, bass solo, choir, organ) and a short confirmation hymn: "Dein auf ewig, Gott der Liebe", both with German and English text. L. F.

Introductions. .

On behalf of the district prebends concerned were inducted: On the 14th of Sonnt, n. Trin. 1916: P. J. K o ch in the parish at Anaconda, and (on the 25th of Sept.) in the parish at Deer Lodge, Mont. by P. M. Hudtloff.

On the 22d of Sun. n. Trin. the Rev. Theo. Gutknecht in the parish at Campbell, Minn. by Edm. Meier.

On J. Sonnt, d. Adv. Fr. G. Mietzler at Gethsemane Parish, Chicago, Ill, by Fr. G. Eifrig.

On the 4th of Sunday, the Adv.: Rev. H. F. Brewer in St. John's parish at O'Neill, and (on the 2nd of Christmas Day) in St. Paul's parish at Walnut, Nebr. by Rev. Geo. H. Tiefel.

Introduced as teachers in parochial schools were:

On 2 Sonnt, d. Adv. 1916: Teacher E. Traugo t t as teacher at St. Paul's parish school at Serbin, Tex. by I". H. T. Kilian.

On the 3rd Sunday, Adv.: teacher Aug. Sylwester as teacher in the second school district of Jmmanuel's parish at Courtland, Minn. by P. H. Strafen.

On Sunday, n. d. Christ Day: Teacher H. Waldschmidt as teacher in the school of the parish at Mount Olive, Ill, by C. J. Broders.

On New Year's Day, 1917: Teacher Wilh. Helm kamp as teacher at the Peace Community School at Chicago, Ill, by F. C. Streufert.

Initiations.

Dedicated to the service of God were:

Schools: On 3 Sonnt, d. Adv. 1916: The new school of Zion Church at Paullina, Iowa. Preachers: kk. Faulstich and Jltten (English). The dedicatory prayer was said by Rev. A. H. Semmann. - On Sunday, n. d. Christ Day: the new school of St. John's parish at Lake Tp, Neb. The dedicatory prayer was said by Bro. Alb. M. Burroughs.

Preliminary advertisement concerning the next Synod of Delegates.

1. the fifteenth synod of delegates shall be held, w. G., will be held at Milwaukee, Wis. from the 20th to the 30th of June.

On the occasion of the district synods (the reports of which will appear one after the other), most of the constituencies entitled to vote have determined the pastor who is to serve as delegate or substitute. Let the congregation, which has to provide the delegate or substitute for the respective constituency, elect these men.

Most of the electors for the advisory pastors and teachers have already been elected at the district synods. The teachers' colleges, supervisory authorities, commissions and committees obliged to report now want to agree on which representatives they intend to send to the Synod of Delegates.

4. about 2. and 3., that is, about representatives of every kind, foremen and substitutes, please report to the undersigned before February 10, according to the scheme and on the card sent to every pastor and teacher in the pocket calendar of our publishing house. - HL. The name to be given is not the congregation to furnish a deputy, but the name and address of the deputy chosen, and of his substitute.

5. the "Ourd Index" thus produced is wanted in two complete series. Who from each constituency is requested to send the card?

The delegate shall kindly report in full on the constituencies entitled to vote. The same shall be done, please, by the pastor of the congregation which is to provide the deputy or substitute.

L. on the advisory constituencies of pastors and teachers, the representatives of the colleges, commissions, etc., the Vorman n and E r s a tz m a n want to report.

6. submissions shall be sent for registration before 15 April to the Secretary, who shall forward them to the General Bureau.

7. The necessary information about quartering, opening service etc. will be published later".

In order to ascertain to some extent the frequency of this lubelsynode in advance - our railway secretaries also have an interest in this - those who intend to be guests at the delegates' meeting will also send their names to the undersigned as soon as possible. R. D. Bi - i < rm - nn, S-lr-t-r,

Oonoordiu 8tzuüus.r^ 8xrinKÜaId, III.

Conference Own.

The Southwest Missouri Special and the Southeast Kansas Mixed Conferences will meet, w. G., January 23 and 24, at Father Matushka's church at Pittsburg, Kans. Work: The pastor as a prayer warrior and intercessor of the church: Rev. A. C. Meyer. Exegesis on Gal. 3, 15 ff.: P. Kraus. Ilstor^ ok tü" Dsnnesse and Holstein 8^uods: Rodgers. Methodism:Grieße. Catechesis on the Sacred

Scripture: Fr. Karsten. Blessing of the conference visit: Fr. Recknagel. Dogmatic work: ve veo, Laieri 6omp., § 9 s<z<z.: Prof. Scaer. Exegesis on I John 1: Remlinger; on Eph. 6, 10-24: Fr. Frese. Why do we go to the conference? Fr. Kaiser. The right character of an evangelical preacher according to Tit. 1: P. Mießler. Confessional address: P. Pooker (I". Koch). Sermon: Fr. Frese (Fr. Werling). Registration or cancellation requested immediately.

W.T. Vogel, Secr.

The Randolph and Monroe counties pastoral and teachers' conference assembled fch, w. G., from the 24th to the 26th of January in the parish at Red Bud, Ill. Working have been Lohrmann, Nickel (2), Härtling, Brauer, Hartenberger, Grother, Frey, and the teachers Wendt, Zastrow, v. Dffen, Persson, Gabbert, Grefe, Buescher. Confession: Father Erdmann (k>. Hitzemann). Sermon: Father Lohrmann (Father Melzer). Timely registration with the local pastor requested. E d. Fischer, Sekr.

The alligator special conference,; assembled fch, w. G., on January 30 and 31, at Bro. Selcke's church, Westfield, Tex. Communion service to be held on the evening of January 30. Work has been done by the Revs. Miertschin, Frieling, Hömann, Lugenheim, Bohot. Confessional address: Fr. Albers (Fr. Brust). Sermon: Father Klindworth (Father Lugenheim). The local pastor asks for timely registration. O. H. A. Hömann, Sekr.

The Oregon Pastoral Conference will assemble, w. G., from Feb. 12 to 15 (noon to noon) at Fr. Ebeling's parish at Portland, Oreg. Work has been done by ck. E. Luecke, Schulenburg, Kolb, Zehe, Beyerlein, Probst. Confessional: Cbeling (Fr. Gahl). Sermon: Fr. Schlenburg (Fr. Stübe). F. Zehe, Sekr.

The Manitoba-Saskatchewan Pastoral Conference will assemble, w. G., from the 13th to the 19th of February, at the congregation of the undersigned, at Winnipeg, Mau. Can. Works: How far are we to respect the limits of the Bernf of other believers? Fr. Hyatt. How are the passages of Scripture to be understood in which God is apparently set forth as the author of evil? P. Renner. Doctrines of distinction between the Lutheran church and the Oüuroö ok Luxlund: Fr. Kohn. The regulation of the finances of a congregation: Lehrer Krieg. Catechesis: Fr. Gallmeier. Exegesis on I Cor. 6: Fr. Brutz. Confession: Addition (Fr. Braunschweig). Pastoral homily: Fr. Pftenhauer. The consensus choir sings songs no. 56 and 65 in the "Sängersreund". Sign up or sign out requested in time. W. L. Kohn.



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Edited by the faculty of St. Louis Theological Seminary.

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No. 3.

From our East Indian mission.

III.

We continue to bring some extracts from the last reports of our missionaries, from which our Christians can see what their missionaries are doing in the distant heathen country, and what experiences they are having in their missionary work.

Missionary G. Hübener in Nagercoil writes:

"During the past quarter, with God's help, I have completed the buildings on our new mission property. We now have here a well with good water, a school building with six classrooms, a dormitory with room for a little over a hundred pupils, a two-room hospital and the outhouses belonging to the school, such as the kitchen, the cook's apartment, the woodshed, etc. We also have a dormitory with the necessary outhouses and a temporary building with three looms for the blind who are taught here, but the latter are under Brother Lutz. The building work will take about twelve months, and I feel very relieved that I am now relieved of this work. There are, of course, still some small things to be done, such as entrance gates, and leftover material, including some tree trunks, must first be sold again or used in some other way before I can close my account.

"During the last quarter the first copies of our translation of the Catechism also left the press. May the book be a rich blessing!

"My work now includes 1. supplying my villages, 2. directing the institute, and 3. teaching the catechist class.

"The village work went on in the usual way. During harvest time, as usual, the weekly services were cancelled. Unfortunately, I had to dismiss another teacher. Our teaching staff leaves much to be desired. Hopefully, this will improve if instead of pagan and otherwise

faithful teachers first have our own teachers. Since we have withdrawn all our assistant catechists, religious education can only be given twice a week in Mangulam school at the moment. This, I hope, will improve in six months. A heathen village desired to come to our mission, and sent me a petition. But it never reached my hands. Having, as they now inform me, long waited in vain for an answer from me, they have now joined the Salvation Army.

"At the Institute, Missionary Görß and Jesudason help me with the religious education. These lessons take place, as before, in the morning from 8 to 10 o'clock. The new premises are proving a boon. And we are grateful for what we have gained.

"The number of auxiliary catechists drafted is eleven; of these, two are from our northern area. Their ages vary from 24 to 39. As they are all married, their accommodation first gave us some difficulty. Our main object is to make them quite firm in the truths of the catechism, and to teach them the necessary skill for catechizing. So I let them listen to my catechism lessons in the sixth and seventh grade, talk to them about the most necessary rules of disposition and catechizing, let them give lessons themselves in a lower class and have begun to read the Gospel of Marci with them. Mr. Jesudason gives them some introduction to the books of Scripture and some church history. One teacher of the Institute is to encourage them in the Tamul language, and another endeavors to teach them English. And every Saturday afternoon is singing hour. So their timetable is full. It includes 32 periods of instruction each week. Those who did not have a Bible received one as a gift. The gifts and previous knowledge of these eleven are very different, but all have shown good earnestness and zeal so far. May the Lord in His mercy grant that all of them may one day have a place in the

of our mission! May He bless our feeble work on them for His name's sake!"

From this report, the readers will see how our missionaries are seriously concerned to train many and as capable as possible native missionary workers. When our Christians remember our teaching institutions in their Sunday prayers, they also want to include our small institutes in the heathen country. In human terms, much depends on these future auxiliary workers for the prosperity and the inner and outer development of our mission.

L. F.

† Fr. Hermann Speckhard. †

The news that it pleased the Lord over life and death to call Hermann Speckhard from the contending church on December 28 of last year and to put him to his eternal rest has not only caused great consternation and sadness in his congregation and immediate surroundings, but has also painfully touched wide circles in our Synod. The deceased had for years become a well-known and esteemed personality through his work as a writer, and especially during the last three years through his office as General Vice-President of our Synod and of the Synodal Conference. God had endowed him with splendid gifts. His keen intellect, clear perception, calm deliberation, firm willpower, and decisiveness enabled him quickly to reach a correct judgment in difficult and intricate questions; and because he knew how to present a matter in a lively and generally comprehensible manner, even occasionally seasoning his speech with good humor, he was able to express and justify his judgment in such a way that others were easily won over. The greatest thing about him, however, was that he was always earnestly concerned that the Word of Scripture should in no way be neglected, and that in judging even the things of this life everything should be placed in the light of the Word of God. Independent as he was in other respects, and as unwilling as he was to bow to human authority, he was anxious to be a faithful and diligent student of the Scriptures. And indeed he was. He made it a point before his death, that neither in his funeral sermons, nor in his resume, should any thing be praised of him except the one thing, that he had taught God's word pure and true. He did not praise himself, but the grace of him who had counted him worthy to serve as an ambassador in Christ's stead.

The cradle of Fr. Speckhard stood in the old fatherland, in Friedberg, Grand Duchy of Hesse, where his father was a teacher for the deaf and dumb. Here he saw the light of day on August 5, 1859, and was baptized by Father Brunn in Steeden. Because of his conversion to the Free Church, his father had to resign from his office soon after and emigrated to America. Thus the deceased passed his childhood in Hillsdale, Tandy Creek and Sebawaing, Mich. where his father was pastor until he took the directorship of our deaf and dumb institution in North Detroit. He received his theological education at Fort Wayne and St. Louis, and entered the sacred preaching ministry in 1882, first at Hillsdale, where twoand

twenty years previously his father had been pastor, and then at Jonia, Mich. In 1894 he followed the call of Holy Cross parish in Saginaw, Mich. at which he did his life's work. Father Speckhard was not a soft-spoken man, even in his parish. He could be sharp, even if he was resented for it. But the heartfelt and touching love shown him during his three weeks' illness, and the deep sorrow manifested by young and old alike at his death and funeral, expressed better than many words the esteem in which they held their pastor and the appreciation of his faithful work.

The deceased had been carrying the germ of his death sickness (Bright's Disease) for some time. But he himself probably paid the least attention to the often recurring indispositions and other signs of his suffering. He preached on Thanksgiving Day, November 30, delivered an English and German funeral sermon the following day, and the full service on the following Sunday, the first of Advent. But then he broke down. In the following weeks his health went up and down, so that people hoped that by God's grace he would remain with us a little longer. But he himself wished, if he could not attain complete health and working power, rather to be dissolved. On his sickbed, God gave him the grace that he, who in former times had had to struggle much with heavy temptations, was allowed to bask cheerfully and serenely in the light of grace. He also hardly tasted death. He passed away on December 28 at noon.

The funeral took place on the last day of the old year. The undersigned preached the German funeral sermon on the words: "His name is Wunderbar", Is. 9, 6. Fr. H. Grüber preached the English funeral sermon on 1 Cor. 2, 2: "I did not consider myself to know anything among you without Jesus Christ alone, the crucified." General Vice-President J. Miller of Fort Wayne spoke a few hearty words representing the General Presidency of the Missouri Synod, Rev. J. Westendorf of the Honorable Michigan Synod in substitution for the Presidency of the Synodical Conference and the Michigan Synod, Pastors J. Schinnerer and F. Tresselt representing several Conferences. Then we have laid his body in God's field in the certain hope of a blessed resurrection to eternal life. And when his image comes before our spiritual eyes again, it should be with the admonition of the apostle: "Remember your teachers who have told you the word of God, which end look on and follow their faith!"

Borschläge concerning the preparation and celebration of the Reformation anniversary in 1917.

II The Jubilee Collection.

We now come to the second piece we want to execute this year.

The Synod has decided to raise a jubilee collection for the church building fund. We pass over from the outset the petty question of whether, in accordance with the constitution of our

Synod must also carry out this decision, and simply say: We do it!

Now, assuming that we want to accomplish something properly, how do we do it? First of all, we need to get to work in a planned way, and soon. Wherever groups of congregations celebrate together, they should take up collections according to a common plan. Each group of congregations should therefore also set up a finance committee. This committee should agree on a plan in a meeting with the church councils or the boards of the congregations.

As for the plan itself, it is impossible to say much at this point because of the different local conditions. But whatever plan is adopted, it should at least provide that every family and, if possible, every communicant member should participate in the collection. Secondly, it should also provide for the necessary teaching on the importance of this collection. For this purpose, the pamphlets of the Central Committee should really be distributed. The Central Committee is also in the process of preparing an illustrated lecture which will speak to this cause. We hope that enough copies of the lecture will be available that it can be obtained by a large number of congregations. A few sermons or a lecture might well be devoted to this cause.

But how can all the members and families be approached? In smaller congregations, the pastor may be willing to personally take up the collection. This, where it can be done, would be the easiest and best. But it is better with such a large collection not to collect at once, but to collect signatures first. Where the pastor cannot do the work, special committees should see that it is done. Where this must be done, the best results are usually obtained when the collectors work in pairs. If enough "teams" are working, and one can thus fairly distribute the work, the preliminary work, namely, collecting signatures, should not take more than a week. The paying in can be taken care of in any way that best suits local conditions. Where the love of Christians promises real sacrifice for the collection, make the sacrifice easy for it by instalments.

Where a congregation prefers to collect with envelopes, after the signatures have been collected, envelopes could be distributed about four times a year, or more often, and collected by the collectors. A good way would be to always hand out the next envelope when collecting the previous one.

J. C. Baur.

Island and the Cayman Islands. The city is built over a mile from the seashore and has been devastated many times by severe hurricanes. Wrecked ships still lie along some of the streets. That's how far the last storm had hurled them ashore. There was also a Cuban warship at anchor and a good number of sailboats. I was driven with my handbags in a small boat, in which there was only one seat for the rowing sailor, to the wharf, which is built very high. A Cuban customs officer of very dark countenance held out his hand for me to climb up, and wondered how I now came to Batabano. Here I am known as the aleman de la Isla de Pinos (the German preacher from Spruce Island). I have often had to "lie over" here when our ship from the island was too late for the last train for Havana. How glad I was that a dock worker (for a fee, of course) volunteered to carry my two heavy handbags to town! So we climbed over the many railway tracks, beams and piled up stones along the wharf and walked to the town, where I went to a hotel with cafe facilities. It was dusk and a very short time before the last train left for Havana. At the sales table I had some Spanish hard sausage and ready-cooked meat quickly cut off and taken on paper at a table, as time was short, and had the waiter quickly bring me another strong cup of coffee, the national drink of Cuba. In my ravenous appetite I managed the portion without much hesitation, nor was I ashamed to order a second, for I was far from full, and I had by this time heard that the train was half an hour late. The, pub was well occupied, of course, with noisy Cubans drinking their coffee or cognac at the small tables, where they can sit and talk for hours, especially towards evening when it gets a bit chilly. There are no drunks. It is the same in Havana. In my five years down here, I have yet to see a drunk Cuban, but I have seen many drunk Americans, especially during tourist season. The Cuban drinks his wine with his meals, but is moderate.

When it was time to turn in, I dragged my handbags across the street to the station, bought my ticket from the ready money at the counter, where they seldom keep change in stock, and boarded the train, which came at last and was only sparsely occupied. It whistled, then rang three times, and off I went. There was not much to see of the countryside and the small towns we stopped at, as it was dark. How comfortable I felt in my seat after the hard boat ride! But I was not allowed to sleep, for on this train one must change trains at San Felipe. That was soon overcome, too, and after about a three-hour train ride the lights of Havana shone on.

Fourth Friday night in Havana.

Havana has a large and very modern terminal station. There we drove in, and the noise of the metropolis surrounded us. If you come from our quiet island with its small villages, where it is often quite quiet, especially in the summer, because many settlers have traveled north for recreation, one hears the city noise quite gladly once

A missionary journey to Knba.

3. South Cuba.

Batabano, an old Spanish town on the south coast of Cuba, just south of Havana, is an old fishing town famous for its deep fishing. Above all: bath sponges are found here and shipped in great masses, as are the giant turtles from the south coast of our

again as a pleasant change. But after a few days I always find myself longing to return to the silence.

Other trains were ready and there was a lot of life. Familiar officials nodded to me in a friendly manner. Then a German shout rang out from the waiting crowd: "Good evening, Pastor! Are you here at last? Already last night I was waiting for you. Has something happened to the ship?" A dear friend had come to pick me up. We took one of the waiting Fords to drive to the distant hotel in the centre of the city, my usual night's lodging. It was terribly humid. I always feel that way when I come to Havana, that it's much hotter there than on our island, especially in the old narrow streets. Havana only comes quite alive in the evening, like all cities in the tropics. The cooler temperature then attracts large crowds into the open air, and the main streets are very busy and brightly lighted. At the hotel I asked my companion to wait until I had quickly taken the necessary bath in my room, and exchanged my suit, spoiled by the boat trip, for a fresh one. He had had to postpone his dinner in consequence of the long wait at the station, and now wished to take it in my company. To my shame I must confess that I had got hungry again and was making up for what I had missed on the sea voyage. He was amazed at how burnt my face was. The skin was peeling off completely, and my nose especially was swollen and blue-red. It was late when I came to rest.

At the hotel I had ordered to wake up early, because on Saturday a lot of work was waiting for me. Otherwise I had always arrived in Havana two or three days before Sunday to make house calls, which are so absolutely necessary in Havana, where we still have mission in the true sense of the word. Quite a number come to the service only when they have been compelled once more. Some of our Imperial Germans also consider it a duty of courtesy that the island pastor calls on them. They then make the return visit at the church service. Rurally, morally! As a true missionary, one must do justice to everyone and make allowances for all weaknesses.

C. R. Örtel.

News from our missions.

Argentina. (Letter to the Commission.) Enclosed you will find the receipt, and also the semi-annual report on this mission field. But what sort of report is this to be? I think the following pretty much meets what is wanted:

Parish Villa Iris. Without a chapel. Most members are tenants. Knowledge weak. There is no sign of growth in the congregation as tenants move here soon, there soon. Financially, the congregation is still in a bad way, since they only recently transferred from the Evangelical Synod of La Plata to us, and the congregation's treasury has remained in the hands of those who did not transfer. But this seems to be improving. No concept of what synod bites. The vast majority think

to a room filled with gold. The knowledge necessary for a worthy reception of Holy Communion is lacking in most. "You can believe what you want about it." Things are not too good with the confessional. But it is not to be expected otherwise, since the poison of the La Plata pastors must first be exorcised by the lukewarm milk of the pure word, which, however, is already being felt.

Municipality of Jacinto Arauz. Very small. Recognition is possible because the congregation has been served by our Synod for several years. The members do not live so scattered. With the exception of one man, they are all tenants. The congregation has suffered greatly because most of the members have moved away. On the whole there are only communicants. There is no contribution to the salary according to wealth. Confession registration good, but no regular enjoyment of the sacrament. Attendance at services very good.

Community of Triangulo. Almost all owners. Number of souls: about 100-130. Chapel built. School teacher holds parochial school; none trained for school office. Attendance at church services good. Complete peace restored, and peace prevails. The old chapel had been torn down. Registration for confession goes well, but here and there unregistered people still come to the altar. Communion is rare. Progress in knowledge generally noticeable.

Parish of Lote XV (Cince). All tenants. Chapel built; dedicated May 7, 1916. Excellent attendance at services. No school, but several home teachers. Population about 250-300, otherwise as above.

Parish of Villa Alba. First established. Number of souls: 111. Weak in knowledge, as most have been entirely without worship since their emigration from Russia ten to twenty years ago. School held by one parishioner. Mostly poor people, as they all live in town and can only work during harvest. Progress to be noted. Financially weak. Otherwise like others.

Community of Juanita. Wealthy tenants and owners by and large. People casual in attending services. Confession attendance good. Enjoyment of the Lord's Supper weak. School. No chapel, but plans are already being made for a building.

Parish of Peru. Only recently established. Weak in knowledge, good in everything else; have fully discharged their duties.

Parish of Hucal. Like the above municipality, only not yet paid a salary.

Preaching places Bordonave, Abramo, Unanue. Visited only twice a year. All very remote. Abramo and Unanue number only four or five, but Bordonave has eighteen families. No salary is paid. Usually only enough comes in (as sacrificial money and accidentals) to pay for half the journey.

It is impossible at present to state the exact number of souls in all the congregations. Many who would like to be members, but completely neglect the duties of such, are no longer tolerated. These are mostly those who come to the service only when they bring a child to be baptized or when a special service takes place, for example, confirmation service. No one is so poor that

he could not pay the rate generally in force here (not yet a dollar a year!). We are presently at work to learn who cannot, and who will not, meet this obligation.

The congregations are all very remote, and the members of the individual congregations also live far apart, so that it is difficult to get to know everyone. At almost every service one sees new faces, but old ones are often gone. Most of all one has to fight against Adventists and Baptists as well as against the Evangelical Synod of Germany, whose pastors confirm and admit children to Holy Communion without teaching them the Lord's Prayer, the Ten Commandments or the holy Christian faith.

The fact that no more is being paid this year is largely due to the fact that the previous year was almost entirely "black", without a harvest. Probably most of them have to struggle with food worries even until the coming harvest. I believe, however, that if the churches continue to hear God's pure Word for a while, they will become more and more grateful for it. They should and they can raise the necessary salary to support the pastor. That this will happen, I am convinced. May God only grant me the grace to continue to proclaim his word according to his ability, so that above all souls may be shown the right path to salvation!

With fraternal greetings, I remain yours...

August 8, 1916. Karl A. Günther,

Villa Iris, F. C. B. A. P., Prov. Buenos Aires, Republica Argentina, South America.

To the ecclesiastical chronicle.

The "Intersynodal Reformation Jubilee Committee" is not much on the mind of the Ohio Synod. Synod turned the matter over to the theological faculty for study and decision. The end result was that it was decided to "informally participate" in the work of the committee. "Informally," says the "Church Paper," "means so much that we may well send to the committee, but that we cast no vote in passing resolutions, and that we defray our own expenses." It is then added, "We do not want Unionism, we do not want even what bears the appearance of Unionism." That in the Missouri Synod, a fortiori, one wants nothing to do with intersynodal celebrations is well known. (L. Z.-B.)

"We have one dollar left." In a church bulletin, a pastor of our Minnesota district writes the following, "How needful our gifts still are, may be seen from a letter I have just received these days from one of our traveling preachers. He writes: 'In Chase I was privileged to have a beautiful experience in regard to giving. After the service Mr. S. gave me a dollar. Considering the exceedingly poor conditions of the people to whom I was inclined not to accept the money. And the reply, "O please take it, we have another dollar." We have another dollar! So it's almost a fortune for people to have two dollars. And thank God, also a Saviour, whose sweet gospel I may preach! May he bless both dollars, the one I got, and the one that was left! The family in question is large, and is hitting hard on the ber

among the dull with poverty? So much for the missionary. Well, thank God, we also still have children of God who have a dollar for missions." G.

Two Telugu Lutheran students are presently at the General Council Lutheran Preaching Seminary in Chicago; one is from Rajamundry, the other from Guntur, India. E. P.

Catholics in the Adjusted States. According to the official Catholic yearbook, the *Catholic Directory*, printed and published by P. J. Kennedy & Sons, of New York, there are 16, 564, 109 Catholics in the United States; an increase of 254, 799 more than the previous year. Twenty-six States of the Union have a Catholic population of more than 100,000. Fifty-two dioceses report an increase, 6 dioceses show decreases; 43 archdioceses and dioceses show no change in the number of members. In the opinion of Joseph H. Meier, editor of the Yearbook, at least 1656, 410, representing the fluctuating Catholic population of the United States, should still be added. The yearbook counts 10,058 churches with settled priests, 5105 mission churches, 6201 students in 85 seminaries preparing for the priesthood, 112 homes for the aged, 210 high schools (colleges) for boys, 685 academies for girls, 5588 parochial schools with 1, 497,949 school children, 282 orphanages with 48,089 orphans. The number of Catholic clergy in the United States is given as 19, 572, of whom 14, 318 are secular and 5254 religious. Including the Catholics on the island possessions, the number of Catholics living under the flag of the United States is 24, 922, 062.

That the blame for the present war should be laid on Luther by Roman Catholics would be something quite new to many people, especially when one considers that he has now been dead nearly four hundred years: but the hatred against him will live on for who knows how long. It is almost a miracle that his bones have been laid to rest in his grave. Not very long after his death the wish was expressed to dig them up and burn them, but it did not come to that. But what was not laid to his charge! Not only did they seek to hold him responsible during his lifetime for the wicked Peasants' War, but also for the terrible Thirty Years' War in the seventeenth century. But, someone asks, how can he be blamed for the present war? Listen to what the editor of a Catholic newspaper, the *Brooklyn Tablet*, writes: "None of the nations presently engaged in war in Europe started this war. When Europe rejected the principle of unity on the day Luther struck his theses on the church at Wittenberg, the present war began." This editor first absolves those guilty of the European war. It was Luther's theses which he struck on the church at Wittenberg four hundred years ago. That these theses were directed against the great mischief of the sale of indulgences is not said. They are said to be to blame for the "principle of unity" being rejected in Europe. That is to say, in professing the Reformation, a number of princes chased away from the papal rule, and rejected his pretensions, which he claimed as supreme ruler, not only in spiritual, but also in temporal matters. It need hardly be emphasized here that the "principle of unity" was not far off. And whoever believes that before the Reformation the Pope, by virtue of his arrogated authority, controlled the wars and kept the princes from them, is ignorant of history. After all, it was precisely the popes who, to speak with Luther, made the world full of murder and strangulation. How many

They have not instigated wars and have always put their hands in political affairs! And if at the present time one thinks that with the help of the pope one can end the war and make peace, then secular authorities must be careful how far they get involved with him. For the pope's only concern, after all, is to increase his prestige before the world and to extend his power. Under the pope's supremacy no nation has yet enjoyed great progress. His hierarchical unity means servitude. He does not proclaim and promote among the peoples of the earth the freedom with which Christ set us free, but by his human statutes he puts a heavy yoke on the necks of the nations. All this the history of the papacy has clearly taught to this day. God save us from the "principle of unity" under the papacy!

(Lutheran Zion
messenger.)

about indecent and even shameless female clothing - or rather lack of clothing - Roman bishops speak strongly. The excesses of fashion are the subject of a pastoral letter addressed to the clergy by the Archbishop of Turin. In it the cardinal complains of the modern, undignified dresses in which women go to worship. In a letter from the canon of the cathedral of Cuneo to the soldiers of his congregation is found the following strong passage: "The Roman matrons used to go in mourning dresses in time of war; but the women of our congregation dress like tightrope walkers: short skirts, high shoes, sheer stockings, their necks and breasts bare, their faces painted and made up, and such indescribable coiffures of the head as are only fit for the conceits of silly geese."

E. P.

Lynchings numbered 54 in the United States during the past year, according to information received Jan. 1 from the well-known Institute at Tuskegee, Ala. The president of the institute, Robert R. Morton, reports that of the 54 lynched, 50 were Negroes. The charges that were held against these 50 blacks were: Attempted Rape 9; Murder of Officers 10; Other Murders 7; Pig Stealing or Aiding and Abetting Others to Escape 6; Injury to Officers 4; Rape 3; Insult 2; one each for beating a boy, burglary, jostling a girl in the street, assisting or defending his own son, who in one case was charged with raping a girl, in the other with killing a man in defense of his mother; fatally wounding a man in a quarrel, pleading no contest to a lynching, and assaulting a man and woman with a stick. The individual states involved are: Alabama 1; Arkansas 4; Florida 8; Georgia 14; Kansas 1; Kentucky 2; Louisiana 2; Mississippi 1; Missouri 1; North Carolina 2; Oklahoma 4; South Carolina 2; Tennessee 3; Texas 9. Among the 50 blacks were three women. Compared with 1915, the number of lynchings in 1916 was 13 fewer.

The opinion that the Indians are dying out in our country seems to be based on error. The census bureau gives their number at 350,000, which is a considerable increase from the number given ten years ago. These Indians reside for the most part on eighty reservations. There are, however, several thousand Indians who do not reside on reservations, but are American citizens in the full sense of the word.

The Wandelbilder and the youth. The theatre of the Wandelbilder is also a problem for educators in Switzerland, as can be seen from the following report in the "Bernisches Schulblatt": "In 1912, the teachers in the city of Berne had a total of 95 middle and upper classes with 3300 pupils.

We conducted a survey to get an idea of how often children visit the cinema and what they were shown at the cinema. Here are the results: Of the 3300 children, about half visited the cinema occasionally, a third often and regularly. A sixth had never been to the cinema. What did the 2750 get to see in the cinema? Geographical pictures 1656 times, pictures of industry and technology 1353 times, animal cruelty 988 times, beating scenes 1914 times, quarrels between husband and wife 1286 times, drunks 1350 times, repudiation of a child 367 times, kidnappings 1160 times, sale of a child 163 times, adultery 1120 times, how people were shot, 1224 times, poisoned, 625 times, strangled, 447 times, decapitated, 420 times, crushed, 207 times, suffocated, 336 times, stabbed, 647 times, drowned, 407 times, tortured, 203 times, burned, 23 times, dragged to death, 21 times, buried alive, 8 times, walled up alive, 4 times, robbery 1645 times, theft 1179 times, arson and murder 1171 times, suicide 765 times, detective novel 1225 times. In 250 criminal trash films subjected to examination occurred: 97 murders, 45 suicides, 51 burglaries, 19 seduction scenes, 22 kidnappings, 176 thefts, 25 strumpets, 35 drunkards, and a whole army of detectives." Although these figures are from 1912, they will probably be authoritative for the present. The same compilation could be made in American cities.

The religionless school in France. In his paper, "The Dangers of French Democracy," published a few years ago, Edmond Villey points out the experience of the religionless elementary school in France. He says: "No philosophical quibble can override the simple conclusion: If there is no God, there is no moral law; there is no distinction Between good and evil of moral merit and guilt, and then the only logical rule of life can be to abandon oneself to all one's instincts and enjoy." He declares it one of the greatest follies to think that religious instruction can be replaced by instruction in mere morality. Especially does he point out the nonsense of putting textbooks into the hands of youth which read, literally, "We cannot scientifically determine whether there is another life after death in which the good are rewarded and the bad punished; we cannot scientifically prove whether there is a God or not." Such religious neutrality in the elementary school meant nothing to the child but the teaching of a naked atheism; for the child could not grasp the difference between what could be proved scientifically and what could be grasped only by faith. The picture Villey draws of the consequences of this education is downright shocking. In recent years in France the number of juvenile criminals under twenty years of age has risen to 20 per cent. Whereas fifty years ago there were only about a thousand punished for every 100,000 young people under sixteen, this number is now twice as great. Hand in hand with religious decay goes an appalling decay in family life. Parental authority has entirely disappeared among the greater part of the French people; the natural consequence of this is also the collapse of state authority, a diminution of the sense of duty in all occupations. Life in France is becoming more and more insecure, and to a very alarming degree, not only because of the prevalence of banditry, but also because of the insecurity in French transportation, which has gradually become notorious. Villey also deplores the increasing brutalization of the people, the decline of the formerly so much praised good way of life. He then comes to the correct conclusion: only one based on God's Word

could save the French people from ruin. What is true of France is more or less true of all countries in which the young grow up without religious instruction in school. And if then the church and the home do not do their duty either, the people must finally perish politically as well as morally. Since it is not the duty of the state to give any religious instruction in its schools, the church must provide Christian schools, and parents must see to it that their children are brought up in discipline and admonition to the Lord. Christian parochial schools are of the greatest blessing, not only to the church, but especially to the state, and it is a terrible shortsightedness on the part of a state, if it seeks to hinder Christian schools in their healthy development by all kinds of laws. Our schools are also consecrated to the Lord Jesus, so he will be their protection and shield and bless them.
(Kirchenb. f. Austr.)

Obituaries.

In faith in his Savior, whom he had known and witnessed for 44 years, Christian Johannes Körner, at Jefferson, Wis. passed away at the age of 70 years and 6 months, having retired three years previously after faithfully bought out years of service. The deceased was born in the city of New York, March 8, 1846. After his confirmation he first entered the asylum at Fort Wayne, and then completed his studies in the theological seminary at St. Louis. In 1872 he was ordained to the holy preaching ministry at Whitewater, Wis. and installed as pastor of the congregation there. After serving the same for eight years, he answered a call to the congregation at Helenville, Wis. In 1891 the congregation called him to Janesville, Wis. where he labored in many blessings for 22 years, until December, 1913. He had been ailing since his retirement. Several months before his demise an old kidney complaint reappeared, and a stroke then hastened his end. With a lively attendance of friends and church members from Janesville, Helenville and Jefferson, and a number of his fellow ministers, he was laid to rest at Jefferson, September 9, 1916. Officiating at the home was the undersigned. P. O. Hanser, of Horicon, Wis. delivered the German and P. C. Moussa, pastor of the deceased, the English address at the church. May it be granted to the deceased to find again before God's throne many of those whom he directed to righteousness!

R. Schroth.

On December 10 of last year, Wilhelm Friedrich Theodor Harms, teacher of St. John's Parish in Adrian, Mich. passed away in faith in his Savior. He was born April 1, 1885, at Petersburg, Mich. attended the institution at Addison, and in the fall of 1907 took up the teaching position in the congregation at Thomasboro, Ill. Two years later the St. John's congregation at Adrian, Mich. called him to be their teacher, and he served them for seven years. A few months before his end he contracted a lung disease. This disease put an end to his young life. At his coffin the undersigned spoke on John 12:26. In the cemetery at Petersburg, Mich. his body now awaits the great resurrection morning. E. F. Manske.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Tracts for the Reformation Anniversary. Provided by the Lutheran Publicity Bureau; B. Paul Lindemann, Secretary.

A committee composed mainly of pastors and laymen from the eastern areas of our Synod has been at work for years in circulating tracts for the introduction of the Lutheran Church to American audiences. Especially in this year the Bureau sees an opportunity to make known in wide circles the history and teachings of our Church to Christians of other communions, and especially to the Bible-less world. It is hoped to have found in this way an outward means of showing to such as have fallen under the care of unbelieving ministers, and are longing for the beatific truth, the way where they may find it, and perhaps to cause such to think and question who have not cared at all for church and religion. So far find six tracts appeared in this new series. We enumerate them in the order in which they should approximately come for distribution: 1. "Was the Reformation Needed?" Prof. R. W. Heintze. 4 pp. 4X6. Price: 35 cts. the hundred. 2. "The Formation, Deformation, and Reformation of the Church." Paul Lindemann. 11 pages 3s4X614. Price: 60 cts. the hundred. 3. "The Reformation and the Open Bible." H. P. Eckhardt. 5 pages 3^ X6. Price: 35 Cts. the hundred. 4. "Luther on the Bible." Prof. W. H. T. Dau. 6 pages 3^4 X6s^A. Price: 35 cts. the hundredth. 5. "Luther in His Home." H. H. Walker. 6 pages 314X614. Price: 35 Cts. the hundredth. 6. "The Augsburg Confession." F. C. G. Schumm. 5 pages 314 X6. Price: 35 Cts. the hundredth. Order all these tracts from Dep't T, 901 Summit Ave, Jersey City, N. J.. Every congregation should have a few hundred of these short, concise, clear sketches of Lutheran doctrine and history in stock and hand them out to strangers after services. - The Lutheran Publicity Bureau Bureau also has other tracts in earlier series that are very suitable for distribution during the Reformation Anniversary year. We single out, "The Lutheran Church, a Short Historical Survey," by P. K. Kretzmann, and, "Why Lutheran Parish Schools?" by Prof. E. H. Engelbrecht. The Bureau will be glad to send a list of its appearances. It wants to serve our Synod in this Jubilee year. But for this to happen, the goodwill of our congregations is needed. G.

The Law. By Carl Manthey-Zorn. Northwestern Publishing House, Milwaukee, 150s. 207 pp. 5^4X9. Price: H1.00. Also available from Concordia Publishing House, St. Louis, Mo.

The contents of this book are stated in the subtitle: it is "an answer, given to theologians and non-theologians, to the question: What does the New Testament say of the 'Law'?" Drawing on all the passages in the New Testament where the Law is mentioned, it deals with the general and wider meaning of the word "Law." Then, with continuous reference to the passages of Scripture, the following questions are answered: What is the "law" of God? What is the character of the law of God? What is the quality of the law of God? What is the effect of the law of God? The final sections speak of the relation in which the Christian stands to God's law, and of the meaning of such expressions as "law of liberty." The book is provided with a detailed index of sayings prepared by B. M. Ilse. G.

Christ is Risen. Easter festival song for mixed choir by H. G. Heiden, 451 bourtü ^ve., lbiilvaukee, IVis. 4 pages 7x1014. Price: 18 cts, the dozen dl-80 net.

Organ, choir, soprano unison, choir. German and English text. Fresh and jubilant. L. F.

Introductions.

In the discharge of the concerned District Praefides were introduced:

On the 1st Sunday, n. Epiph: B. Paul Beck at St. Peter's parish, Watertown Tp., Minn. assisted by BB. Erthal, Hertwig and Rolf by B. W. F. G. Schneider. - B. E. P. Beyer as city missionary at Mason City, Iowa, by B. Geo. H. Koch. - B. A. T. Merkel in Christ Church at Perry, Okla. assisted by B. O. Kretz-



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No. 4.

That the purity of doctrine and confession may be preserved for our Synod in these evil times!*)

We Christians notice daily what a defiant and despondent thing our hearts still are; how they will not submit to the obedience of faith; how they seek the wrong way here and there. For this very reason we need God to keep on giving us his Holy Spirit for the knowledge of himself, so that we may continue in the right doctrine and knowledge and increase in them.

But let no one think that an individual can easily fall into false doctrine, but that for a whole, large synod, which has confessed the truth for so long, this danger is impossible or at least very small. This is by no means so. The light of pure doctrine can easily and quickly be extinguished among us. How did it happen in the ancient church? The church father Jerome wrote: "The world sighs and wonders at having become Arian." So the basic doctrine of Christianity, the doctrine of the deity of Christ, of His unity of essence with the Father, had, it seems, faded from the Church. And how soon after Luther's death the pure doctrine was again obscured! He who lets himself think that he stands, see well that he does not fall!

We live in dangerous times. Our generation is drowned in materialism. The literature of the day, our entire state educational system, is focused on making easy and quick riches the one great purpose of life. There is hardly any talk any more of higher, even purely humanly higher ideals. In our time nothing is great, nothing sacred, nothing inviolable. All seriousness has given way, and in politics as in religion the phrase has become the virtue. As little does a political party care for its platform when it is first at the helm, so little does the

modern church according to its creeds. Just as hundreds of laws are made which are not carried out, costly trials are conducted which come to nothing, so also God's law is thought to be vain and the punishments of hell an old wives' tale. As in the modern method of education fear is sought to be wholly eliminated as a means of education, so modern preaching seeks to eliminate everything that might frighten the "good, dear" hearer and trouble his conscience. The modern church sees its task as providing the living with a moral veneer and transferring the dead to a better world with Christian phrases.

We are children of our time. We live in this swamp air of unionism, of mammon service, of a characterless worldview, of a frivolous abandonment of all serious consideration of the one thing that is needed. And what is more, this swamp air appeals to our corrupt hearts. In addition to this, we have not acquired the pure doctrine ourselves, but have received it effortlessly as an inheritance from our godly fathers. We have not won the jewels of beatific truth ourselves; it is not our sweat and blood that clings to every bit of doctrine. But how easily do we disregard what has come to us effortlessly! How easy it is for satiety and weariness to set in at a table that is always richly laden! There is no lack of signs that the ears of our hearers are beginning to itch for other things, and perhaps our preachers are getting a little weary of always saying the same things. Added to this is the size and long standing of our synod. History teaches us that in such circumstances all kinds of restless spirits can easily arise, become popular, and lead many away from simplicity in Christ. Added to this is the increasing necessity of passing into English with our ecclesiastical work. Do not misunderstand me! Pure doctrine is certainly not bound to the German language; but nevertheless, some things are easily lost or very much damaged in a move.

*) Excerpts from a synodical sermon, by resolution of the Kansas district referred for publication.

It cannot be denied that the German language has hitherto been a certain natural rampart against the intrusion of the Reformed spirit into our ecclesiastical fellowship. The more we enter into English work, the more our pastors will often out of necessity - and often without necessity - resort to English theological literature, which is as a rule infested with the Reformed spirit. It should also be mentioned that in English as well as in German congregations it is often very difficult, even impossible, to establish congregational schools due to various circumstances. Thus a not insignificant number of people are growing up in our midst, to whom Lutheran doctrine and practice have not, as it were, been passed into flesh and blood from their youth. If we consider this and other things, we will easily see how great the danger is for us to depart from pure doctrine. Wherever we look, whether into our own hearts, whether at the present state of the world, whether at the false churches, whether at the conditions under which we labor, the plea will always come to our lips, if we love Zion: Dear God, give your Holy Spirit to our Synod and to all its members, that it may be preserved in pure doctrine and practice!

For this it is necessary above all that our Synod does not allow itself to be diverted from the goal which, according to God's Word, it must strive for. Paul asks God (Eph. 1) to open the eyes of the Ephesians, "that ye may know what is the hope of your profession, and what are the riches of the glorious inheritance of his saints. God, then, would enlighten the eyes of the Ephesians, and that in the direction of their knowing and understanding which is the hope of their calling. He reminds the Ephesians of their calling out of darkness into light, of their transfer from the power of Satan into the kingdom of Christ. It was then that God reborn them to a living hope. He immediately fixed their eyes on the ultimate end of their faith, their souls' blessedness. And now may God give them his Holy Spirit, that they may keep their eyes on this final goal, that their gaze may not be lost in all kinds of business and hopes of this life.

This final goal of their hope is glorious beyond measure. The apostle finds no single expression to describe its glory worthily. It is not enough for him to call it a "glorious inheritance," but he speaks of the "riches of his glorious inheritance to his saints." The possession of this heavenly inheritance includes in itself all that there is but to be desired. York we have life and full sufficiency. On the one hand, freedom from all evil: for there shall be no more sorrow, no more crying, no more pain; on the other, fullness of joy, and sweetness of being at his right hand for ever. York shall our mouth be full of laughter, and our tongue of praise. This is the final goal of the individual Christian as well as of the Christians in their total number, the church. And with this final goal the task of the church is set at the same time. This is the task of the church, this is the task of a Christian synod, that it leads poor sinners towards this final goal through the preaching of the gospel. Anything that in any way dislocates this goal disrupts, even destroys, the work of the church. To the extent that a church community

If the community pursues other goals, it misses the task to which it is called by God.

If we now look around at Christianity today, we see that with the disregard for doctrine, the right goal has also been lost sight of, and vice versa: the more the right goal has been lost sight of, the more the main pieces of Christian doctrine have been thrown overboard.

But what are the aims of the modern church? The abolition of all spiritual drinks; state equality of women with men; moral improvement of the world by laws; the bringing about of perpetual peace between the peoples of the earth; the combating of devastating epidemics, and the like. One has, in a word, transferred the aim of the Church to this life. To make life as pleasant as possible to man in this world, that is the aim to which the modern church aspires.

Let us see to it that we do not allow ourselves to be drawn into this vortex of world affliction! It is necessary to resist the beginnings, even the seemingly most innocent beginnings. As soon as the church engages in other things besides preaching, as soon as it sets itself other aims besides the salvation of sinners from spiritual and eternal death, its activity will only be detrimental to the world. The present war of nations, for instance, shows this quite clearly. At the beginning of the war, much was written about the failure of Christianity and the bankruptcy of the Christian religion. After the Gospel had been preached to the world for almost two thousand years, it was evident that men were as greedy, cruel, unjust, and bloodthirsty as ever. As Christian nations fought each other to the knife, it was clear that the salvation of the world could not be expected from the preaching of the Gospel.

But, beloved listeners, it is not Christianity that has failed, but what has been served up to the world as Christianity has been thoroughly disgraced. Under the heap of ruins of half a world, which the present war has built up, lie buried in the first place all those false hopes and false aims with which a false church has deceived itself and the world. We had been told that the world had become better, and was daily advancing towards its perfection with giant strides. Then came the War of Nations and showed that, for all their progress, men have only become more refined, but not inwardly better. The Church was painted before our eyes as an outwardly visible power which would soon succeed in laying the whole world at Christ's feet. But now we see that there are Christians among all nations, but no Christian people. The Christian Church is and remains the small, invisible flock of true believers. The scriptural doctrine of original sin, the utter ruin of human nature, has been ridiculed, and the doctrine of the devil declared to be a fable. But the battlefields of Europe, the fierce hatred with which fighting is done, the cruelty and destructiveness of "Christian" peoples teach us otherwise. And then there is the pious hypocrisy which, in the name of humanity, seeks to make a profit out of blood and tears, sighs and groans. Verily, with flaming letters it is written: Even from the heart of the civilized man of the twentieth century come vain evil thoughts: murder, adultery,

Fornication, thievery, false testimony, and blasphemy; and all the tumult of battle is drowned out by the mocking laughter of Satan at the folly of men who thought they had put him out of the world.

Thus the false church, with its false hopes and aims, has been thoroughly put to shame; but God's word has proved itself to be the truth. Let us stick to 'this word! Let us not let anything distort the goal of our calling! Of course, the world as such cannot be helped; but a multitude can still be gathered out of the world and saved. And this can only be done by the preaching of the gospel. Only the gospel is the power of God unto salvation. And therefore we ask God to give his Holy Spirit to our Synod and all its members, so that it never loses sight of the right goal, so that it itself remains on the right path and also becomes a guide to eternal life for many in the future.

† H. Speckhard.

The Lutheran Institution for the Deaf and Dumb in North Detroit, Mich.

Articles and pictures of church schools have appeared in the "Lutheran" in various numbers during the past year. These articles, which so beautifully described the growing and flourishing of the planting places of our church, have certainly filled the hearts of all true Christians with joy and thanksgiving.



Residential and teaching building of the Ev.-Luth. deaf-mute institution.

against God. This article is intended to introduce to the readers a school which is unique in our synod, in the whole synodical conference, and in the whole country, namely, the institution for the deaf and dumb at North Detroit, Mich.

Our school is called "Evangelisch-Lutherische Taubstummen anstalt". This name has already given some people the idea that we are a boarding school for decrepit and homeless deaf-mutes.

hold. However, this is not the case. Our institution is a school in the fullest sense of the word. It is a school for the deaf and dumb children in the Synodical Conference. If one wishes to speak accurately, one must say that it is their parochial school, providing for them what a parochial school provides for the fully sensible children of the congregation. Like



Teachers' quarters of the deaf and dumb institution.

As the parochial school wants to educate the children of the parish for state and church, for time and eternity, so our institution for the deaf and dumb wants to do this for our deaf and dumb children.

In the institution, the course of which covers seven years, the children are admitted from the seventh year and taught the biblical stories of the Old and New Testaments, the six main pieces of Luther's Small Catechism, the English language, arithmetic, geography and physiology. Attention is also given to the child's body by suitable physical exercises, play, and proper work. When the children have completed the course, they are far from being finished with learning, but they have acquired so much earthly knowledge that they can cope quite well in life; they have come to know and love their Saviour spiritually, and have come so far that they can give an account of the faith and hope that is in them, examine themselves, and go with blessing to the table of the Lord.

It would be very desirable to keep the children with us for more than seven years, in order to give them the knowledge of a suitable trade for life, depending on their disposition. The financial situation of the institution has made this plan seem impossible. However, we have made some progress in this area since September 1915. We owe this progress to the kindness of the Woman's Association for the Relief of Deaf Mutes at Detroit, Mich. and to Mrs. Baden at Winfield, Kans. The former, by paying the teacher and purchasing the necessary material, has made it possible for the girls to be given extensive instruction in sewing and needlework; the latter, by donating a loom, has made it possible for us to give the boys of the upper classes instruction in weaving rag-rugs.

The method mainly used in the institution is the phonetic method, that is, the children learn to speak and to read the language from their lips. Then the teaching is done as in any ordinary school, by speaking on the part of the teacher. The only difference is that while in an ordinary school the children take in the teacher's speech with their ears, our children take it from their lips. Outside of school hours, under

In the course of their studies, the children also use sign language and the alphabet of the deaf and dumb, which will be of great help to them later, if they come under the care of one of our missionaries for the deaf and dumb, who preach in sign language.

The school has been in existence since 1873 and has had 355 pupils up to now. At present there are 35 pupils in the institution, taught by three men and one woman teacher. The blessings that have flowed to these children and through them to others are beyond calculation. Judgment Day will also reveal this. The Mission for the Deaf and Dumb, which our Synod is splendidly carrying on, and through which thousands of the deaf and dumb of our country are being led to Christ, would not, humanly speaking, have been brought into existence, if former pupils of the institution had not laid the spiritual need of their fellow sufferers to the heart of the now blessed Reinke in Chicago, the father of this Mission. Last summer we learned that through one of the students his parents, who did not want to know much about the church and God, had themselves taught and confirmed and now faithfully adhere to God's Word and Sacrament and as zealous members take an active part in the life of the church.

And because the blessing that has flowed from our institution to the pupils, to other deaf-mutes, and also to full-minded persons, is certainly a great one, we should and will not grow weary in maintaining it, but also continue in this work of the Lord. It is true that the running and maintenance of a school for the deaf and dumb costs a great deal, since, on the one hand, more teachers are needed in comparison with schools for full-minded children, and on the other hand, the pupils have to be housed and fed in the school, which alone more than doubles the expenses. And because most of our children have parents who are not earthly wealthy and therefore cannot possibly meet the expenses alone, our brothers and sisters in Christ must help to raise the funds necessary for the upkeep and running of the school. With great joy and heartfelt thanks to God we can testify that our fellow Christians have given the necessary gifts. For the sake of Christ and the children entrusted to us, we ask you to remember us also in the future, especially in the present expensive time. As a synod as a whole, we want to do to our deaf and dumb children, without tiring, what the individual congregation does to its full-minded children: lead them to the green pastures and to the fresh waters of the Word of God, so that their souls may also be saved from death to life.

May the kind and faithful God also promote the work of our deaf and dumb institution in the future, as He has done hitherto! Wm. Gielow.

with great satisfaction. It is interesting, instructive and stimulating. The pictures are nearly all colored. We have had three "sets" made for the present. Congregations who want to have the lecture but have not yet signed up want to do so immediately.

Tracts.

Before the three German and three English tracts were printed, the Central Committee asked all the pastors in the Synod to indicate from a reply card which and how many tracts they desired for their congregations. After waiting a sufficient time, 175,000 copies of each German tract and about 75,000 of each English tract were printed. Now some stragglers are still coming; but the first edition is out of print. We have, however, kept the plates, and are prepared to have a second edition printed. Congregations who still wish to make orders are requested to do so at once. In doing so, they want to be specific as to which tracts are desired and how many. As is well known, these tracts are supplied to the congregations free of charge.

According to the Synodal decision, tracts for the general public are also to be produced. The German tract will be written by Fr. W. Hallerberg. These tracts will not be delivered free.

The Jubilee Collection.

The other day we received the following letter from Indiana: "At the meeting of representatives of the churches of N. N. and vicinity, it was pointed out by our chairman that in the whole great Missouri Synod so far only \$22,000 had been received for the Jubilee Fund. The meeting thereupon resolved to express to the Central Committee our dismay at this. If we here in N. N. and the surrounding area have already raised \$2375 in our six congregations, then it is indeed disconcerting to see that in the entire Synod only \$22,000 has been received up to now. One asks oneself: What is the matter? Who is to blame? What is lacking? We are afraid that the collection has begun too late. Hopefully we will soon read of a great upsurge in collections!" This is also the fervent hope of your Central Committee.

By February 7, the General Treasurer had received P29, 468. 41 for the Jubilee Fund. This, of course, is not all that had really been collected up to that time. Some congregations keep their collections until they have a larger sum. It has already been repeatedly requested that the collections be sent off immediately after they have been collected. We would like to repeat this request here. The desire of others is dampened when they collect and send in collections and yet see that the sum does not quite grow.

"We are afraid that they have started collecting too late," the letter says. This is probably true in general. But it is not good, either in business or in church life, to put off important matters. It is now high time that the Jubilee collection be set in motion vigorously everywhere. If we were to wait any longer, our Synod would not be able to make a collection "commensurate with the significance of the feast". One month of the Jubilee year has already passed, and after another nine months the Jubilee will be over.

Report of the Central Committee for the Jubilee Celebration.

Slide show lecture.

The illustrated talk is ready. Fr. L. Nüchterlein has provided the text and Fr. M. Ilse the pictures. The lecture is entitled: "Luther and Lutheranism." The Central Committee heard and saw it the other day, and with

be. But how we shall all rejoice at the jubilee, when we have all done our full duty, and have truly offered a great sacrifice of thanksgiving to the good God!

May God bless and prosper all the preparations that are being made in our churches for the great Jubilee celebration! May He also bless the collection of the Jubilee gifts!

C. F. Drewes, Chairman of the Central Committee.

A missionary trip to Cuba.

5. sovnabendarbeit.

Early, before the hotel woke, I was awake and took the bath so necessary in the heat. The rooms here have private baths; that is a great advantage. My first trip was to the barber, who had just opened his shop, for I did not dare to have my swollen face worked on myself. The Cuban beautifying counsellors are even more talkative than the American ones, and their work takes much longer, as they do all the work twice, even putting the eyebrows and the inside of the nose to work, and powdering a few times. I used to forbid myself powdering vigorously, but this time my aching face gladly allowed it. I was glad that he didn't shave the flaking nose as well.

In a nearby Spanish caft, where it is cheaper than in the hotel, I took breakfast, and then went on the visits. Due to the shortness of time, I had crossed off from the list the visits to the interned German ships, as these take up a whole afternoon. One has to hire a gasoline boat at a landing, which usually costs one to one and a half dollars. I am then usually sailed or rowed back by the ship's crew. Since the ships had now been ordered to a different place, and I had not been able to find out the new address, it had unfortunately not been possible for me to send them a notice. The consequence was that this time, to my great regret, there were no sailors at the service. Some of them are dear Christians, but others are rude scoffers. The idleness of the waiting is sure to be hard on all. Many have been paid off and have found temporary employment in East Cuba through my efforts. I correspond with some there.

As the time for visits is limited from 9 to 4, and the distances are often very long, it is of course impossible to cover everything on foot. So, especially on this Saturday, I took the usual means of transportation in town, cab or Ford, to get quickly from one place to another. In the daytime a ride in the inner city costs 20 cents, and when dusk falls, double that. That, by the way, is the cheapest thing to be had here. Havana is an expensive place! There are also cab drivers who charge only 10 cents, but they are becoming increasingly rare. Such carriages are marked by a red line, which they have in front above the lantern. The following has happened to me, as it has to others: one gets in, amused by the cheaper opportunity, and soon arrives at one's destination. But when you offer your dime, the driver refuses.

Fuhrmann astonished the assumption The red line is gone from the lantern! The Cuban wiped it out while driving. The debate soon attracts all sorts of listeners, even a policeman comes along, but there is nothing to prove. One prefers to pay the full price than to linger any longer.

Electric carriages also run in many streets. To take these, however, is worthwhile only for long, direct distances. For connections with other lines you often have to wait a terribly long time. Waiting is the main characteristic of Havana. Everything has time and takes it easy. You don't see anyone hurrying like in American cities. What you can put off until tomorrow, you put off with confidence, and our Germans are also infected by this.

So I took a carriage and had myself driven quickly to a German business house where quite a number of Germans are employed. Some promised to come to church, others had excuses. Please, excuse me! To the next one we went on foot, as it was not far away. There I was also very kindly received, and I was promised to come safely here, as I had always been in the past, but I did not keep it. At the next house I found a better disposition. I also sought out some new ones whose addresses I had obtained; but they were not to be found there. Meanwhile it had become noon. I did not take my meal in the hotel, not only because it was so expensive there, but above all because I would have to make a special trip there again. Rather, I go to a café that is closest to me at the moment. After the meal we continued to visit with more or less success and prospect. They commiserated about my perilous sea voyage and my swollen face. I also received all sorts of good advice. Cucumber juice was said to be the best remedy for skin burns. But how could I always carry a cucumber around with me, especially as we only have them in winter!

. During my visits I had many beautiful experiences, but also many depressing ones. When one has to experience how many so wantonly reject and forfeit their own salvation, it fills one with all the deeper compassion. Only do not let it become so! Continue to urge!

When I returned to the vicinity of my hotel, I got down and found a dear friend waiting to greet me. I need not invite him particularly in person. He takes a lively interest in God's cause. Some others had turned in their tickets because they could not wait. I drove to the other side of the city and had supper with a Frenchman, with whom I always bring up a few words, but don't talk about the war. His wife is German and comes from Brazil.

Although I was already thoroughly tired, I still spent the evening in the very lively streets with their electric lights and, above all, sought out a place where German craftsmen are usually to be found on Saturday evening, at small tables in the street in front of a Cuban café, just opposite the corner where the war dispatches are posted. We talked of this and that, even of the one thing that is needy. Among these I have the most listeners, while the rich are mostly still dismissive of

the church. At 10 o'clock I already went to rest, in order to be quite fresh on Sunday, as far as it is still possible in my suffering condition. Lord, help! Let many come tomorrow and bless your word in their hearts!

Our mission in Havana is a peculiar one, because the German community here is a very special one, partly corrupted Cuban, and because the circumstances are very special. I was told that years ago the Reich Germans here were offered a pastor from the state church, whom they wanted to pay from outside, for free, but they gratefully refused. One said to me, "We have got along without a church for twenty years, and we can go on living that way." They have their German club, their lodges, their many merrymaking, and no higher interest. The heathen are no worse. How necessary, therefore, is our very mission among them! We should not grow weary and spare the expense. I began here with two listeners, and in spite of so many difficulties and many bitter disappointments, I have continued to work faithfully until we have now made a breach in paganism and have already won a number who gather around God's Word.

We have only a small number of pure German families here. The others are mixed marriages; German men have Cuban wives; and in order to be married to them, they have had to become Catholic according to the law, even if only outwardly. But this is also a great difficulty for our mission. Most of the Germans in Havana are single men, mostly merchants, many of whom have been without position since the war. Many come from the places of grossest unbelief, such as Bremen or Hamburg, and can tell much of what free-thinking people their unbelieving preachers were there. By the way, since all exports from Germany have ceased, the once prosperous merchants no longer have any earnings, and some of them now have to eke out a meager living. I wonder if this will not bring some to their senses. Many live far outside the city and do not want to come in on Sunday. Others again go out of the haze of their bureaus in the inner city to the country and the sea on Sunday and think they have had enough with their "nature service". Even those who lay deathly ill in the hospital, abandoned by all, and who promised me recovery when I went to see them there, have not come. So firmly does godlessness sit with many here. And if we have already won a small number for our dear Saviour here, should we not have great cause to praise our God's grace for it?

C. R. Ortel.

Sister Elisabeth. Father Jaure received his education at the Mission Institute in Hermannsburg and at various German universities, and was finally the assistant of his father, Jaure Abraham, at the Lutheran congregation in Gogtapa in northern Persia, while his sister was a teacher at the parish school there. Both of them had been saved from the more terrible? Kricgsgreueln, which were bad in the area of Urmia, Persia, the brother with his family already in the early summer of 1915 and the sister in August 1916. The escape went through Russia via Petrograd to Scandinavia. In Christiania, Norway, the siblings met again. Jaure had had to leave his family (wife and two small children) in the care of his brother in Kiev in Kleinrutzland. Since there is a constant stream of Persian refugees on their way through Russia and Scandinavia to America, and among these refugees there are also some Lutherans, Father Jaure decided to come to America in the hope of being able to pursue his profession as a missionary among his fellow countrymen. When he landed in New York, he first sought lodging in the Syrian quarter on the lower west side, then looked around for a Lutheran hostel, found our "Pilgrim House", and was referred by Restin to the Sub-Commission on Foreign Language Missions. The latter had a lengthy conversation with Jaure and presented the matter to the New York Local Conference on January 9. Jaure was also present at this conference. Jaure at once began his work among the Persians, for the present under the supervision of the Local Conference Committee. We are convinced that we have found in him an able Lutheran missionary, faithful to his convictions, who will continue in the right spirit the missionary work begun a few years ago among the Persians in this country. And that he will not lack work is already evident from the fact that he has received letters from Persian Lutherans in New Britain and Chicago, who know him personally from Persia, asking for spiritual supplies. Such are the wonderful ways of God. Some years ago, when the two Persian missionaries we had, John and Philip Pasha, father and son, died shortly after each other, as far as people could see, our Persian mission was over. Then we found in Aonkers a young Persian named Augustin Pera, the son of the first Lutheran Persian pastor, Pera John. This young man was willing to be trained as a missionary among his fellow Persians at Springfield, and the New England District of the Walther League promised to be glad to provide for his support. Meanwhile, however, the Persians, who had been served by the two Pashas, were like sheep without a shepherd. Then the war, the terrible war, had to break out, and Father Jaure had to flee from the inclemencies of it from his native land, in order to enter here in the distant Occident into the interrupted work. He sees in this a providence and guidance of God, and we wholeheartedly agree with him."

Are there not also Lutherans who think this way, and to whom something similar could be said? The German Baptist paper, the "Sendbote," writes: "A dear brother in the West has canceled the "Sendbote" because it contains too much about giving. Poor brother! I wonder if he doesn't read his Bible either because it talks so much about giving. The brother does not seem to understand that piety and willingness to sacrifice go hand in hand and cannot be separated from each other. No truly devout Christian will take offense at the fact that there is much talk of giving to the Lord's cause. On the contrary, he will gladly give as much and as often as he can. The apostle Paul describes giving as a test for the Lord.

To the ecclesiastical chronicle.

Missionary Alfred Krämer and his young wife arrived safely in Buenos Aires, Argentina, South America, at the end of January on the English steamer "Vauban".

G.

About the resumption of the Perfermission, "Zeuge und Anzeiger", the newspaper of our Atlantic District, writes: "On December 19 of last year, a Lutheran **pastor** from **Persia** named Lazarus Jaure landed in New York with his

stone whether one really has love for the Lord and His cause. It is the unkind, the stingy, about whom God's Word passes a harsh judgment, who are always offended when their attention is drawn to their position and duty as stewards of God and when they are instructed to give according to the biblical sense and standard. God's Word says: 'It is more blessed to give than to receive': 'God loves a cheerful giver'.

A timely sermon. Gov. George Hugh Birneh, pastor of a fashionable Methodist church in Cleveland, astonished his wealthy parishioners not a little the other day when he condemned the "third sex" and deplored the childlessness in the homes of the rich. Among his parishioners are a great many rich but childless married couples. "If I were asked to name the worst sign of the times," he declared, according to newspaper accounts, "I would name as such the 'sexless woman.' In her spasmodic desire to break free from all restraints, the modern woman falls into the temptation of sacrificing her very destiny and soul." Childless women, the "material" sex, have formed one of America's greatest concerns for two generations. This "material" sex, he said, is constituted by women "who care more for puppies than for children, who think it betrays refined taste to pet poodles with cold snouts instead of singing lullabies to their child. I am fond of dogs, but I cannot see any of those preened and beveled lady dogs to whom sweet pet names are given without my heart protesting and revolting against them. Somewhere there is a child who is motherless and longs for motherly tenderness. Somewhere there is a childless woman who could take care of him and give him love and tenderness. The child cries for its mother, but those who have time and money enough to make it happy, and thus to make themselves happy, play with little dogs, and make them the object of their tenderness and care." Among the visitors to the sermon were not a few childless women, who had entrusted their doggies to the operators on the ground floor of the church for guarding and care, while they themselves listened to the sermon, which condemned their love of dogs as unfeminine. (Wanderer.)

What many Jews feel. Not a few educated Jews in Protestant countries feel the power of Christianity. One educated Jew writes: "We are drifting inexorably toward a spiritual crisis which must end in spiritual bankruptcy. The Gospel is an irresistible force that is slowly but surely influencing our minds and making us unable to resist the great Nazarene. Whether we like it or not, we are forced to admire his teaching, his life, and his work. Our position is an untenable one; we must abandon our position, hard as it is to admit error. That is the only solution to the Jewish question internally and externally. When a thoughtful Jew has learned to recognize the true image of JEsu in the New Testament, he involuntarily bows his knees before the supernatural greatness and says: 'Thou art the fairest of the children of men, blessed are thy lips.' What keeps us from accepting Christianity is not Christ, but Christians. They meet us with hatred and contempt. . . . This hatred still holds us together as a nation." Others speak and write in similar terms. Thus the writer Miss Lazarus says: "We stand on the threshold and know not whither." (Zionist.)

Couldn't this be translated into Lutheran? We read the news: Archbishop Keane of Dubuque has officially announced that as of January 1 of this year the schools of the various parishes of the city of Dubuque will be open to all Catholic students.

lish children would be free. He says: "The reverend pastors of the city parishes are agreed that the custom should no longer exist of laying the "expense of maintaining the schools upon the children attending them. Parochial schools are not private institutions. They are a very important and essential part of the Church's equipment for the preservation and propagation of the faith. Therefore, the benefits they provide should be readily available to all our children, and all the faithful should share in the merit of their support. Every faithful Kgtholik in the city will rejoice that the children of the poor are relieved of the painful embarrassment which attaches to the old plan of school support, and that the sacrificial teaching sisters are no longer burdened with the invidious office of tax collector."

Knee-weak Protestants and determined Romanists - it is not difficult to say who will get the short end of the stick in such a situation, and who will see to it that he does not come up short. This is known and has been observed in experience by a sender in the *Continent* who seems to have quite a right to sign himself "A Protestant." He raises the question, "Whence comes it that Protestants so easily fall away to the Roman Catholic Church, while, yet, it holds so hard for a Catholic to become a Protestant?" He says one reason is this: "We speak of Rome as a sister church; the Papists, on the other hand, prefer to call Protestants heretics, and all the teaching about the Reformation they give their people amounts to portraying Luther, Calvin, and Knox as monsters of ungodliness." He then asks, "Is it not high time that Protestant parents, Protestant teachers, and Protestant preachers should for once rub the sleep out of their eyes, and so instruct their children in the great truths of our religion, that they will not turn their backs upon it at the least inducement?" And because he believes that it is high time for this, he himself urges: "You preachers, preach sermons to your people about the Reformation and the heroic men who took part in it! Teachers, show your pupils the difference between biblical Christianity and papacy! Encourage your children to read the history of the Reformation! They will be thrilled by the heroic struggle of the Covenanters in Scotland, the Protestants in Germany, the Huguenots in France, and the Waldenses in Italy." - Especially in this year, the Jubilee Year of the Reformation, we intend to give much instruction on the Reformation and its blessings. We will certainly present to our listeners, both large and small, "the heroic figures of the Reformation," especially Luther, for enthusiastic imitation. Most of all, however, we will show "the difference between Biblical Christianity and Papacy," and will thank God that we know the "difference" and have it by God's grace, and are disposed to hold it fast. In doing so, it will also be difficult for us to speak too much of the Roman Church as a "sister church." To be sure, we Lutherans are not enthusiasts and fanatics. We would like to believe, as Luther and our confession always say, that by God's preserving grace through the pieces of God's Word and through baptism, which are still there, there are still Christians, dear children of God, even in the Roman Church. These we would gladly acknowledge as our brothers and sisters, if we knew them out, and have Christian fellowship with them, if we could do so without having fellowship with the Papacy, which we think is something quite different. We make the same distinction between these Christians and the papacy that Luther expressed thus: he distinguished between

his brother and the bear that lies on him and tears him to pieces. And it is precisely out of love for the brother that it is now necessary not to lie down under the bear too, but to cry out and tear, so that the bear is recognized for what it is and the brother gets rid of him. And because we give such instruction about the Reformation not only in this year, but always and with great earnestness, and always emphasize the "difference," which is nothing other than the gospel of the free grace of God in Christ Jesus, the salvation of poor sinners through Christ's blood and death and through faith in Him, we have hardly anything to complain about apostasy to the papacy. E. P.

Related to the foregoing is what we just read in a local secular daily under the headline: "A Catholic-Protestant Mass Meeting Scheduled." It says: "A mass meeting, the purpose of which is to bring the Catholics and the Protestant laity and the preachers of the different communions closer together, will be held at the Odeon on February 22, Washington's birthday, under the direction of the Knights of Columbus. This mass meeting will be one of 31 to be held in as many cities on the same day This mass meeting will be free to the general public. Seats will be reserved only for the clergy of the Protestant and Catholic churches, who will be present by special invitation. The local Knights of Columbus, in conjunction with the Knights of Columbus Supreme Council Commission on Religious Prejudices, are hosting these 31 meetings and providing the speakers. The movement to eliminate religious prejudice is sweeping the country." - The last sentence is true in the sense that indifferentism, indifference to doctrinal differences, is exceedingly prevalent, and especially among Protestants. Many Protestant preachers feed this indifference because they themselves do not know what Protestantism is, nor what Papism is. It is this spirit of indifference among Protestants that Rome naturally wants to foster. In its own midst it will not breed this sentiment. The Knights of Columbus, these satellites of the Pope, will hardly consider that as their mission, and for that purpose, at any rate, they do not have the commission with the long title, which one would literally render "High Council for the Suppression of Religious Prejudices." The very name rightly frightens us. The history of the Passion and the history of the papacy come to mind. On the night our Lord was betrayed, and on the following day, such a High Council was very energetically engaged in the "suppression of religious prejudices." And we know from history of similar high councils, not inferior to that at Jerusalem under Caiaphas in zeal for the "suppression of religious prejudices." And these people have never said that they were now ashamed of it and changed their minds. We can promise that some of the "seats reserved for Protestant clergy" will remain empty. E. P.

We ask then, Whence is it that so many Protestants no longer have a holy horror of the Papacy, and so many Protestant preachers still encourage this indifference, feel very honored when they are noticed by Papal dignitaries, will also attend with pleasure such meetings as have just been reported, and will vow to suppress all "religious prejudice"? It is from this that they have no judgment, prejudice or postjudice, in Christian doctrine. It is explained by the same reason, from

This explains why so many nominal Christians, even Protestant preachers, see nothing wrong in the religion of the Lodges, put it on the same level with the religion of Christ, and imagine they are doing wonders for God's kingdom, when they have made it to the position of chaplain in a Lodge with their common religion, without Christ, without the Holy Spirit, without salvation, without repentance and faith. It is as that writer in the Continent says: they do not know the difference. What makes the "difference" between Lutheranism and Papism is the Gospel of Christ the Saviour, and of the way to blessedness for the poor sinner through faith in Him, the Saviour of sinners, all alone. This, after all, is the heart of Christian doctrine. The difference appears very clearly in these two sentences, "We hold therefore that a man is justified without works of the law, by faith alone;" and, "If any man say that justifying faith is nothing else than confidence in the divine mercy which pardons sins for Christ's sake, or that it is this confidence alone whereby we are justified, let him be excluded." The first sentence and similar ones are in the New Testament. The second, and also similar, are under the "Resolutions and Rules of Faith of the Most Holy General Council of Trent." Thus the difference is a fundamental one; the two statements relate to each other as yes and no, and not in a secondary matter, but in the essence of Christian doctrine. Because this doctrine, the Gospel, has been lost to so many Protestants, because they think Christianity a mere doctrine of virtue, preaching only law at the best, and preferably a whole heap of human commandments, therefore Christianity, Logentism, and Papacy appear to them to be entirely equivalent. No wonder then. Luther says of himself: "If anyone desires, let him think of me by this example which I hereby confess. The devil has caught me several times when I did not think of this main thing and plagued me with sayings of the Scriptures so that heaven and earth became too narrow for me. Men's works and laws were all right, and there was no error in the whole papacy. Recently, no one had ever erred without Luther alone; all my best works, doctrine, preaching, and books had to be condemned. Also, the vile Mahomet almost became a prophet to me, and both Turks and Jews vain saints." He who does not know the doctrine of justification by grace, for Christ's sake, through faith, and believes it to be the heart of Christian doctrine, and sees the chief abomination in popery precisely in that it rejects and curses this gospel, is not safe from seduction to popery, or at least thinks all things equally good. With great earnestness, therefore, old Spener said: "As I consider this to be certain: whoever does not recognize the papal kingdom as the antichristian kingdom, does not yet stand so firm that he will not be seduced to it by this or that seduction; but whoever finds himself convinced of this in his heart, he will be quite safe from apostasy."

What do they have against the Catholic clergy in Mexico? In a Catholic paper we read: "The persecution of Catholic bishops and priests in Mexico has not yet abated. On January 17 the Associated Press reported that Archbishop Orozco Jimenez Guadalajara and Bishop Miguel de la Mora of Zacatecas have been arrested in the latter city. They are accused of having agitated against the government. From the indictment it may be seen that these confessors have stood up for the rights of the Church in Mexico; to do so is construed by the present rulers as a crime against the State." The misery is precisely this.

The term "rights of the church" is not agreed upon. As is well known, the Roman Church sets the limits of its rights so far that for the state and for all other estates and orders of rights not much more remains than the right to obey. No wonder, then, if they resist. E. P.

Obituary.

Again, according to his wisdom, the Archpastor of his Church has taken to himself a laborer in his vineyard who is in the best of manhood, Arthur T. Bonnet, to join him in heaven. On the 13th of March, 1874, the deceased saw the light of day at Zanesville, O. He completed his studies in our high school at Milwaukee and in our seminary at St. Louis. In 1898 he entered the sacred preaching ministry. He ministered exclusively to English-speaking congregations in North Tonawanda and South Sodus, N. D., and in Strasburg, Ill, to the Ors.oe congregation. He was privileged to experience special blessings of his labors in his last sphere of activity. Just in the last weeks and months many things had happened in the life of the congregation which made him, who was usually of a cheerful disposition, especially happy and prompted him to call his wife's attention to God's kind care for his children. But how soon this joy was turned to sorrow! Immediately after New Year's he had to go to bed, and pleurisy finally set in. He already thought he was on the road to recovery, when his condition suddenly worsened, and on the evening of January 18 he passed away gently and blissfully. On the 22nd of this month he was buried in Strasburg. In the house of mourning Father J. Schülke delivered an English speech of consolation, and in the church Father R. Jefse offered words of consolation in English, and the final signer such in German. The deceased servant of the Word leaves behind a widow and six children, for whom he was unable to gather any treasures of this earth. We may well have many anxious questions about this sight, but our Lord has ways and means. He will lead out the cause of his dear church and his children's welfare.

Otto C. A. Böcler.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

PROCEEDINGS OF THE THIRD CONVENTION OF THE ENGLISH DISTRICT of the Synod of Missouri, Ohio, and Other States. Held at Pittsburgh, Pa. June 14-21, 1916. concordia publishing house, St. Louis. 78 pp. Price: 17 Cts.

This third report of our English District contains a carefully prepared and timely paper by Pros. H. B. Hemmeters on "The Fatherhood of God and the Brotherhood of Man," in which the wrong and the right use of this way of speaking is explained. Praeses Detzer's synodal address is an exhortation to hold fast to genuine Lutheran doctrine and practice with unbreakable fidelity. (1.)

CONCORDIA PICTURE ROLL. Published quarterly by Concordia Publishing House, St. Louis, Mo. Each quarter twelve, resp. thirteen sheets, 3 feet by 23 inches. Price: per quarter \$1.00; the whole volume \$4.00, with trixoa sbunck \$5.00.

For each lesson of the *Primary Leaflets* (leaflets for the little ones) In our Sunday School series, this picture roll contains a large color picture. Each picture is accompanied by a very short text, in English. On the outside of each roll is a map of the country.

printed, which belongs to the biblical stories illustrated in the relevant role find. The execution of the pictures is well done in artistic terms. Especially in the selection of the memory verses, these picture scrolls differ advantageously from the products of other houses. The text is closely related to the teaching course on which our Sunday School material is based. 6.

The work of the LUTHERAN EDUCATION SOCIETY. To our faith genossen of Chicago and vicinity at the request of the officials for the encouragement of President F. Pfotenbauer. 1916.

Copies of the tract here displayed are sent free by the Secretary of the Education Society of Chicago and vicinity, Mr. P. T. Buszin, teacher, 1739 McReynolds St., Chicago, Ill.... G.

The editors have received the following musical materials:

Psalm 46. for the 400th anniversary of the Reformation. Set to music as a solo for middle voice or children's choir (two voices) by Herm. H. Hahn. German and English text. Price: 35 Cts. net. To be obtained from Concordia Publishing House, St. Louis, Mo.

Division: Duet: "God is our refuge." Unison or alternating chorus: "Therefore we will not fear." Duet: "Nevertheless the city of God." In unison: "The Lord of hosts." Duet: "God is our refuge." "The LORD of hosts is with us." Fundamental accompaniment is given to the melodies throughout.

Easter Cantata for Mixed Choir by A. L. Wendt, 2719 8. Lurlov ^vo., 6üios.Ao, III. 7 pages 7X10. Price: 25 Cts. the dozen \$2.00.

Double choir (mixed choir and women's or children's choir), mixed choir, alternating singing between the two choirs, bass solo, mixed choir, duet for women's or children's choir, final choir for both choirs. The text is taken from "Auf, auf, mein Herz, mit Freuden," and the chorale forms the starting point. L. F.

TE DEUM: Lord God, we praise you. By Fritz Reuter, 126

N. WasüinZton 8t., Hev I7Im, Llinn. 2 pp. 7x10. Price: 15 cts; postage extra.

"A hymn of praise from the faithful Chriftenvolk at all times." "For simple choir ratios." In three arrangements: for mixed choir, for male choir, for three-part children's or women's choir. L. F.

Introductions.

Introduced on behalf of the district prefects concerned:

On the 2nd of Sonnt, n. Epiph: Rev. Th. Gohlke in the parish at Westfield, Wis. by Rev. W. Albrecht.

On the 3rd of Sonnt, n. Epiph: P. P. J. Mayer in the iVlonnb 6"1vur^ 6üuro1i at Lancaster, Pa. by P. E. H. Paar. - P. H. Pfotenbauer in St. Paul's parish at Kankakee, Ill, by P. F. W. Seehausen.

On the 4th of Sunday, n. Epiph.: Fr. Martin Engel in the parish at Southampton, St. Louis, Mo. assisted by the PP. Pupils and Romoser of Bro. W. Hallerberg. - P. H. W. Krieg er in the parish at Brewster, Minn. assisted by P. H. Meyer.

Introduced as teachers in parochial schools were:

On the 14th of Sunday, n. Trin. (1916): Teacher I o h. R ä d e k e as teacher in the school of St. Peter's parish at Town Elyfian, Minn. by P. C. Albrecht.

On the 1st of Sonnt, n. Epiph: Teacher Ernst Moßner as teacher in the school of St. John's parish at Port Hope, Mich. by Fr. E. Berner.

On the 4th of Sonnt, n. Epiph. teacher R. W. Dobberfuhr as teacher in the school of St. John's parish at Homestead, Iowa, by P. F. Wolter.

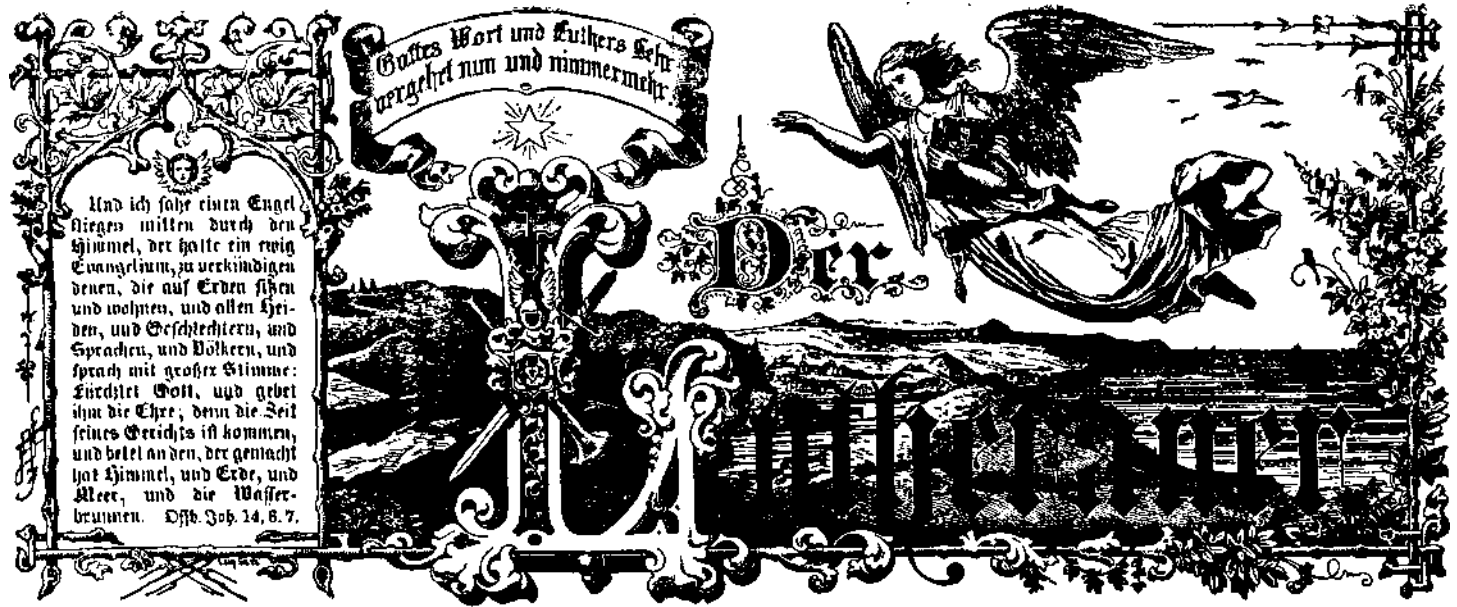
Initiations.

Dedicated to the service of God were:

On the 3rd Sunday, n. Epiph: The new church of the congregation at Santa Barbara, Cal. Preachers: I. W. Tisza and Ruehle. The consecration

The prayer was said by Father D. Lebahn.

On the 1st Sunday, n. Epiph: The new school of the Jmmanuel church at Minneapolis, Minn. Preachers: PP. Schwentker, Randt, and Q. H. Schmidt (English). The dedicatory prayer was offered by Rev. E. G. Nachtsheim.



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No. 5.

Keep in remembrance Jesus Christ crucified.

Keep in remembrance Jesus Christ crucified. And that in all your life, O soul!

The apostle Paul says of Jesus crucified, that he was made unto us of God unto wisdom, and righteousness, and sanctification. For this purpose and in this way a believing Christian should keep crucified Jesus in remembrance throughout his life.

Hold in remembrance Jesus crucified as thy wisdom, that thou study, consider, and know nothing else but the mystery of the passion and death of Christ, which is the center of all godly learning and the masterpiece of divine wisdom. Paul was a highly enlightened man who was raptured to the third heaven, and yet he did not presume to know anything but Jesus Christ crucified.

But keep in remembrance Jesus Christ crucified throughout thy life also as thy righteousness, that thou mayest look upon Christ in his suffering and death as thy high priest, who by his perfect obedience hath purchased for thee a perfect righteousness before God. Then let it be said of thee in true faith, All my own righteousness I reckon filth and corruption; that I may win Christ, and be found in him; that I have not my righteousness which is of the law, but that which is by faith in Christ; that is, the righteousness which is imputed of God unto faith.

Keep in remembrance JESUS Christ crucified throughout thy whole life, even as thy sanctification; that thou mayest pattern all thy doings after the example of the LORD JESUS, as in all his life, so also in his suffering and death. For thus saith the apostle Peter, Christ suffered for us, leaving us an example, that we should follow in his footsteps, which had no sin.

has done." Thus, we must keep the crucified Jesus in mind in our lives.

Keep in remembrance Jesus Christ crucified, even in thy suffering. How in suffering? That thou make nothing else for thyself in Christ but the cross and suffering, according to the words of Christ, "If any man will be my disciple, let him take up his cross, and follow me." It must therefore be said of the righteous Christian, as of Paul, "I am crucified to the world, and to me the world." As in suffering? That thou mayest learn of JESU crucified, how thou oughtest to send thyself to the cross, who was as a lamb that fell silent before his shearer, and opened not his mouth. So then it must be with a righteous Christian, as with David, "I will suffer, and will not open my mouth: thou, O LORD, wilt do it well." As in suffering? That thou mayest look upon the reward with JESU crucified, and be comforted to be partakers of his glory: for Paul saith, "If we suffer withal, we shall also be exalted withal unto glory."

Keep JESUM Christ crucified in remembrance, even especially in thy death and dying; when the tongue can no longer speak, that it may then only babble the word: Crucified JESU, remember me in thy kingdom! When the eyes grow dim, that then the eye of the heart may behold the Lord Jesus on the cross in his agony, according to the beautiful words, "Appear unto me in the image for consolation in my trouble, how thou, Lord Christ, hast so bountifully bled thyself to death!" When memory begins to fade, and all the fancies of human science vanish as a vapour, that then nevertheless the memory of the cross of Christ may remain fresh and unshaken. If, then, in thy death and dying thou hast the crucified Jesus in remembrance, thou shalt stand in thy last agony, when sin and the devil shall assail thee. For who then will condemn thee, if thou canst say: "Christ is here, who died; yea, rather, who also was raised from the dead.

who is at the right hand of God and represents me"? If thou hast the crucified Jesus in remembrance, let not the hideous form of death and the dark grave terrify thee. For when thou seest through the larva of death as it hangs on Christ's cross, nothing but the form of death remains; death has lost its sting. If thou hast the crucified Jesus in remembrance, and thy soul really wants to go forth, then thou seize in faith Christ's cross as thy walking-stick through the dark valley of death, and say or think confidently, "Into thy side will I flee, through thy wounds will I go to the heavenly fatherland." So wouldst thou, soul, keep thy crucified Saviour in remembrance in death and dying, till memory, hearing, and sight be gone from thee. When life's thread breaks, do not leave thy crucified Jesus!

O Lord Jesus, crucified Saviour, you remembered me with an eternal and bloody love; but I have been so forgetful that I have little, and often not at all, remembered you with a heartfelt and faithful love. Remember not this sin of mine, and press the memory of thy cross and death so deeply into my heart, that I may keep him crucified in remembrance in life, suffering, and death. Amen. Amen. Johann Andreas Gramlich,

† 1728.

When the church calls.

My dear Paul!

So you have come into vocational difficulties through the calling away of your pastor. You are not quite in agreement as to what kind of man you should call now, an older one or again a young and quite capable pastor. You are of the opinion that you would do much better if you appointed an older and experienced man this time, and now you would like to have my opinion in this matter.

It is good, dear Paul, that you have also described the conditions to me in somewhat more detail. For one thing is not suitable for all. Even a small congregation may sometimes need a young force. But as you write, the situation with you is such that missionary work cannot be done there, because you are surrounded by people of other faiths, who all have their own congregations. Your school is well provided for by a teacher. We cannot hope for much growth for the congregation from outside. The work for both pastor and teacher is not excessive. And the repeated change by calling away the younger pastors has caused much unrest.

I can only praise you that under these circumstances you want to call an older pastor this time. And I also want to tell you why. You have already given quite good reasons. But a congregation like yours should also realize that the Lord of the Church - that is our Saviour - wants to see his servants placed in the very fields where they can do the most with the gifts they have been given, and where the gifts can be used for the good of the whole church. This is quite natural. Every prudent businessman acts in this way. He does not leave his experienced workers to be errand boys.

and the beginners not his trusted advisors, but vice versa. Only when those who have entered his service have proved themselves through loyalty and efficiency will he assign them to more responsible posts. And who would not think it wrong, for instance, if Field Marshal Hindenburg were to serve in the trenches and a young officer were to take charge of the campaign? Reason would say: each to his own place!

So Christ demands of his fresh workers in the church that they should put all their strength of body and spirit into it and spare no hard work.

In your field of work a capable, active pastor would not feel at home at all, because he would not have enough work. And if he is not exactly a bookworm, he could easily fall into allotria. On the other hand, your congregation would be well served by an older man who has gained a lot of experience in the ministry, who has learned a lot, and who has already had some rough edges. It would be much easier to get advice and comfort from him, and you would know that the man speaks from experience.

So you see, I can only confirm you in your opinion. Talk diligently with the other members of your congregation and try to convince them. There is no lack of such members in your congregation who think that only the young pastors are up to date, and that such pastors could build a large congregation in the twinkling of an eye. But you have experienced for yourselves that such an opinion is wrong. Where there is no suitable material for a large congregation, even the most vigorous running and trampling cannot bring about a large body of members.

But one more thing, dear Paul. What about the salary for pastor and teacher? You have reported nothing about this. And yet this is a question which a congregation must not regard as a minor matter. You desire that the Lord of the Church may bestow upon you as good a pastor as possible to be your good teacher. But then you must also be willing to do in the matter of bodily provision what our Lord also wants you to do. Only think of the sayings in the tablet of our catechism. You are well provided for by God in earthly matters, you have good harvests most of the time, and your laborers have had good earnings. The great majority of you are in such a position that after twenty or twenty-five years of righteous work they can safely retire without further worries about food. But what you have, you should also grant to your servants of the word. They, too, should be paid in such a way that they do not always have to anxiously calculate whether it will be enough until the next payment. Rather, according to Christ's will and commandment, the preachers and teachers should be just as well off as their listeners. Yes, Christ declares it to be a sin, a mockery of God, if a congregation does not do its duty in this respect. And God will not be mocked with impunity. He therefore often takes quite faithful and efficient ministers, and lets ungrateful congregations sink away altogether. Think about this matter and speak a right word in the right place.

This matter is especially serious right now. The prices of all foodstuffs have doubled in many cases. Therefore, disbelieving employers have already felt moved by themselves to provide their workers and employees with better food.

...to pay their employees. And it was commendable that so many municipalities at the beginning of this year gave their employees allowances, some of them quite substantial.

But a Christian congregation sins grievously against God and its servants if it skimps on the Word in the remuneration of its ministers, or waits until pastor or teacher whimper and plead because they can no longer get by.

So you, too, learn your lesson concerning the pay of your pastor and teacher, and then stand up strongly for what is right in the sight of God!

And now I wish you right wisdom and God's gracious guidance in your professional matter.

With warm regards

Your uncle

Karl.

Community School of Fairland, Okla.

We have now often heard in these columns something about our schools, especially about beautiful, large schools in which one or even many teachers teach. We will agree with that: That was nice, that made us happy, and it certainly made us love and value our schools again.

In the West, however, probably most of our parochial schools cannot boast of such fine buildings and conveniences. They are mostly run by the pastors and missionaries. Many are only in the process of development. For a change, it will certainly be interesting to hear of such a school. Hence this report.

Fairland is located in the very northeastern part of the state of Oklahoma, in the former Indian Territory. And here, too, we have a community school. This will surprise some, since it has only been a few years since the Indians here got the right to sell their land to whites. And yet a parochial school! Yes, and no one is happier about it than we are!

What was going on in the North and East fifty years ago is now going on here. Fellow believers from many different states are coming here, forming congregations and starting schools. Six years ago, for example, the first Lutherans came here, partly from Illinois and partly from western Oklahoma, and established a new home on a beautiful plain near Fairland. But when Christians start a new home where there is no Lutheran church or school for miles around, they have to start a parochial school. There is no other way. It belongs to every Christian home. The Christians here thought the same way.

Church planting occurred in the fall of 1911, and the Kansas District Mission Commission provided service. Meanwhile, more and more people were coming. We must have a church school, it was rightly said. We then purchased a small property on the outskirts of town and opened the doors of our parochial school in the fall of 1912. The missionary presided over it four days a week. It was a poor beginning. The lightly pitched shack allowed wind and cold, even snow and rain, to pass through. The missionary and his 18 to 24 children often froze in the hot stove, while they eagerly taught and learned. Thus they managed for several years.

Als P. Penalties Called To Broken Arrow And.

Fairland could no longer serve, the small congregation got its own missionary in the person of P. T. A. Dautenhahn. Although he too had much mission work to do, he was now able to devote more time and energy to the school. Congregation and school enjoyed a good growth. Our hut soon became too small. In the meantime the congregation had grown to 24 members. Therefore, a nice building was built according to the circumstances, which now serves as a church as well as a school. It cost about a thousand dollars and was paid for immediately, although many of the people had arrived here quite poor. On December 20, 1914, this building was dedicated. That was a joy! Now one was safe from wind and weather after all.

If God's blessings remain with us as they have, we will have to erect a larger building in a few years. The congregation now numbers 34 voting members. The church school is attended by thirty children, who now hear and learn the Bible stories of the dear Saviour with joyful faces, and also here in the Indian-

"A poor start."



"One built according to the circumstances."

...and let the glorious Lutheran songs resound in the land. Our missionary holds school for eight months. The lessons are given in German in the morning and in English in the afternoon. Of course, the children are also taught the necessary secular subjects, but the main thing with us, as it should be, is Christian education and instruction in the Word of God. The missionary, who also has to administer his preaching ministry and carry out missions, certainly has his hands full and his work abundant. If he makes such sacrifices for our church school, should we not also make sacrifices for it? Should we not love our church school? Tell me, dear reader, do not such schools deserve mention? Certainly. T. A. D.

Report of the Central Committee for the Jubilee Celebration.

Slide show lecture.

We have been asked if our illustrated lecture "Luther and Lutheranism" is also English to hedges fei. Yes. The lecture is legibly written with a typewriter; but everyone who has to read it should first read it through repeatedly and familiarize himself with the content, so that he can read it correctly and fluently.

Dierker, the former head of the lecture, having accepted a profession to Beardstown, Ill, has resigned from the Central Committee. Father R. Jesse has taken his place. The work in connection with the light picture lecture has been taken over by C. A. Romoser. In future all correspondence concerning the illustrated lecture should be addressed to him. His address is: 5371 8t. Louis ^vs., 8t. lx)uis, Llo. It is requested that this be remembered to avoid unnecessary correspondence and loss of time.

The Jubilee Collection.

By February 21 the General Treasurer had received \$32. 851. 80 for the Jubilee Fund. From "Witness and Gazette," the organ of our Atlantic District, we see that on February 1, 35 out of 110 parishes in the District had delivered the sum of \$2456. 28 for the Jubilee Fund of the District. This sum must be added to the sum of \$32. 851. 80.

It seems that some have overlooked the repeated request to send all collections for the Jubilee Fund to the respective district treasurer immediately after collection. Even if the collection is somewhat small, it should be sent immediately. There will be a printed receipt after the Jubilee showing the total amount for each congregation.

On February 14 (Valentine Day), the undersigned received the following letter from Michigan: "Enclosed you will find a Valentine; it is the gift of D. H. and Anita for the Jubilee collection." (It was a bank order to \$50.) "We thought the sooner given, the sooner the gift might be a benefit and blessing to others. God continue to bless the work of our dear Synod! Respectfully yours," etc. That was a fine Valentine, indeed! If all our young people had offered the money they spent on Valentines as a thank-offering for the blessings of the Reformation, the total of the Jubilee collection would certainly have been much larger. Dear young Christians, do not forget that this is a jubilee year, and that all of us, young and old, must also give thanks with our hands to the good Lord for the great love He has shown us through the blessed work of the Reformation!

Our six churches in Fort Wayne, Ind. are busily at work raising \$25,000 for the Jubilee Fund. God grant that they will reach the goal! In a letter to congregations, the Fort Wayne Committee says:

"That we Lutheran Christians cannot set up a more beautiful monument to this jubilee celebration will become evident to everyone as soon as he has become acquainted with the purposes and objectives of the General Church Building Fund, as stated on the last page of this circular. We Lutheran Christians, who number over 8,000 communicants here in Fort Wayne, are also participating with great enthusiasm in the erection of this monument, having decided, with God's help, to contribute \$25,000 toward it. Now, in order that not a single Lutheran communicant of our city may be overlooked in this laudable undertaking, it has been decided to have a so-called ^vsr^msmdsr Oanvass,' held on the last Sunday of this month, in the afternoon from 2 to

6 o'clock, shall be led out, each for a gift, which he may pay off in three instalments till the 31st of October, an- j zusprechen. You are therefore hereby requested to remain at home on the said Sunday afternoon. At the said time two fellow believers will visit you and ask you to indicate your jubilee gift on a signature card. You need not pay any money on that day, as the ^tsains' have agreed to collect the first part of your signature on March 11, the second part on September 9, and the third part on October 21."

C. F. Drewes, Chairman of the Central Committee.

A missionary journey to Knba.

6. Sunday.

When daylight came, I was already awake in the quiet hotel room to prepare for the service and to diligently overstudy my sermon. One must always be ready with the sermon before going on missionary trips, but the over-studying is again very necessary. With my heavy handbag, when the time came, I let myself be driven to Virtudes 10, where we hold our services. This is a complex of some old Spanish houses owned by the Methodists, who have an English chapel here on the second floor and a multi-class school and Spanish chapel on the ground floor. They have been here since the intervention and also do missionary work among the Cubans. The Spanish service was still going on. They then close punctually at 11 o'clock in order to leave this place to us for our church service, free of charge. We must certainly acknowledge this with deep gratitude. For I do not know where else we should stay. Admittedly, this chapel is quite inconvenient for the preacher, since it is located directly on the street, so that soon the roar of the heavy trucks, which are also in operation on Sundays, and other loud street noises sound in such a way that one must use the full power of the voice in order to be able to penetrate. Added to this is the above-mentioned inconvenient time at which we can only have the chapel. At 11 o'clock everything eats lunch in Cuba. In addition, it is the hottest time of the day, when the sun burns down to such an extent that one feels as if one were frying, and the sweat pours out of every pore if one moves even a little. How wonderful it would be if we could have our own place of worship here, however modest! But we could never manage that here alone. And I would not dare to beg the love of the brothers and sisters in the Synod for this, no matter how great an advantage it would be for our Havana mission.

I was alone in the narthex for quite some time, listening to the singing of the Spanish congregation, until it was time and our dear Christians slowly arrived one by one. Twenty-one adults and a few children this time. A small crowd in the eyes of man, but of great worth in the eyes of God. How happy I am already when there are only so many! Soon the Spanish congregation came out as well, always making a great noise and often talking loudly for a long time after. The Methodist preacher, whose kindness we have been able to thank the Ge-

I was greeted by him, who was indebted to me for the use of the restaurant. When I complained that I did not have as many listeners as the last time, he said I should be satisfied; he did not have any more in the American community, and I had only been working in Havana for a short time.

Our hymn books, which I always bring with me, and the church bulletins were distributed. Here I have to be everything, verger, organist (but there is only a piano to accompany the singing) and precentor; for the melodies do not yet go well at all. The electric fans rattled, and yet it was unbearably hot. The noise of the street roared outside; but still I had a very attentive audience. I preached on how glorious it was to be a Christian. It is always very difficult to hold a short meeting after the service, as everyone is in a hurry to get to the missed meal. Various people also always want to speak to me alone. I have been informed of two sick people.

I had my meal in a nearby hotel and then made my first visit to a German lady who faithfully attends our services. There I also met an unchurched German lady who had never been to our services. But I soon had to go on to the hospital, which is far away. In order to get there before closing time, I had to take an l'orä, which I could get for no less than a dollar. The sick man at the hospital was also such an unfortunate one, who in the good days had passed by the open sky indifferently and had all sorts of excuses. Now his Saviour took him specially. I wonder if he will listen to his speech properly. God grant it! Finally I went to see a German lady who had attended the service for the first time. She came from Venezuela; her husband is a chemist in a sugar mill in the interior of Cuba. She also expressed joy that she would now have German church in Havana. It was getting dark when, quite overstrained, I was able to make my way to the hotel. Several people came to see me, even those who had not been able to come to church, and gave their excuses. With some it is always the same old story. They have a business deal going on with a Cuban during the week, and then suddenly the Cuban arrives on Sunday morning to finish up, and they can't come. We also walked down the Prado, HaVana's most famous and busy street, to the Malecon, opposite the famous Moro Castle, in the up-and-down flow of people that always remains interesting to me. The night I slept once again deliciously into the bright morning.

There is not much to report from Monday. I visited a few careless people and one sick person, and also did some small business, buying graham, for example, which is not available on the Isle of Pines. Above all, I paid my respects to one of the highest Cuban officials, who is very fond of me, and to whom I owe many favours, which have also benefited our work. I was received with great kindness; officials who were ready with documents to sign had to wait. The man in question also writes to me from time to time, and we once had the privilege of visiting him at the

of our island as a dear guest in our house for a few days. He complained that I had become much leaner again and advised me to consult a special specialist in Havana. On Monday evening I had a few more visits at the hotel, which I would have preferred to have dealt with briefly, for I was already overstressed.

Tuesday morning 6 o'clock I started the return journey to Batabano. York the steamer "Campbell" lay ready, and on this we had a quiet and beautiful journey home. Unfortunately I could enjoy little of it, as I was taken ill. That was the setback. As the steamer has no cabins, I lay down on deck on a cot, fell asleep now and then, and also took some of the meals. It was getting dark when we finally entered the Casas River, and night when we finally landed at Nueva Gerona. From there I took a car to Santa Fe and to our house, where I found mine well. Then I had a "great sleep."

May we abandon the mission in Cuba?

I'm afraid that's to be expected.

The journey is very difficult, especially since the missionary is forced to stay in a hotel in Havana. The reason for this is that those who would be quite willing to receive me are unchurched and dismissive, and those who would be quite willing to take me into their home and to their table have their homes much too far from the city, where the journey there and back would take half a day, so that there would be too little time left for other visits. Of course I have urged our Christians there to contribute themselves, but at present they have little, and many have no earnings at all. And the funds in the synod's missionary treasury are lacking to such an extent that the commission recently had to inform me that it could not grant more than H25 for each trip to Havana. Already in the past it was suggested to me that I should rather give up Havana altogether. Now it has really come to that for the sake of money. I have had to increase again (this time H22. 46), and not from the rest of us, but from the very necessities. But it cannot go on like this. We therefore have no choice but to abandon the mission there, unless help comes from elsewhere. Certainly the Commission is not to blame, for what can it do when there are only debts in the coffers and no more can be granted?

Eternal blessings have already been bestowed through the Havana Mission. If we had gained even one soul there, it would be priceless. Now we have 12 to 40 listeners there. I have also had over 70. About 100 Germans still live there now, although many have already moved away. But after the war many new ones are expected, so that the number may again rise above 200. We can count about 30 adults as belonging to ums. They have gathered around God's Word. From time to time Germans from other parts of Cuba come to Havana and also to the church. They have often missed God's Word for many years. That the preaching of the Gospel on the ships was not in vain is shown by many letters of thanks which I later received, also from Germany.

...and I'm sure I'll never forget it. One officer spoke of unforgettable hours. I prayed with him in his cabin. Tourists from all kinds of church circles also visit our services in the winter, often just out of curiosity, and many have heard the Gospel pure and loud for the first time. But strangers from the West Indies, from South and Central America also travel through Havana, and when I hear of Germans, I seek them out. Most of them have had to live without a church. How many have expressed their gratitude to me after the service and said: "Oh, if we had that with us in Honduras or Venezuela, etc.! Is our Havana mission a blessing? May we give it up?"

C. R. Örtel.

Major ecclesiastical chronicle.

Against the bad habit of raising money for church purposes by bazaars, fairs, raffles, and other more or less questionable events, the "Lutheran" has raised its voice as long as it has existed. This mischief flourishes most in the Papal Church, but also in the American sects. Unfortunately, in some places our Christians are learning such nonsense from these people. Our pastors work against it, preferring to see nothing like it, and if they cannot prevent it altogether, they see to it that it does not degenerate, and that annoying concomitants are avoided, and seek to educate their congregation to better knowledge and practice. This is not the way of giving for God's kingdom as taught in Scripture. Like the wise men from the east, we are to open our treasures and, out of love and gratitude for the grace we have received from God, let it cost us something to give of ours without first enjoying it in any way. By all sorts of questionable events they try to draw money out of the unbelievers and worldlings, who then probably scoff at it, regard the church as a great gimmick, and say, for instance, that Christians must not care very much for their church work, must not be a matter of the heart to them, otherwise they would willingly give their money and goods directly for the purpose. Experience also teaches that such things easily degenerate horribly, that, for example, even contrary to the laws of the state, lotteries are run, or young girls sell kisses "for the good of the church," and the like! Something new and more attractive must always be invented, or it will no longer "attract. Experience also teaches that all such events are about the surest way to make people unaccustomed to real giving. For this reason, attempts have been made in other circles to abolish the institution or at least to curb it. For example, the local Catholic archbishop recently decreed that dancing was no longer allowed "for the good of the church. In sectarian churches, too, voices are raised against it; one points to the right biblical way of real giving, which alone is worthy of Christ and His Church and His Christians.

E. P.

A serious, clear testimony on this matter can be found in the "Evangelische Zeitschrift", the organ of the Evangelical Fellowship. We reproduce it here. Its German is admittedly defective, but it illustrates what we have said. It reads: "Four or five years ago Bishop W. F. Heil said that one of the next things we must aim at is to free our congregations from questionable practices for raising finances. A prominent religious writer said:

The evil of church fairs, like most other evils, will not be driven away. It is evident, therefore, that the popular opinion concerning the ecclesiastical financial question, needs reformation. The willingness to follow indirect methods in raising church finances is a dangerous weakness in our modern Christianity. But why do some congregations strive and insist on raising money for the church budget by commercial methods? Because they are poor in faith and love. Many church members do well materially. They dress well; they own houses and other property; they ride in splendid automobiles. No one would suggest that they are financially depressed. Their being poor is of the kind designated in the church at Laodicea. See Revelation 3:15-18. The mind of the poor widow who gave up everything is not found in their hearts. (2) Because they do not rightly understand the divine rule in support of His kingdom cause. Scriptural giving is a personal, systematic, according to ability, according to what one has, 1 Cor. 16:2. As a rule, these questionable methods are proposed and followed, without ever thinking or wondering whether it is also in harmony with the ordinances of God with a view to the support of his church. 3. because it is not recognized that the fact of raising money by suppers and church fairs gradually weakens the moral thinking of those who indulge in it. In effect, one thereby pays homage to the assumption that the Church is not worth so much in itself as to support it by voluntary offerings, or that people cannot be expected to take so much interest in God's work as to give to the same without being able to give themselves the assurance, through the mediating aluminum present plate, that they will get back the value of their money. Church fairs, church bazaars, church trading and stalls in the name of charity are a farce, a travesty on Christ's cause. Their introduction, where it occurs, is invariably accompanied with the receding of the grace of Christian giving, and the loss of interest in the real work of saving souls. These indirect methods of securing money, applied in large and small churches, are among the many signs of the present evil drifting away from the ground of apostolic Christianity. The individual Christian, whose eyes are opened to see this levity and silliness, should speak his opinion of it freely and without reserve, giving written causes of his opinion at every convenient opportunity. Then, to be consistent, he should decline to buy tickets of this kind, and nicely in all humility refuse his assistance in these matters. If it is a worthy cause, he may give a contribution to it without being reimbursed anything for it. It is of importance that leaders have a 'clear scriptural understanding in this matter, and as leaders they should be the teachers and guides of others in the church of God. " E. P.

The "Kirchenblatt" of the Iowa Synod writes about the **mission in China, which is** run by people from our circle: "It is probably little known that members of the Synodal Conference also run a mission in China, which has already achieved great things, especially through its five flourishing schools. Until now this mission has been the responsibility of a missionary association within the Synodal Conference; but it has turned out that this association can raise the funds for the operation of this mission, but that it could not obtain the necessary forces of missionaries. He therefore petitioned the Synodical Conference to undertake this mission. The assembly of the Synodal Conference decided to submit this matter to the individual synods for their decision.

The fact is that an association within a synod or a free church body is not the appropriate body to carry out missions independently. The fact comes to light here that an association within a synod or a free church body is not the appropriate body to carry out mission independently, but that under local conditions all church works are best carried out by the church bodies themselves"

The German Lutheran" reports on **the planned Mühlenberg memorial in Philadelphia**: "The collections for the memorial to Heinrich Melchior Mühlenberg, the father of the Lutheran Church in America, in the congregations of Pennsylvania have begun. Very gratifying results are already showing in individual congregations. The memorial leaflet, which is awarded to each collector or donor of one dollar, is displayed in the Sunday schools, and spurs the children to eager collection. The city authorities of Philadelphia are at present still deliberating over the model of the artist, J. Otto Schweizer, who is also the creator of the monument to General Peter Muhlenberg. The idea of erecting the monument to the founder of the Lutheran Church together with the proposed new building of the Publication Office of the General Council meets with the full approval of the city art commission. This building will in all probability be built at the corner of the new magnificent Parkway and 17th street. Contributions for the monument, which will cost 813,000, are being accepted by the Treasurer of the Pennsylvanian Department. The unveiling of the monument on October 31, 1917, will be one of the highlights of the Reformation anniversary celebration." Since then it has been announced that the monument will not be erected in the center of the city of Philadelphia, but on the grounds of Mount Airy Seminary. E. P.

Who are the opponents of the lodges? That came to light at a recent annual meeting of the Washington Christian Association, Opposed to Secret Societies, held in Seattle. Seven church fellowships were represented. The remarks: "It is significant that only those churches and pastors who hold to the infallibility of Scripture and justification by faith in substitutionary satisfaction are opponents of secret societies on religious grounds." - Nor is this surprising. If the Scriptures are not the infallible Word of God, but only well-meant human words of "religious" men to give people something to occupy themselves with religiously - so are the lodge rituals. And if the Scriptures are no longer the Word of God, wherein we have eternal life, and which testifies above all things of Christ, but only a mass of moral precepts to ennoble men and make them morally better, then Christianity is no different from all other "religions." The troublemakers in such religious quarrels are always "those" to whom Christianity is not one religion among many, who after all all want the same thing, but the one, only, true religion, and who do not degrade Christianity to a mere sum of precepts for a decent life, but hold it to be the doctrine revealed by God, how sinful man is to be justified and saved before God through Christ's blood and death, and through faith in him. This is Christianity; all other "religions" teach works of men. In the exposition of the law's demand men agree pretty much, because that is written in man's heart, and remnants of this knowledge have remained even after sin. The gospel no man knows by himself; that must be revealed and believed. E. P.

That the Sunday School corresponds only in a most defective way to the purpose of purposeful religious instruction,

is conceded again and again even by insightful people in the sects. In the recently pointed out a sender to the appalling number of apostates from the Presbyterian Church-more than 65,000 names were crossed off the list of communicant members last year-and suggests that the inadequate instruction children received in Sunday school is to blame for these losses. We translate verbatim: "Paul writes to Timothy: 'Because thou hast known the Scriptures from infancy, the same can instruct thee unto salvation/ Mind you, 'from infancy*!' The spiritual condition of our children is neglected to their eternal detriment. If the secular education of our youth were conducted in the same haphazard manner as their instruction in matters of Christianity, what a nation of ignoramuses we would soon have! Let us be honest, and look at the statistics! The state sets aside 93, 500 minutes a year for the teaching of English alone, and 128,000 minutes for mathematics, and the work of teaching is done by people who must have a certificate of ability for their profession. The church is satisfied with 1000 minutes a year for religious instruction, and these periods of twenty minutes each are a week apart. As a rule, moreover, the instruction is given by persons who have had no school experience." The consequences, he said, are everywhere before our eyes. "How many of our older members can still sim faith test*? Satan has certainly covered our churches with darkness and gross ignorance in spiritual matters. We thank God that many of our children still know the way to salvation and are founded on the rock of Christ. But can the Church neglect her duty, lull herself into security, and miss the opportunity she has of preserving the blessedness of her children? If it does, what an account will pastors and congregations have to give in the day of judgment! That we might get our act together!" So far the Presbyterian. He then recommends the establishment of vacation schools, where children would be taught religion daily, from about the middle of June to the end of July, and then asks, "Can the church do anything better for its youth?" The answer to this question, to a Lutheran, is-or ought to be-"However, it can do something better!" We do not know a single argument against the parochial school as the only sufficient institution adequate to the purpose of a Christian education. And we know millions of reasons for the parochial school. Every child's soul is an argument.

G.

The Presbyterian Church Building Fund has loaned eight million dollars to mission congregations during the past seventy-five years, thereby helping ten thousand congregations in the United States, Portorico and Cuba, and Alaska to church property. To build churches near state universities and Presbyterian colleges alone, this fund will expend 8200,000 in the near future. It occurs to us that this year, out of gratitude for the blessing of the Reformation, we want to put our church building fund in such a condition that it can help to build churches and little churches, and is thus able to do handyman work to pass on the blessing of the Reformation.

E. P.

The annual "Political Mass," as one writer in the *Menace* calls it, was held Sunday, Jan. 14, at St. Patrick's Roman Church in Washington. The institution is also known as "Cardinal's Day." For ten years already this has been celebrated annually in honor of Cardinal Gibbons of Baltimore. The whole pomp has in reality "nothing else to aim at" than the glorification of the Roman

Church in the person of its highest ecclesiastical prince in this country. A considerable number of high state officials, as well as members of Congress, shone with their presence. I suppose that is the main thing. It is a matter of effect. With what feelings and thoughts the high lords viewed the pomp can be thought rather than expressed. Such a display has nothing in common with the spirit of biblical Christianity.

(L. Z.-B.)

It is again a testimony to the **well-known inclination towards Rome** in large circles of the Anglican Church when a Catholic paper can triumphantly report: "It is certainly a sign of renewed interest in religion when non-Catholics pay P1. 25 for an admission ticket to hear a Dominican monk speak on the 'Summa,' the great work of St. Thomas Aquinas, in modern London. According to the London correspondent of the Catholic Press Association, Protestants show so great a desire to hear famous Catholic preachers that the Dominicans have secured Caxton Hall for several weeks." E. P.

Japan the land of divorces. "A rather significant piece of news, characteristic of the state of this super-modern, heathen country, gives Japan the honor of marching at the head of all the countries of the earth in regard to divorces. Statistics compiled by the Tokyo Government furnish proof that for every 21,000 marriages there are 173 divorces, while next in the contest for this somewhat dubious honor comes the United States, with 82 divorces for every 20,000 marriages." (Cath. Gl.)

Photograph of the Ulfilas Bible. As is reported from Stockholm, there is the intention to produce a complete photographic record of the famous Bible manuscript of the Gothic bishop Ulfilas, which is in the possession of the university library at Upsala. This is the manuscript known throughout the world as the Codex argenteus, which takes its name from the fact that it is largely written in silver letters on purple parchment, the colour of which has, of course, now faded to a dull purple. The initiator of the plan, which is very important for the scientific world, is Professor von Friesen. First of all, 3000 crowns are necessary to determine the most appropriate method of reproduction. This work is to be entrusted to Professor Svedberg, a former Nobel Prize winner with outstanding experience in this field. The Ulfilas manuscript of Upsala, known to be by far the most extensive fragment of all that have been preserved of this translation of the Bible, was found in the sixteenth century in the monastery of Werden a. d. Ruhr, then passed into the collection of Emperor Rudolf II. at Prague, and from there was carried off to Stockholm at the time of the conquest of the city by Count King's Murder. After temporary deportation to Holland, the precious manuscript of 177 leaves was reacquired by the Swedish Chancellor Count de la Gardie and transferred in silver binding to the University Library of Upsala, whose most precious treasure it has since formed.

Paul Dehn writes **about the corruptibility of the Parisian press**: "Only a few journalists of the highest rank in Paris can be considered unapproachable; otherwise everything can be bought, from the chief writer to the last reporter; above all, after certain sentences, the newspaper itself. At times the venality of the Paris papers borders on blackmail. Jaures, murdered at the beginning of the war, called Parisian journalism worse than prostitution, and asserted that the French press was rotten to the root, and Jourdain said, 'Journalist and blackmailer are the same thing in France.' Even more briefly and clearly be

Our press is a pigsty/ In most Parisian dailies, most of the content consists of articles supplied and paid for by the interested parties. But that is the least of it. It is known from the Panama revelations that, according to credible calculations, the Panama Company distributed a total of 21 million francs to the Paris press. The Dreyfuss case was similarly managed. The Monaco casino pays the Parisian press 1,200,000 francs a year for festive reports and concealment of suicides. The most distinguished papers, such as the *Journal des Debats*, the *Temps*, the *Figaro*, etc., also receive these contributions. And the business is profitable. Gaston Calmette, the murdered editor of the Paris *Figaro*, left 11 million francs after a few years of journalistic activity, and after his death was celebrated as the model of a .noble-thinking, magnanimous journalist* of pure character. The Paris press was always on intimate, sympathetic terms with her Foreign Office, and with the greatest readiness she allowed herself to be inspired from London and Petersburg to stir up the retaliatory affair. Especially, however, what she has accomplished during the war in the way of lies and slander in connection with the picture press, with picture postcards, light-picture theatres and over-boards, is monstrous." (D. A. G.)

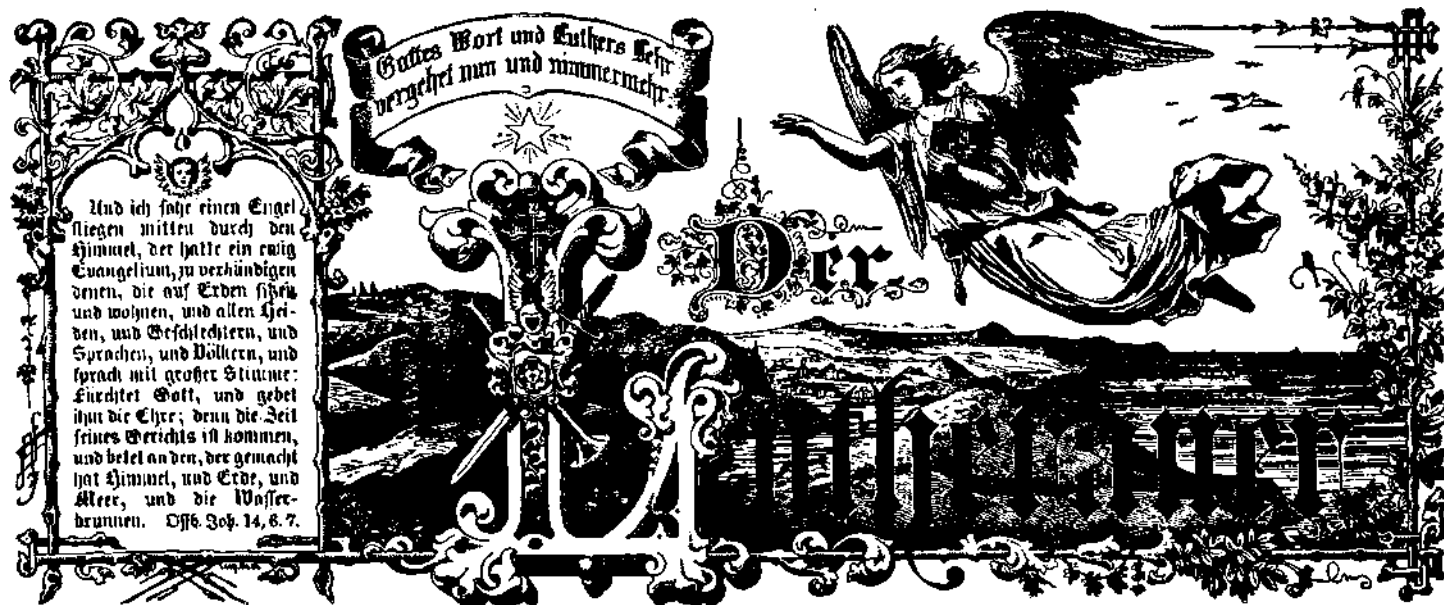
Obituary.

On October 13 last year died in faith in his Saviour teacher emsr. Andreas Beyer, a brother of the so well known P. J. P. Beyer. Born in Bavaria on September 19, 1849, he came to America with his parents in 1851. He studied at our institutions in Fort Wayne and Addison. In 1869 he answered a call from the church at Racine, Wis. Two years later our Jmmanuel church in Grand Rapids, Mich. called him to teach the upper grades. For thirty-three years he rendered his school service in our midst with untiring diligence and great zeal. His funeral was held October 16, with a large attendance. The undersigned delivered a German funeral oration on Isa. 3, 10, and an English one on John 8, 51. - May the memory of the righteous remain among us in blessing! B. Poch.

New printed matter.

Synodical reports of the Missouri Synod of the year 1916. Concordia Publishing House, St. Louis, Mo. 7. Iowa District. 72 pp. Price: 17 Cts. 8. California and Nevada Districts. 116 pp. Price: 25 Cts.

God's promise to Abraham formed the content of the doctrinal discussions of the Iowa District, whereby Father Th. Hanssen carefully explained the considerable series of scriptural passages that came into consideration. If, in the years to come, the speaker will have the privilege of explaining the hitherto undiscussed Messianic prophecies of the Pentateuch, we shall have more or less what J. J. Rambach once presented in his "Christ in Moses". - To the California and Nevada District, his doctrinal lecturer, Prof. F. Bente, has supplied a beautiful snippet of symbolism, in that in answering the question, "What stands in the way of the union of the Lutheran Synods of America?" he presents a good piece of Lutheran Church history of recent and recent times. Nowhere will one find more skillfully and handily brought together what is needed to supplement the "Doctrines of Distinction" of P. T. J. Grosse, which have been so useful and serviceable up to the present date; and not only the far West, but all districts of our Church throughout the land have, on the one hand, a legitimate interest in being enlightened as to the question, "What stands in the way of the union of the Lutheran Synods of America?" but, on the other hand, a duty to fall in with the Word of God, when, as here, the answer is given from and according to the Scriptures. K.



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Faith.

What is faith?

D. Paton, the famous missionary of Aniwa in the South Seas, could not for a long time find a word in the language of that island for "believe." The people simply said, "I have heard," or, "I have not heard," as we say, "I believe," or, "I do not believe." But you can't get away with that in the New Testament. How, for instance, are we to translate the passage, "How shall they believe, of whom they have not heard?" or, "Since they believed not, they that heard it," where faith and hearing are so sharply distinguished? And if faith refers not merely to the word, but to a person, especially to the Lord Himself, it is evidently not enough to hear or pay attention to Him. And yet, for what the Scriptures call "faith," no corresponding word could be found in the Anivas' language. All inquiries remained in vain. Then one day an understanding native entered the missionary just as he was sitting at his table. "What am I doing now?" he asked him. "You sit on the chair," was the reply. "Now what?" continued D. Paton, after he had also drawn up his feet and pressed his back firmly against the back of the chair. Then the black answered, "Fakarokgrongo, Mise," that is, "Missionary, you have given yourself up entirely to the chair." Now D. Paton had what he had so long sought. The word "fakarongrongo" expresses exactly what right faith does to the Lord Jesus: it forsakes all other supports and leans wholly upon Him. Since then the Aniwa people have understood what faith is all about. We will be happy if we also understand this!

For this is faith. Faith does not rely on the work of man or his own merit, but only on the power of the atoning suffering of Jesus.

In him my heart shall trust, And in his goodness, Who assures
me of his precious word, That is my comfort and faithful hope,
That I will always wait for.

What is faith?

If you want to know, let a dying Hindu in India tell you. This was a very old man, nearly seventy years of age, who had recognized the folly of idolatry in his old age and had become a believer in Jesus. Now his dying hour was approaching. When asked by the missionary if he was also ready to die, he replied, "I stand at the door of heaven and wait. I am done with this world."

"But are you not afraid," continued the missionary, "that the Lord Jesus will not accept you in the end? And what then?"

"How?" cried the old man, raising himself from his bed with the last of his strength, "not accept me? JEsus should not accept me? I will hold him with these hands and not let him go. If he would push me away, I would clasp his feet and lie before him, but drive I will not let him. I will say to him: "Did you not come into the world to seek me and to make me blessed? On whom else could I rely but on thee? Where else could I turn? Am I not a sinner? And are you not the Savior of sinners? No, dear Savior, I will never let thee go! Thou must make me blessed!"

Exhausted by this excitement, he sank back on his bed, crossed his arms over his chest, and said again, "No, I won't let him drive."

Faith is such an eager taking up and holding on, such an almost violent snatching of the goods which Christ has acquired for us with his suffering and death and which he promises and offers in the Word.

Now I seize thee, thou all my self; I will
never leave thee, But faithfully embrace
thee, Because in faith I now seize thee.

A missionary in New Zealand found it very difficult to teach New Zealanders the concept of "faith". One

One day one asked him, "Have you ever seen this JESus of whom you speak so much?" "No," replied the missionary. "But then has your father seen him?" "No," the missionary had to answer again. "But then certainly your grandfather?" "No," replied the missionary again. The New Zealander was astonished, and began to think deeply. After a while a thought came to him, and he said to the missionary, "Then you must see Jesus with your heart!" And so it is. Faith is an appearance of Jesus, the beginner and perfecter of faith.

How it comes about that the "disciples of Jesus see Jesus with their hearts" was once wonderfully explained by D. Stöckhardt in a sermon on Sunday Exaudi. He says: "It is God, and God the Holy Spirit, who gives a bright light into the hearts of men and sets before them the divine clarity of Jesus Christ, who transfigures Christ in us. When God created the heavens and the earth, it was still dark on the earth, and the form of things could not be seen. Then God said: 'Let there be light. And there was light. And in the light that God created, the other creatures all came into existence. Thus it is dark in the heart of man, even desolate and empty. The heart is discontented and looks only below itself, at sin, death, ruin; no look upward is granted to it. Then the Holy Spirit comes from above, from the Father and the Son, and says: Let there be light,' and casts the first gleam of grace into the darkened, sullen heart of man, and the gleam becomes brighter and greater, and a new image and form arise in us, in man; the eye is opened and sees into a new world, and recognizes the features of a countenance, a friendly countenance, from which shines the friendliness and brightness of a man and the clarity of God. Man sees and beholds in the spirit the face of Jesus Christ. And he is delighted with this beautiful image and cries out with joy: Now only do I know in whom I believe. Now I know Jesus, my Saviour."

"This is the right knowledge of Jesus Christ; this is the right faith, to know and believe that Jesus Christ, the Son of God, the Savior of the world, is my Savior. Christ died for me and purchased life for me. The Holy Spirit writes and engraves this testimony of God's grace in Christ in our hearts, so that we assent to this testimony and now place all our confidence in the Lord, the Lord. The Holy Spirit transfigures Christ in our soul and paints this comforting picture, Christ crucified, so clearly, brightly and clearly before our eyes that all dark thoughts of our own heart disappear and vanish like night and mist before the bright sun. This light is life, and works joy, quiet peace. It is a living, wholesome, blessed knowledge, kindled by the Spirit of God. The believer does not know and recognize Christ, his Savior, as one sees and recognizes things that are outside of us, that are opposite to us, but through such knowledge receives Christ into himself and now boasts that Christ himself dwells in his heart through faith.

"Admittedly, this light of knowledge, this confidence and joyfulness of faith, often again eludes our perception, our feeling, our sensation. It is

a secret, hidden work of the Holy Spirit. We search within ourselves for this new light and life, for this new creature, examining, exploring our own heart and being, and do not find what we are looking for, do not find anything good. We think the faith is gone. But know this, my Christian, that God has ordained an outward, visible, tangible means by which he gives his Spirit and strengthens your faith. The Holy Spirit testifies through the Word, through the Gospel. Only one thing is said and commanded to you, that you diligently hear and learn the word of God, the gospel of Christ. The Spirit of God has reserved the rest for himself. By the word he leads thee to Christ; by the word he fits thy soul into the gentle yoke of Christ." *)

This is how man comes to believe, to see Jesus with his heart, and so blessed are those who do not see, that is, who cannot see Jesus with the bodily eye, but still believe. Seeing with the bodily eye was a high grace. "Prophets and kings would see that ye see, and have not seen." And yet bodily sight did not make blessed. Many who saw the Saviour in the days of His humiliation were not blessed. Because he had faith, the aged Simeon was permitted to boast, "O Lord, now let thy servant depart in peace, as thou hast said; for mine eyes have seen thy Saviour." And rightly does the hymn say that even today every believer may rejoice in the last hour:

My eyes are now closed in peace, After I have already seen the
Saviour here. Yes, yes, I have seen you in faith, My JESu, etc.

O blessed power of the Christian faith, which is based entirely on Jesus and his most holy merit, which claims for itself all the goods acquired for sinners through the suffering on Golgotha and eagerly holds on to them, keeping its heart always fixed on Jesus, fixing its gaze on him who was lifted up on the cross, and thereby allowing body and soul to recover eternally, as Israel once recovered by looking at the bronze serpent which Moses erected in the desert. In such a vision the dying are healed to eternal life.

Appear unto me for a shield, For comfort in my death, And let me
see thy image In thy need of the cross!
There I will look after you, There I will faithfully press you tightly to
my heart - He who dies like this, dies well.

G.

A rain that fertilizes the land.

A drop of rain - how small and tiny! What does it do? It does not fertilize a field. But when the raindrops fall by hundreds and thousands around us, when they come by the millions, then there is moisture for the land, the water gathers, the streams rise, the rivers swell.

A gift - how small and unsightly! 25 cents

*) G. Stöckhardt, "Grace for Grace", p. 316 f.

- what can be done with it? No building can be erected with it, no missionary can be sent out with it, no orphan child can be cared for with it. One might think of holding back even the few cents. "After all, it's only a poke in the eye." And yet, when it begins to rain gifts, when Christians gather in their places of worship, and the gifts are offered on the altar by hundreds and by thousands, when the rain extends over the whole land, and when such showers of gifts are repeated Sunday after Sunday throughout the year, then the gifts grow into collections, and the collections accumulate to great sums. The coffers fill up. What does it add up to? A million. One can already do something with that. It can be used to build teaching buildings, send out missionaries, keep Children's Friendship Societies alive, and much more.

They have instruments in all the major cities in the country to measure the rain. You have tables that show how many inches of rain fall in each state. We have something similar. We have tables, statistics of the income of gifts in our synod. We have measured. The total of all the gifts that have come in during the past year, 1916, is ^889, 505. 91. If we add to that what else has been received in interests of bequests and legacies, net income, and the like, the million is full. The total sum of the collections is H61, 364.04 greater than in the preceding year. We are glad about that. But we must not forget that in 1915 we were ^43677. 43 behind, so that to-day we are only d18,000 farther than we were two years ago.

You can measure the rain, but you can't calculate every drop that falls in the country. We measured for weeks and tried our best, but we could not measure everything. Our Christians give much more than that. We have so many charities and Children's Friend Societies, some of whose receipts are receipted in the "Lutheran," and some in private papers. This creates' a situation which makes it almost impossible to calculate the total receipts. If all the gifts to the charities were to pass through the hands of our district treasurers, and the district treasurers all completed their cash report on December 31, then quite accurate and complete statistics could be furnished.

According to our computation, the following sums have been appropriated to the several coffers of the Synod:

Synodical treasury	tz 74, 151.05	Fremdspr. missions ..	tz 8, 210. 64	Building treasury	68. 864. 98	Emigrant mission....	1. 783. 81
Poor students	47, 460. 14	Mission to Australia	1, 218. 83	College Budget	9, 118. 66	Mission to	London
.....	626. 69	.....	.....	.....	.....	.....	.....
General church building fund	6693. 15	City mission	9, 120. 45	Jubilee Fund ..	29, 521. 32	Support Fund..	48, 137. 53
Kirchbaukasse" of the Di-Allgem.	.....	Unterstützungs-	.....	strict	20, 565. 79	coffee communities.	4667. 55
General Internal Mis-supported^	.....	fion	35. 776. 10	European Free Church ...	.....	2680. 36	.....
Inner Mission of the Di- Children's Frd	.....	. Societies	101. 873. 20	.....	.....	987. 45	.....
Mission to India ...	28. 875. 79	Sanitarium	9.....	.....	.....	305.02	.....
Mission in Brazil -28	,092. 66	Hospitals	1, 314. 45	Mission in China.....	3, 544. 71	Institution for the feeble-minded	.....
Mission to Cuba	588. 26	and epileptic.....	9, 276. 90	Indian missfion	5,929. 88	Deaf and Dumb Institution	.....
.....
Jewish Mission 2.....	109. 88	Red Cross	18, 586. 23	Negro Mission	46,026. 17	Synodal Reports	6,
Deaf and dumb missfion ...	8. 857.00	Miscellaneous	19. 718. 66	.....	.....	.....	.....

Distributed among the individual districts, the following results are obtained:

Numbers:

Atlantic	\$88641. 90	Oregon and Washing-	.....
California and Nevada	12. 807. 41	ton	tz7 , 473. 86
Canada 7	228. 31	Eastern	33, 409. 51
English	20. 860. 21	South Dakota	11,981. 24
Iowa	69, 390. 93	Southern Illinois	19. 868. 79
Kansas	45,020. 82	Southern	6,903. 57
Michigan	64693. 13	Texas	22, 377. 38
Minnesota	71,085. 58	Western	54,938. 34
Middle	85, 460. 83	Wisconsin	51,900. 12
Nebraska 66. 762. 40	Northern Wisconsin	13689. 24	.....
Northern Illinois	75, 241. 37	Central Illinois	33, 522. 16
N. Dakota & Montana. 10,902. 64	district	undetermined	14, 507. 25

We had to keep the heading "District undetermined" because some receipts do not indicate which state the gift came from, and because since the division of some states into two or three districts, a stranger who does not live in the state himself cannot always decide to which district a small town belongs.

There are small drops and large drops. Among the offerings that have been received, there are sometimes large offerings of H1000 or H6000 and more. This helps! A few such drops, and a treasury is filled for a time. We have rich people among us. And if one who has P100,000 wealth once gives a thousand dollars for the kingdom of God, it is no more in proportion than if one who has only a hundred dollars offers a dollar.

Among the gifts received are also many bequests. In the last three years bequests to the amount of ^66. 738. 70 have been acknowledged in the "Lutheraner" alone. The charitable institutions may have received many other bequests which were not acknowledged in the "Lutheran". This, too, is a great help to the Church. We certainly do not want to withhold our earthly goods until death forces them from us. We want to enjoy the joy of giving while we live. But when the time comes when one is thinking of making one's will, and there is a large lump left over, why not remember the mission or the teaching institutions or the charities, especially if the family is already well enough provided for?

Legacies are to be distinguished from bequests. These are larger sums that are donated to a missionary fund or institution, but which are not touched themselves, but are invested somewhere beneficial. Only the income from these sums is then allocated to our coffers. This is also a beautiful way to help the Kingdom of God. Thus, for example, from the proceeds of a bequest of H5000 to the student fund, the board for one or two impecunious students can be paid annually, even if the donor has been in his grave for many years. The Christian giver of such a bequest has long since reached the place where it is no longer necessary to give, but to take, and yet he still creates good in this world.

You've heard of cloudbursts before. There is much more water flowing than needed for the land. A downpour of gifts for the kingdom of God! It would not be so bad. We could do a lot more and make a difference. It is much easier to manage with overflowing coffers. What housewife, who is always on a tight income and has to think and calculate how she is going to get by, without

who has to refrain from many a necessary and good thing because the means are not sufficient, who always has to calculate whether she can buy this and that or not, would not sometimes wish that she too could manage like other housewives with a full purse without worries. The wish is there, but the cloudburst is still absent. And so it will remain in the church. Instead of flood sometimes here and there dryness. The money collected is barely enough to continue the work we are doing. Or, conversely, we cannot spend more and carry on our work to a greater extent than it rains.

The rainmakers, of whom one heard so much in former times, have become ashamed. One no longer reads anything about them. Man is not able to force rain from the clouds in the sky. It would be different with a rain of gifts. Here we too can lend a hand to the work. If we open our hands, it will rain. All that is needed is the desire and willingness to do so in our hearts. This happens through the gospel. When we consider what happy children of God we have become through the redemption that came about through Christ, when we see heaven open, when we consider how God has blessed us in other ways, and when we consider how bleak and unspeakably sad things are in other countries, then it should be easy for us Lutherans of this country to be a people sent to all good works.

E. Eckhardt.

Proposals concerning the preparation and celebration of the anniversary of the Reformation in 1917.

III Lutheran Propaganda.

In this: Finally, we do not want to neglect to make propaganda for our Lutheran Church through so-called "publicity work". As is well known, D. Luther understood how to put the printing press at the service of the church in a truly generous way. However, the circumstances of his age have been faithful confederates to him. The field was ripe for the harvest. But if we compare the printing press of his time with the giant presses of our day, and realize that we do not in proportion to them accomplish in the interest of Christ's Church what the father of the Reformation accomplished with the poor hand presses of his time, we must confess that we are still in great need of making D. Luther more of an example in this respect, too. Luther more as an example.

And is not the field just now especially ripe for us to harvest? We all know that it is a fact that the sectarian churches, in exact and consistent fulfillment of the destiny which their founders prepared for them by their fundamental errors, are neglecting the Gospel more and more in order to lay on so-called "social service" and politics. The Word of God is becoming more and more scarce in the land, the churches of the sects more and more empty. But the very facts mentioned offer us a special opportunity to bring God's Word and Luther's teachings to the people. If we

If in this year, especially by a greater use of the modern printing press, we seize this opportunity and do not afterwards let it go, we shall certainly honor the memory of the man whose name we bear, and to whom, next to God, we owe the Reformation of the Christian Church.

We should first provide for the systematic and mass distribution of Lutheran tracts. Our Concordia Publishing House is selling quite a selection, especially suitable for distribution during this Jubilee year. Further, the Central Committee has commissioned the well-known American Lutheran Publicity Bureau in New York to provide for the publication of English tracts. The Bureau has at present thirteen in preparation.

As far as the distribution of the tracts is concerned, the members of the congregation and especially the young people will certainly take up the cause. But the pastor should also always have a number of them with him and get used to distributing them. At the Reformation lectures and the special sermons they should be distributed by the overseers. The great opportunity of getting them among the people will, of course, be at the festival celebration. Some churches have special tables in their vestibules with tracts on them inviting people to "Take one!" If you want to do the thing quite well, have a good carpenter make a rack, something like the well-known railroad time-table racks that are in all the inns and waiting rooms.

Sermons and lectures can be announced by so-called "throw-around cards". The school children like to see to the systematic distribution of these. Daintily printed "pulpit programs" are especially recommended for English services. The young people in particular like to see to the distribution of these; the pastor makes himself a mailing list which he can use for this purpose.

In every larger city there is also a public library. There the pastor should search the catalogue of books and make a list of the books that deal with the history of the Reformation. He will be surprised that there are so few books available that properly present the history of the Reformation and its significance. But if he were to wait until the Trustees create change, nothing proper would ever come of it. One reaches his goal most quickly if, after consulting with the authorities, the library is given a number of the best books, among which Luther's writings in English and several particularly good novels should not be missing, for example, by the youth association of the congregation. If they can then be formally presented and some of them appear in the newspapers, or if the librarians can be persuaded to display them for a time, a number of readers will be gained immediately. The congregation, or an association of it, should also see to it that the "Lutheran," and especially the *Lutheran Witness* to the Library and placed on the table there.

The express task of the daily press is to print news. We should not neglect to regularly submit our church news to the same. If one is in favor of

If you make sure that the essay is written clearly and in a manner acceptable to the newspapers, no church editor, with whom you should become personally acquainted, will refuse to print it. The intention in sending it is merely to make something known, to invite people to read it. One may also quite confidently, after practicing the expressions of the daily press for a time and gaining the confidence of the editor, insert a historical fact, a principle of the Lutheran Church, or a doctrine, and do so with the full permission of the editor. If one also now and then sees to it that a lecture, a sermon, or a celebration is made known by a paid advertisement, and delivers the advertisement through the church editor, the work becomes all the easier. One is then a customer and no longer a beggar. As a rule it is not true that only the Romans can get their things into the newspapers. It is usually only true that they systematically, often even through secretaries, deliver their news ready for printing to the newspapers.

Especially the Sunday newspapers, but also the weeklies and monthlies will gladly accept solid articles about Luther, the Reformation, etc. this year. Such articles, especially if they are intended for a Sunday paper, should be accompanied by a picture of Luther as well as pictures of the Lutheran churches, the schools and halls, and the pastors and teachers. Next fall one should be able to get a full page, if not a double page, almost everywhere free of charge, if one consults the editor in good time and reserves columns for a particular Sunday.

All these things not only have the effect of making the Lutheran church known as an aggressive church, "as a church with a message," of winning members for it from strangers, but the more one goes forward in this way, the more the Lutheran consciousness will also be active among our own people. And the more one rejoices that he is a Lutheran and not something else, the more joyful he will be to sacrifice and to work for his church.

J. C. Baur.

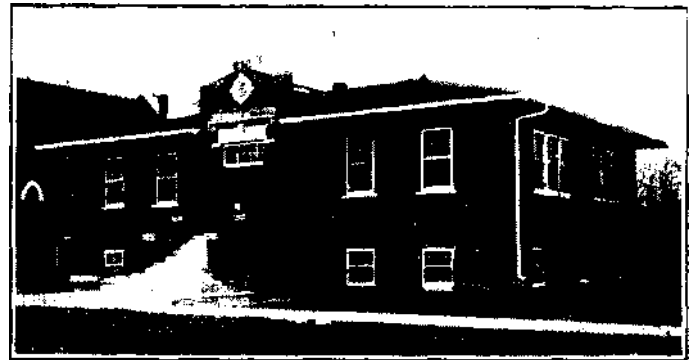
Zion Parish School of Brighton, Colo.

In the fall of 1900 an orthodox congregation was planted in this little town, not far from Denver, by a band of Lutheran Christians. Previously they had been served from Denver, and a vicar had held school for a time with a small band of children. In the following year the old town school building was purchased and churchified. York was then also kept school by the pastor. God blessed his and his successor's work, so that the number of pupils grew steadily, and the work soon became too heavy for one man. So the congregation decided to hire its own teacher, even though it was still financially weak. In 1907 teacher Wiersig was appointed, who still presides over the school today. The next year the present church was built, and the old building now served exclusively for school purposes. Soon it was noticed that the space was beginning to get cramped; but be-

one helped oneself as long as it was possible. At last, however, we could no longer salvage the blessing, nor could one man do what he wanted and was supposed to do. Therefore, in 1915, a new school building was erected. It contains two spacious classrooms and is equipped with all modern conveniences. The ground floor is prepared for the confirmed youth. At present the lower classes are taught by the pastor, but in the near future, God willing, a second teacher will be employed.

Now the congregation rejoices that it has a flourishing school, in which proficient work is also done in the secular subjects; those students who have completed all classes here can enter the local college without an examination. Most of all, however, the congregation rejoices that its children are thoroughly instructed in the one thing that is needed and are educated to become knowledgeable Christians.

In the above we wanted to make it known to our dear fellow believers that even here in faraway Colorado, where our church is still weakly represented and there are no congregations full of people.



Zion School of Brighton, Colo.

the great importance and blessing of a Christian parochial school is recognized, and that the necessary sacrifices are made for it. God preserve and increase throughout our Synod the love of the congregations for their schools!

H. S.

Also a mission report, but this time not from a pastor.

We Lutherans descended from Germans have long held on to the German language for good reasons. The better we have learned it, the higher we value it. Even though we get along quite well with the English language in our everyday intercourse, the English language of the Bible is not at all to our liking. The treasures of our German Lutheran Church in books, writings and songs also seem irreplaceable to us. But - even this thing has a downside. One disadvantage is that our church does not serve the English-speaking population of this country as it should, and that our congregations cannot recruit from it, but must leave some of their youth to it.

Another disadvantage is that we do not learn to express ourselves in the English language of the Bible, and therefore often have occasions where we bring God's Word to English speakers.

should not be able to take advantage of. For instance, in the twelve years since we have lived in the city, three deaths have occurred in the nearest neighboring houses. The first case was a consumptive who came here sick with her sister. With the sister we became acquainted; we never saw the sick woman. After she died, I heard from the sister that the poor sick woman had left this life without any spiritual encouragement. Such sick people are put off until the coming spring, for better weather, and are thus exchanged for the grave.

The second death concerned an old man with whom I had associated a great deal. He was sociable and above me in terms of mldung. He avoided religious conversations. However, when I asked him in his last days if I could read him a Bible verse, he replied, "It would please me very much if you would." I read John 3:16 twice, adding only a few words. The little was accepted with evident joy.

The third case occurred recently. Again it was a churchless neighbor. Now I had provided myself with appropriate writings and was also better versed in the English Bible language. The leaflets "Comfort for the Sick" published by B. P. Nommensen served me well and I gave them to the sick person one after the other when I visited him. How happy I was when one day my patient told me: "I believe in Jesus, my Savior, with all my heart, and cast myself on His mercy". In the beginning of his illness he used to say that he must have been a little wild in his youth, but otherwise he would have tried to give each his own. When I said to him, "It's no use now, it must be, 'God, have mercy on me, sinner!'" then he became thoughtful, but the next time he came again with his works. Now at last he had found the right reason.

In addition to the above leaflets for the sick, we should always have in stock the "Tracts on the Creed" indicated by our Publishing House and distribute them on occasion. These sheets cannot be recommended warmly enough. They are convincing and make the plan of salvation clear. They may be thus handed out in two or three copies; the recipient will find good, rich instruction in them. Take, for example, No. 1: "The Existence of God," No. 7: "Mankind Ruined," and No. 9: "The Death of Jesus Christ." He who gets these three numbers is rich; he has more^ than he ever gets to hear in some sectarian churches. If he appreciates this, he can order the remaining numbers for himself.

Valuable service has also been rendered me by our sterling English church journal, the *Lutheran Witness*. Some fine

Articles in it I could let this or that neighbor read and so convince him, where I could not have done it with my own words. This paper should be read more, even where the "Lutheran" is in the house; for some of our young people would read the *Witness*, who no longer find pleasure in the German papers. Our Lutheran Church must continue in the vernacular; for in the German language we shall not be able to keep it, now that immigration has ceased. When the time has come in a congregation to do this, wisdom and duty demand that we old people submit to it, to give the young

We are grateful that it has been possible for us to hear the pure, beatific Word of God for so long in the German language, which is so dear to us, knowing full well that this Word is preached and heard just as purely and clearly in the English language. J. F. Eggers.

To the ecclesiastical chronicle.

What this means when it is said: Other Protestant churches will also celebrate the jubilee of the Lutheran Reformation this year, namely how much is attached to such a commemoration, indeed is the main thing in it, is shown by this note in a Baptist journal: "The year 1917 a right jubilee year. The anniversary of the Reformation, which dates back to Luther's posting of the theses four hundred years ago, is to be celebrated by Lutherans throughout the year, insofar as the individual important events from the Reformation period are presented to the congregations on their memorial days. The Reformation and the figure of Luther are also to be honored on all sides. The Reformed join in, but besides Luther they commemorate primarily their reformers, Zwingli and Calvin. The Protestant Church celebrates a double feast, that of Luther's Reformation and the consummation of the Union, by which the German Landeskirchen have acquired their present Protestant character. The Congregationalists, united with them the Presbyterians, and to some extent the Baptists, will this year make their preparations for the tricentennial celebration of the landing of the Pilgrim Fathers for 1920." How many strange things are there attached to the celebration of the Lutheran Reformation, which are glorified with and beside and over, and even downright instead of the Reformation! E. P.

That the Lutheran Church is a cheap church, namely, that it carries on its work at relatively low cost, is well known and is evident from many things. Also from this. The government-appointed religion and church statistician has made a calculation and comparison between the various churches. He compiled the sums of money which the various churches spend in the course of a year for the operation of their work, and then the external growth of the churches in the number of members. From this it is evident that, on the average, every single new member gained costs the Baptists \$221, the Methodists \$328, the Presbhterians \$514, the Episcopalians \$818, the Congregationalists \$1587, the Lutherans \$170. This, after all, is a mode of calculation such as we are not accustomed to: Souls by dollars and cents; it sounds'materialistic and strongly reminiscent of the chicken yard and the cattle shed. But it shows two things: first, that the Lutheran Church still enjoys growth like no other church community; second, that it works cheaply. This, of course, means much sacrifice and privation on the part of its pastors and workers, which the Archpastor will know how to repay when he comes with his crowns of honor; but, on the other hand, it often means an unnecessary keeping of goods, in which the Lord of the Church has no pleasure at all. The *Lutheran* remarks half in jest, half in

Seriously: Whoever wants to invest money in the kingdom of God, so that it yields the greatest dividends, should invest it in the Lutheran church. To us this shall not be the only reason. E. P.

Our missionaries in India would also like to start a medical mission. We have made a small, admittedly very small, beginning. If God controls the terrible war so that workers are sent to India again

If we are able to do this, which is now simply impossible, then we will perhaps be able to pay more attention to this branch of missionary activity. It is instructive what the "Zionsbote" reports about medical missions. He writes: "Among the heathen, the medical art is always interwoven with superstition and idolatry, and often consists in frightful crankery. Almost barbaric cures are reported to us. For example, among one people the pungent juice of Spanish pepper is injected not only into the mouth, but also into the ears and eyes, in order to drive away the evil spirit which is supposed to have entered the sick person. Kopp, a missionary from Basel on the Gold Coast, was once called to a fainting woman. He found her in a cottage which had been artificially filled with such a terrible fume and smell that he could not endure a quarter of a minute in it. He had her brought out into the open at once - but she was already dead. - A proper medical practice works rich blessings. The same missionary tells how he was able to save a little child. The quack doctors had soaped it up so much that it was close to suffocating. It recovered and is now a strong boy. The parents have never forgotten the missionary's labor of love. Several cures by him on members of the royal family at Odumase contributed mightily to break the influence of the heathen fetish priests who had been unable to help. Above all, however, it is merciful Christian love which always makes a very deep impression on the hearts of the heathen in medical treatment, and often contributes much more to the knowledge of the right physician of the soul in them than many sermons, against which they keep their hearts closed." True, medicine, even Christian-dog medicine, is not a means of grace. But the medical profession gives a Christian opportunity to come to the heathen, to preach the word to them. And the Word of God is indeed a means of grace, a power of God to make blessed.

E. P.

School matter in South Australia. Readers of the "Church Messenger" have already learned in the previous number that our parochial schools in South Australia are to be closed under a resolution of Parliament. In six months the Minister of Education may order the closing of the schools, and on December 31, 1917, all schools must be closed. God be lamented that we are thus deprived of a right which is granted to other ecclesiastical communities! They have simply not listened to all our ideas and have always relied on the fact that public opinion demands that the government take action against our schools, and that this demand must be met. We already had to fight a school battle last year, and we were finally allowed to teach German in our schools on the condition that the English language would be the medium of instruction for four hours every day. We all willingly submitted to this decree, after we had protested against such a paternalism of our parochial schools. Since then, however, they have continued to agitate against our schools, and have even sent a petition with about 50,000 signatures to Parliament to have them closed. When a Bill to this effect reached the House of Commons, our Committee approached him who had presented the Bill, and after a long conversation he declared that his Bill had no prospect of becoming law. In the meantime, however, a bill was submitted by the Minister of Education himself, according to which the use of the German language was to be completely prohibited in our schools. We opposed this Bill and sought not only to convince individual members of Parliament that the German language should not be banned in our schools for the sake of national-political ends, but also that the German language should not be used in our schools.

but also submitted a lengthy paper to both the Premier and the House of Commons setting out the whole matter. However, as stated above, they simply did not care for our objections, and only one of the legislators in the House of Commons, Mr. Coombe, spoke in our favor. Moreover, shortly before the close of the sessions, an agreement had been reached between the authors of the two bills to unite them. This was done, and without asking for our protest, the House of Commons adopted the whole Bill. The next thing was, that we addressed ourselves to the Lords of the House of Lords. We were heard by several of them, so that the House of Lords, to whom we had also made representations by a longer paper, resolved to amend the Bill so that the Minister should have the right to close our schools. Much would have been gained by this; for a similar provision has been made in Victoria. However, the House of Commons insisted on the first version, and finally both Houses agreed that the schools should be closed by 31 December 1917, but that the Minister could act after six months. That is how matters now stand; for various legal scholars, whose advice we sought, declared that the Bill had constitutional validity. What further we can now do to save our schools cannot yet be determined. The only thing that seems possible is to cause the law to be revoked. But whether this can be accomplished is very doubtful. One thing, however, our Christians should do is to let God rule, and not forget to ask Him to stay with us on the plan with His Spirit and gifts. Since the law comes into force immediately after it has been proclaimed, the German language should be eliminated from all instruction in our schools without delay after the proclamation, so that one does not become delinquent. Heavy fines threaten both the teacher who does not comply with the provisions of the law and the owners of such a school. A detailed report of the negotiations that have been held with the government will appear later.

C. F. Gräbner.

The Quakers are known to be opposed to war and military service on principle. They fear that President Wilson's statement that America cannot be kept out of the next war indicates that a law is to be expected forcing military service upon the people. One of their leaders, James Wood, who is also at present president of the American Bible Society, said recently, "If such a law is passed, and no exemption is provided for the Quakers, I have no doubt that both parties, orthodox Quakers as well as Hicksites, will refuse to let their children do military service or serve themselves. Next year is our quinquennial meeting, and it will certainly take the necessary steps. In any case, Quakers will worthily stand their ground. Somebody has to suffer; the only way to progress is to stand up for what is right. Prison rooms are not unknown to Quakers of old. An American prison for our opposition to such evil seems to us a better stay than liberty with injury to our conscience. We do not wish to threaten. It is not our way. But we will not submit. Otherwise we would not be true Quakers." These people think all war and war service is sin. It is not, according to the word of God. They have a mistaken conscience in this. If their conviction is really a matter of conscience to them, then they cannot act otherwise than as stated above. For to do something against one's conscience, which one believes to be sin, is sin. But if, for the sake of their refusal, they come to the

If they were punished by the authorities for military service, they would not be God's martyrs and would not actually suffer for Christ's sake, because Scripture and Christ Himself do not forbid all war and military service. It is a sad thing when a man has an erring conscience, not reported by God's word alone, and therefore cannot do certain kicking, and then suffer for God's sake what God sends or permits. E. P.

Very versatile and helpful people are the Mormon missionaries, and yet their consciences are elastic enough that they place few obstacles in their way. Five thousand young men and women, a lady in a Methodist church in Philadelphia reported, are engaged as missionaries for the Mormon Church. "Without bag or pocket they go out, and yet find their way through. One of these missionaries, who has a beautiful voice, is employed in a large Methodist church as a paid singer in the choir. On Sunday she sings Methodist songs and earns her living, but during the week she goes from house to house canvassing for the Mormon Church." There, in a very special degree, the end seems to completely justify all means. E. P.

Church Prayer for the Lodges. One wants to insert such a prayer in the prayer book of the Episcopalians. Last year, someone wrote to the as follows: "Because prayers for the special occasions, would it not be well and fitting if a prayer for Lodges were inserted in the Agenda" (kra'sr Look, as much as Agenda) "? I think many ministers will agree with me in the opinion that such a prayer would be very much in place. There are so many of these societies now, many of our pastors are employed in them as chaplains, and the lodges often come to our services. I must say, I am somewhat embarrassed, when I have to follow the Agend exactly in such cases; for there is no prayer especially for lodges. Provision should therefore be made for occasions when the Lodge is present at services. Either a special prayer should be set forth in the Agend, or still better, the pastor be permitted to offer a prayer from the heart for that occasion." (Free prayer is otherwise forbidden in the Episcopal Church.) "By such an institution a long felt need would be relieved." From the Episcopal standpoint, this is quite correctly judged. Probably no other church communion has so completely bogged down in workmanship, so far departed from the gospel, as the Episcopal Church. Their religion, so far as it meets us in the periodicals of this communion, is nothing else than the religion of the Lodge: by an honorable life one becomes blessed. Moreover, the Episcopal Church, like the Lodge, looks very much to ceremony and outward pomp. The Mason, the Odd-Fellow, the Woodman feels very much at home there. We therefore well understand that one can speak here of a long-felt need. But the Lord JEsu is to be left out of these prayers! The Lodge does not want the Saviour, and therefore does not mention Him in its prayers. It reverses the prayer of Daniel, and says, if it be honest, "We lie before thee with our prayer, not upon thy mercy, but upon our great righteousness." The old prayers in the Episcopal agendas date from better times, and, however, still speak of the propitiation through Christ's blood. No wonder the Episcopal priest gets "embarrassed" when he has to say a prayer in consideration of the Lodge present; he knows they will all be blessed by their good works - by living "on the square," and not by Christ's suffering and death. In the Jewish prayer books would be a veritable treasure trove for him who seeks suitable church prayers for the Lodge. G.

The end of the recently deceased "Buffalo Bill" is reported by a Roman paper: "The world-famous 'Buffalo Bill,' Colonel William F. Cody, who died not long ago in Denver, has been received into the Catholic Church on his deathbed. The Most Reverend Christopher V. Walsh, assistant at the cathedral in Denver, heard from the family that the invalid desired to die a Catholic, and after previous brief instruction, administered to him, who had never before received the sacrament of baptism, the sacrament of regeneration, absolutely necessary to eternal life. The local

Catholic Register, who shares this news, thinks 'Buffalo Bill' must have been not only the favorite of the American people, but also of Heaven, since it was granted him to appear before his Maker in the white robe of baptismal innocence. Older readers of our paper will remember how eighteen to twenty years ago 'Buffalo Bill', with his Indians and scouts, was received in great audience by Pope Leo XIII." It is well known, after all, how Catholics like to have well-known and notable people who were previously of other faiths or of no faith die Catholics. They then brag about the convert; he, too, has recognized the truth of their saying: Lutheran is a good way to live, Catholic is a good way to die. It is also an unhealthy trait to present as a special "darling of heaven" a person who, as one can only hope, has been snatched out of the fire like a fire at the last moment. Do they not fear that their readers will then all want to become such "darlings"? But then the priests would be quite a part thinner. E. P.

Pope Benedict, according to a report from Washington, is about to appoint a commission of four cardinals to revive a movement begun by Pope Leo XIII, but discontinued by Pope Pius X, in the interest of uniting Christendom and friendly relations with the Anglican Church. It is expected that a public proclamation will shortly be issued from Rome on the matter. It is said that the new movement has in view especially a union of the Russian Orthodox with the Roman Church, and a thorough re-examination of the validity of ordinations in the Anglican or Episcopal Church, which had been decided by Pope Leo X in a negative sense.

How far some pastors go astray in their war speeches, as we read in the "Old Faith," is shown by the following report from a large Saxon daily newspaper. According to it, the pastor, in his speech commemorating the two-year anniversary of the beginning of the war, pointed out "how the German people, in its warriors as in its women, is a nation sanctified by its virtues. By its glorious strength it had banished the terrifying figures of the enemies all around it, alone in a world full of devils. The German Michel has thus become a Michael; the German name is no longer smoke and mirrors, but has become a deed. The highest and holiest thing on earth is to be a German, and the holiest task of all of us is to persevere in this most terrible of all wars. With three loud "yeses" the assembly then gave the speaker the vow of loyalty to Kaiser and Reich, to Germanism and the fear of God, which was followed by the common singing of "Germany, Germany above all". The "Allgemeine EvangelischLutherische Kirchenzeitung" (General Evangelical Lutheran Church Newspaper) rightly remarks: "One will read this report, which has not been corrected to this day, only with horror. Is it to be achieved in this way that God will turn to our people in grace and create peace for them? The general commands are fighting against immorality, the authorities against the usury of war, secular papers complain bitterly that the people lack the right seriousness, and the press

of the church and the preachers exhort to repentance, so that God may be gracious and put an end to the terrible war according to the word of the Bible: 'If Israel would walk in my ways, I would soon subdue their enemies'. To this end we are now in the most difficult and decisive time of the whole war, and all is looking out for the help of God. And there a pastor, commemorating the beginning of the war, speaks of the "people sanctified by its virtues," and that it is "the holiest thing on earth" to be a German. Instead of repentance to God, a glorification of the people! What the "vow to fear God" means after such a speech needs no further word. What responsibility comes upon the church with such speeches! God have mercy on the people and their church!" - More gratifying is what D. Bezzel has to tell of his visits to the front. He found much more true Christianity there in the trenches and was able to rejoice in the faith and loyalty of many soldiers from the heart. Even in war, God the Lord has His children among the soldiers, who, especially there in adversity and danger, come closer to their heavenly Father and cling to Him tighter and tighter. The great masses, of course, will not be reminded of God even in the thunder of the guns, but will only be strengthened in their unbelief. But that pastors in the homeland, instead of preaching the blessed gospel purely and loudly, preach so much superstition and unbelief, is saddening and shows that the hope for a Germany truly reborn through war is built on sand.

(Church Gazette)

The number of cremations in Germany in September of last year was 516 higher than in the previous year, with 8558 against 8042. The highest number of cremations was again in Berlin with 90 against 70 in the previous year, then in Leipzig with 68 against 59, Bremen 61 against 35, Dresden 46, Gotha 44, Hamburg and Stuttgart 39, Zittau 37, Chemnitz 30, Jena and Munich 25, Karlsruhe and Nuremberg 23. The total number of cremations in Germany is 92,905.

E. P.

Obituary.

It pleased the Lord of the Harvest to call Father George W. Arkebauer from labor in his vineyard to the eternal rest of God's people on February 2, by a gentle and blessed death. He was born July 1, 1869, at Mount Olive, Ill, and was the second eldest son of Gerhard Arkebauer and wife, Christine, nee Kaiser. In the seminary at Springfield he prepared for the sacred ministry of preaching, and passed his examination in 1896. On August 16 he was ordained and inducted in his parish near Kensington and in Stuttgart, Kans. Later he served the congregations at Cnid and Lahoma, Okla. and North Yakima, Wash. and Slater and Hulda, Mo. and two preaching places, in English only, at Kanveado, Kans. In 1913 he was called again by his former congregation at Stuttgart, Kans. and he had the congregation at Norton, Kans. to serve with him. He was a diligent, faithful, and conscientious servant of the Lord, and therefore has not been spared temptations. A few weeks before his departure he suffered much from influenza, but he seemed to have survived it happily. On the day of his death he developed chest pains and difficult breathing. He went to bed a little early and soon after closed his eyes to a long rest. He leaves his sorrowing wife and six children, the two oldest of whom are in Seward preparing for the teaching profession.

K. T. D.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo." at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

What stands in the way of the clearing up of the Lutheran Synods of America? By F. Bente, professor at Concordia Seminary, St. Louis, Mo. Concordia Publishing House, St. Louis, Mo. 1917. 110 pp. 6X9. Price: 66 Cts.

There are divisions in the Lutheran Church in America. Not only are there separate organizations or synods that do their work in a particular way because of language, but there are real divisions, separations, in the church that are based on differences in doctrine. This is a matter that should be of concern not only to pastors but also to our congregations. No Lutheran should be indifferent as to whether or not he can practice ecclesiastical fellowship with other Lutherans. For first, it is our duty to seek unity in the Spirit with zeal. This is what God's Word exhorts us to do. Second, Scripture admonishes us to avoid fellowship with those who depart from biblical truth. And in order that unity in the Spirit may be preserved and, where it does not exist, achieved, we should make it our earnest concern to learn the cause of the ecclesiastical discord, and then work to remove the causes of the existing division. This is the duty not only of the pastors, but also of our church members. This includes, first, that our congregation members inform themselves about the question: What actually stands in the way of a unification of the Lutheran synods, that is, of the orientation of fraternal relations? What are the differences that divide us? For only when our Christians understand in what respects other synods disagree with us will they be able to give an account of the fact that we have no pulpit fellowship with pastors of such synods and do not do church work together with them. Just as it is the duty of a good citizen to keep himself informed about questions of time and controversy which move the people, so that he may know how to act rightly as a citizen, so also a Christian should know why the synod of which he is a member stands in a brotherly relation to some other synods, but not to others. In the present writing of Prof. Bentes the necessary material is now given to hand, so that every member of the congregation can inform himself about the doctrinal position of the various Lutheran synods in our country, in so far as they deviate from the doctrine which we have recognized as the correct one. The following Lutheran bodies are discussed in detail: the General Synod, the United Synod of the South, the General Council, the Ohio Synod, the Iowa Synod, the Buffalo Synod. The Norwegian Synods and the Danish and Icelandic Synods are also briefly outlined. Each section is preceded by a brief history of the body concerned. This is exceedingly valuable: for here one finds in concise, condensed, and yet luminous form of exposition, the prehistory of the American Lutheran bodies now in existence. After this historical introduction, in each section there is a compelling quotation from the writings of the synods in question, which must prevent us from entering into brotherly fellowship with them at the present time. Above all, it becomes clear to the reader that it is precisely in such a main point as the doctrine of the beatification of sinners by grace alone that these Lutheran bodies are in trouble, indeed, that the main obstacle to a union pleasing to God is to be recognized here. So clear and convincing is the exposition that no member of the congregation who has the right knowledge of the truths of salvation can close his mind to the conviction: Indeed, there are heavy blocks which must first be cleared out of the way before we can reach out our brotherly hand to those of whom we are speaking here. At the same time, however, it is clear from these remarks - and the author emphasizes this several times - that the matter is not hopeless. Just by comparing what was formerly tolerated in these synods with their present doctrinal position, it becomes evident that the untiring testimony for Lutheranism according to the Scriptures has not been in vain. Much has improved since 1817, thank God. Above all, the indifference to doctrine and to doctrinal differences, so pernicious to true Christianity, has more and more diminished, or is diminishing, in those synods where it once dominated everything. Little by little one wants to bring preaching, writing, and acting more into harmony with God's Word. And in order that this may happen more and more, it is precisely such a writing as the present one that should serve this purpose. It is an earnest call to all Lutherans in America to place themselves fully and completely on the teaching of the Lutheran Confession. We of the Missouri Synod, the author states, are not

We do not want to be pacifists who want peace at any price, even at the expense of truth; nor do we want to be militarists who seek war with others out of quarrelsomeness; we want to be nothing but Lutheran patriots who, while fighting in defense of truth and self-defense, seek the peace of the church and strive for a unification in the spirit precisely through such a fight against error. May this writing find wide circulation in our congregations everywhere and be read attentively outside our Synod as well! G.

Reformation cantata for soli and choir with organ accompaniment by Albert Becker. Breitkops and Härtel. Leipzig and New York. 106 pages 7x10x4. Price: \$1.00.

The very important composer and long-time director of the famous Berlin Cathedral Choir originally created this work for Luther's celebration in 1883, but naturally it is also very suitable for the Reformation jubilee celebration. It consists of 12 numbers, choruses and solos alternate, and Luther's two main chorales, the abysmal "Aus tiefer Not schrei' ich zu dir" and the bold, faith-filled "Ein' feste Burg ist unser Gott", are woven into the whole in a masterly manner. The work certainly demands a practiced choir and good singers, but it is worth the effort expended in practicing and overcoming the difficulties. Especially the choruses with the mentioned chorales, which can also be sung alone, must make quite a tremendous impression when performed well. The underlying texts in German and English consist almost entirely of words of Christ, and the whole work is in the ecclesiastical style, as was to be expected from Becker. - The same firm has published the 150th Psalm for mixed choir by the well-known French composer Cesar Franck, also with organ accompaniment by S. Jadassohn, but with English text only (13 pages 7x10; price: 25 Cts.), and this work, too, is suitable for Reformation celebrations as for any jubilee. - At last she has also published a booklet of "Geistliche Lieder und Gesänge für eine Singstimme mit Orgelbegleitung" by Becker, again with German and English text (67 pages 9x12; special price: \$1.50). It contains 14 numbers, including the 7 solos from the Reformation Cantata.

L. F.

Singet dem Herrn ein neues Lied. Festgesang zum Reformationfest für gemischten Chor von H. B. Pröhl, 3616 8th Wood St., Oberlin, Ill. 6 pages 7x10- Price: 15 Cts. the dozen \$1.75. To be obtained from Concordia Publishing House, St. Louis, Mo....

Another composition for the Reformation anniversary: Chorus in three courses (O major, L major, O major) and chorale (Ein' feste Burg) with independent organ accompaniment.

L. F.

"Why are you crying?" An Easter liturgy based on John 20:15.

By Adolf T. Hanser. 8 pages. Also to be had in English edition. Lutheran Publishing Co., Buffalo, N. Y. Price:

5 Cts; 100: \$3.00. Also available from Concordia Publishing House, St. Louis, Mo.

Quinquagesimä: The renovated church and new school of Trinity Parish at Persia, Iowa (Fr. C. Lilie). Preacher: Fr. Ansorge. - Sunday. Invocavit: The new church of the First Lutheran Congregation at Baton Rouge, La. Preacher: P. O. W. Wismar. The consecration prayer was said by P. M. Schäfer.

Anniversary.

On 19 Sonnt, n. Trin. 1916, the St. James parish at Lexington, Tex. (P. H. F. Hellmann), celebrated its 25th anniversary. Preachers: DU G. Birkmann and Heinemann.

Conference displays.

The Eastern Kansas and Western Missouri Teachers' Conference will meet, w. G., from April 2 (1. 30 p. L.) to April 4 (12 rr.) at Kansas City, Mo. People bring their papers. Application requested.

Th. Hillmann, Secr.

The Southern Nebraska Teaching Conference; will meet, w. G., from April 2 (7. 30 a. L.) to April 4, at Trinity School, Lincoln, Neb. By resolution of the conference, each person will provide his own quarters at his own expense. In order that arrangements may be made with an inn, it is requested that all report early enough. Work: Catechesis: The Power of Holy Communion: Teacher Bloch (Teacher Meyer); on Question 179. 180: Teacher Meitz (Teacher König). Biblical History: Eli and Samuel: Teacher Merz (Teacher Jung); Fourfold Acre: Teacher Hopmann (Teacher Tröster). . 4. 8slootod Uoom ok an ^meriean ^utbor: teacher E. C. Müller. Oondonsatiou aud Lvaporation ok kloisturo: teacher Schriebet. Urobloms in Ulastoring, UaperbanZinx, and OarpotinZ: teacher Meyer. A review catechesis on the Old Testament: teacher Buls. Lossen in Oivios: Prof. Fehner. Woatbor-map ok tlio United States: teacher Tröster. Hovv to Oonduot L Ueadinx-losson (->vitb an illustrative lesson): Teacher Lemke. Hie lles ok the Dio tionar^ in Our 8obools: Teacher Kiekhäfer II. 8eleotion ok Uoems bz- Dative ^utbors witb Wbiob Our kupUs 8should be LamiUar: Teacher E. C. Müller. VVeather Oonditions in Nebraska: teacher Braun. What is ambition as opposed to a sense of honor? Teacher Hemmann. How does one achieve loud speaking in school? Teacher Ott. Dow to Oonduot a 8poHinA-l688on (^ List ok Words Okten klisspoUed): teacher Ernst. Virtuos Ue^uirod ok a Deaboor: teacher Jung. What is to be accomplished in an orderly mixed parochial school (Conclusion)? Teacher Hillmann. O. H. Gundermann, Secr.

The W i n n e b a g o - Teachers' Conference will meet, w. G-, from April 2 (noon) to April 4 at the home of Teacher Saxmann in Fpnd du Lac, Wis. Old practical work: Gideon: teacher Bachmann. Christus is convicted: Teacher Burk. daokson's administration: teacher Zautner. klala^ ^roüipoluAo: teacher Albers. Visual instruction: teacher Lührs. Difference between law and gospel: teacher Siecke.

Lossen in Uenmausbip: Teacher Hoffmann. Dbird-xrado 8pellinAlo88on: teacher Rosenthal. Hus: Teacher Peters. New practical works: -Pauli's conversion: teacher Baxmann. Drill in tlm Oorroot lse ok Die and Laz^: Teacher Bierlein. Lossen in Division ok Donominato Nuinbors: teacher Feiten. Theoretical work: 8pollin^ in Our 8oüools: Teacher Zeige. Light sides of the teaching profession: teacher Damköhler. Lus^-world in Urimar^ ^ritbmotio Olass: teacher Kalb. Oultivation ok the Will: teacher Schmidt. Dow to Oonduot a Recitation to Induo Uroper Habits ok 8tud^: Teacher Serrahn. Uroper 8obool Lczuipment kor 8uoessskul DoaobinA: Teacher Schulz.

P. C. Westerkamp, Secr.

The N o r d - N e b r a s k a - Teachers' Conference will assemble fih, w. G., on April 3 and 4, at the church at Pierce, Nebr.

V. C. Lang, Secr.

The Teachers' Conference of Buffalo and vicinity will meet, w. G-, on the 3rd and 4th of April in the Gethsemane church at Buffalo, N. P. Registrations find to teacher Bock or Jaretzke to send.

A. F. Nuofser, Secr.

The Eastern M i c h i g a n Pastoral Conference will meet, w. G., on the 10th (9 L., Lastern Time) and 11. April at Fr. Steffen's parish at Detroit (corner of Fisher and Chapin), Mich. Works: Exegesis on 1 Tim. 1, 3: P. Houses. Athanasius: D. Wissmüller. Augsburg Confession, art. X: P. F. L. Schröder. English work in German congregations: Fr. Krahnke. Catechesis on Question 167: P. Torney (on Question 168: P. Werfelmann). Sermon on criticism: D. Ziemendorf (D. J. A. Bohn). Confession: Fr. Gieseler (Fr. J. A. Bohn). Sermon: Fr. Kutschinski (Fr. C. Rook). All registrations or cancellations should be in the hands of the local pastor before J. April. W. F. Junke, Secr.

Introductions.

In the discharge of the respective District Presidents were introduced:

On the 2nd of Sonnt, n. Epiph.: Rev. C. F. Dietz, Jr. as second pastor of the Immanuel church at Milwaukee, Wis., assisted by Pros. O. Hattftadt and P. H. G. Schmidt of P. C. F. Dietz, Sr.

On Sun. Septuagesimä: P. J. Dawidowski in the Christ Church (Polish) at Colgate, Baltimore, Md., by I". Chr. Kühn.

On Sun. Sexagesimä: P. J. H. C. Albohm in the Drinit^ Oburob to Cumberland, Md., by P. J. K. E. Horst.

On Sunday. Invocavit: H. Werning in the congregation of Champion, Nebr., by P. H. Stegmann.

On sund. Reminiscere: Fr. R. Deye in the parish at Sparta, Ill, assisted by Fr. J. C. Lohmann. -) P. K. F. L o h r m a n n in St. Matthew's parish at Lemont, Ill, assisted by P. A. H. Teyler. -)? H. H. F l e c k e n s t e i n at St. Paul's parish at Clay Center, Kans. assisted by J. Jacob.

Initiations.

Dedicated to the service of God were:

Churches: On Sunday. Sexagesimä: The new church of the St. Jakobigemeinde to Chicago, Ill (P. K. Schmidt). Preachers: Proff. W. C. Kohn, M. J. F. Albrecht, and P. G. Schüßler (English), and (on the ground floor) Giese, Gehrs, and O. H. Schmidt (English). - Sonnt.



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No. 7.

The punishment is upon him, that we might have peace; and by his wounds we are healed.

Isa. 53, 5.

Truly he bore for you and me the punishment of your sin, for as a sacrificial lamb he was found willing to make atonement; Took upon himself your punishment, and atoned for that, that we may have peace, And salvation through thy wounds.

How grievous must my sin be, How terrible my offence, That Christ's blood, that alone, Makes good what I provide!

The highly praised Son of God Bestowed the kingdom and throne of heaven, To die for me as a human being, and hath delivered me from his wrath.

For me! That's how it always sounds In the sorrowful heart, and my Mediator, The handwriting is blotted out.

My Savior, look upon me graciously, I lie at your feet; Because I have nothing to offer you, to greet you with gratitude, Accept, then, what is already yours: My heart is yours alone, you have bought it dearly!

The Roman doctrine of the invocation of the saints and its refutation.

One of the many abominable, false doctrines of the papacy is also the doctrine of the invocation of the saints, that is, the angels and the deceased saints, and among these especially the Mother Mary. And what the papal church teaches concerning the invocation of the saints is diligently practiced there to this day.

Of this abomination a little shall be said here. Two things shall be briefly stated, namely, what the papal church says and teaches about this matter, and how this false doctrine is defended as right on the part of its teachers; and, secondly, what we know on the basis of the Holy Scriptures.

say to it. And the Roman doctrine, as it is taught and conveyed, is to be set forth from books which every Roman Catholic recognizes as authority. One of these books is written by Cardinal Gibbons, and is entitled: "*The Faith of Our Fathers*"; the other is a Roman catechism, issued by permission of the same cardinal.

According to Cardinal Gibbons, the Roman Church does not teach that one should call upon the saints, but only that it is useful and salutary to do so. He further says that the Roman Church does not teach that one should call upon the saints as one calls upon God. Nor did they put the saints in the place of Christ as mediators; for they added to their prayers, "through our Lord Jesus Christ," to indicate that Christ was the mediator. Let us now hear some of the prayers prescribed in the catechism mentioned above:

"Holy Mary, full of grace, the Lord is with you, blessed among women, and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners now and at the hour of our death! Amen."

Another prayer for forgiveness of sins is: "I confess to Almighty God, to the blessed Virgin Mary, to the blessed Archangel Michael, to the blessed John the Baptist, to the holy Apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word, and deed, through my fault, through my guilt, through my grievous fault. Therefore I beseech the blessed Virgin Mary, the blessed Archangel Michael, the blessed John the Baptist, the holy Apostles Peter and Paul, and all the saints, that they pray to the Lord our God for me."

Furthermore, the following prayer to the Virgin Mary: "Remember, O most holy Virgin Mary, that no one has ever turned to thee for protection, asked thy help, and sought thy mediation without obtaining help. On your goodness

Trusting in your grace and mercy, I throw myself at your holy feet and saints who have died. And this is what he does: He adds: "The examples humbly beg you, O Mother of the Eternal Word, adopt me as your child I have given are only about angels, but the Lord Jesus says that the and take upon yourself the care of my bliss! O let it not be said, my most blessed in heaven will be like the angels, having the same knowledge and dear Mother, that I have perished where no one has ever found anything enjoying the same blessedness. In proof of this he cites Matt. 22:30. but grace and blessedness! Amen." Note that in these prayers it is not Wisely he did not have the saying printed out, but only indicated where it added, "through our Lord Jesus Christ," but that the saints are here is found in the Bible. For the saying, as is well known, reads thus: "In the invoked as mediators, and the Virgin Mary as God. resurrection they shall neither be free nor allowed to be free, but they shall

These examples may suffice to show what the Roman Church says be as the angels of God in heaven." That the great majority of his Roman concerning this matter, and how it is in reality prescribed and carried out. Catholic readers cannot look up the saying because they have no Bible he

What, then, is said to justify such invocation of the saints? Cardinal knows, of course, and that many another will not, he hopes. Who is Gibbons writes that he can prove with many quotations from the Fathers surprised, then, when Roman teachers deal with Scripture in this way, as of the Church that this has been taught in the Church since ancient times; Luther expresses it, "like a sow with a haversack," that an honest German but he wants to limit himself to the testimony of Holy Scripture. And now nature like D. Luther becomes indignant about it and flares up in holy anger we are certainly eager to hear how he intends to defend the invocation against such opponents?

of the saints with Scripture. He then proceeds thus: he says that we must Gibbons makes a similar point when he wants to prove that the certainly admit that it is salutary to turn to the saints for their intercession, saints help us with their prayers. For this he cites the example of Abraham, if we are persuaded that they can hear our prayers, and that they have who prayed for the godless inhabitants of Sodom; the prayer of Moses for the power and the good will to help us. And the Scriptures sufficiently the victory of the children of Israel over their enemies; that God himself testify that the saints know about us, that they exert influence on God, instructed the friends of Job to go to Job and have him pray for them; That Paul often bade Christians remember him in their prayers, and that it was and that they love us. Now the passages of Scripture.

So the saints know about us; for St. Paul says, "We see now a very common thing, even among those who did not agree with the through a mirror in a dark word, but then face to face. Now I know in bits Roman doctrine, for one to pray for another, that they might ask their and pieces; but then I shall know even as I am known." Cardinal Gibbons pastor to pray for them, and the like. And then he goes on, "If our friends applies this saying thus: The blessed see and hear in a different way than here on earth, who are sinners after all, can assist us with their prayers, we see and hear here on earth. Here our seeing and hearing is limited, why not our friends in heaven, the departed saints?" And so he thinks he but in blessedness we shall recognize all things in God as in a mirror, has proved his case with God's word.

thus also knowing about all things that take place among those who are And that the departed saints are eager to help us, he proves still on earth. And he then wants to prove this again by pointing to likewise. "The devil walketh about like a roaring lion, seeking whom he may devour," says the Scripture. So then surely the holy angels are examples where it is said of angels that they know about us. Jacob may devour," says the Scripture. So then surely the holy angels are anxious to minister to us (which indeed we do not deny). But now again, prayed for his grandchildren, the sons of Joseph: "The angel who delivered me from all evil, bless the boys." That the angel of the Lord he continues, if the angels, how much more our departed brethren, who are much nearer to us!

here spoken of is God the Lord Himself, with whom Jacob wrestled in prayer, Cardinal Gibbons does not know, or yet does not say. But then He then devotes a special chapter to the veneration and adoration of the Virgin Mary, in which he partly uses the same argumentation and he cites sayings in Scripture that are really about angels, for example, of the Virgin Mary, in which he partly uses the same argumentation and then, above all, tries to shift the point of contention by presenting it as if the Protestants did not want to honor and revere the Virgin Mary. So he plays exactly the same cards as the Romans always have. The Apology of the Augsburg Confession already defends itself against this false accusation.

of every Lutheran Bible Christian. He wants to say, "Ei, we do not deny that; that is not the question at all, whether the angels know about us! Let Now what do we say to all this on the basis of Holy Scripture? We him give us Proverbs where the Scriptures say that departed saints know say: To worship angels, dead saints, the apostles, and the Virgin Mary is about us, as he promised he would do." That is true. But listen, Cardinal idolatry. For it is not at all a question whether the angels know about us, Gibbons isn't done yet. He now proves in his own way that what is true nor whether the dead saints know about us, and whether they are willing to assist us. It is a question of whether we should call upon them, whether we should pray to them. It is different when

of angels is true of ver

Christians here on earth ask one another to pray for one another. The member of the congregation who says to his pastor, "Remember me in your prayers!" is not praying to his pastor, any more than Paul is praying to the Christians in the churches to which he writes when he asks them to pray for him. And that is the question: should one, may one pray to the dead saints? And it is no wonder that Cardinal Gibbons and the Roman teachers in general want to defend themselves against the accusation of idolatry by saying that they do not pray to the saints, not even to the Virgin Mary, as they pray to God. To God they prayed, they tell us, as to the Almighty, who has all things in his hands; to the saints they did not turn as to such as should help them themselves, but who should in turn pray to God for them. Let it not be forgotten, in all these objections and distortions of the matter, that it is this: Is it lawful to call upon any one at all but God alone? And there God tells us, "Thou shalt worship God thy LORD, and serve him alone." "I the LORD, that is my name, and will give my glory to no other, nor my honor to idols." The Romans worship angels and want to prove from this that even the dead saints are to be worshipped. But of one angel in particular we are told in the Revelation of St. John that he resisted John when he wished to worship him, and said to him, "Behold, do it not! I am thy fellow servant, and of thy brethren, and of them that have the testimony of JEsu. Worship God!" Revelation 19:10.

The Romans want to prove by sophistry that the departed saints know about us. The Holy Scripture says: "You are our father. For Abraham knew not of us, and Israel knew us not. But thou, O LORD, art our Father, and our Redeemer: of old time is that thy name." The Romans turn to the departed saints, especially to the Mother Mary, for their intercession before God. The Scriptures say, "Whether any man sin, we have an Advocate with the Father, JEsu Christ, who is righteous. And he is the propitiation for our sins, and not for ours only, but also for the whole world."

We honor the Virgin Mary as the Mother of our Savior, but we do not idolize her, for that is sin. We do not say that she is sunless, for that is not true. We do honor the holy apostles according to the word of God: "Remember your teachers who have told you the word of God, which end look upon and follow their faith!" but we do not worship them; for thereby we would rob God of the honor due to him alone, and certainly not properly remember the holy apostles and follow their faith; for this was not the faith of the apostles, which the Roman church teaches and defends in this trade. Though we comfort ourselves that the holy angels guard us in all our ways, yet we do not address our prayers to them, that they may represent us before God, but we beseech God to send his holy angels according to his promise to guard us. In short, worship and divine adoration are due to God alone according to God's clear command, "Thou shalt have no other gods beside me."

H. B. Kohlmeier.

Lutheran Martini School of Detroit (Hamtramck), Mich.

"The Lutheran parochial school has seen its best days. In the good old days of our synod, people took a Christian school for granted. But our present generation has little sense of it. Also we are becoming more and more English, and English parochial schools are as yet only experiments."

Such and similar speeches can now be heard at times. Are these speeches true? Do they really correspond to the facts and conditions in our synod? Recently a number of articles have appeared in The Lutheran concerning our parochial schools in general as well as individual parochial schools. Every friend of our school system will have welcomed these articles with joy, especially because schools from different parts of the country, of different sizes, and in different conditions (for example, schools that are already more English than German) have been presented in words and pictures. These articles should and will certainly serve, on the one hand, to refute the above speeches and, on the other hand, to counteract them where they occur in a certain sense. Up to now, with two exceptions, such schools have been described which already look back on a longer period of their existence. This time we want to report about a recently founded community school.

On the northeastern border of the Detroit metropolitan area lies a suburb of over 20,000 named Hamtramck. The population is as mixed as the letters of the name seem to be randomly thrown together. A committee on "social service" that searched this area some time ago reported, "Hamtramck has 80 per cent Poles, 15 per cent Germans, and 5 per cent Negroes, and a mixed population." Of the Germans, a number have always gone to the churches in town, but most, like Hamtramck, have remained without a church.

It was in this suburb that the mission-minded churches of Detroit, with the help of the mission-minded Michigan District, established a mission in the fall of 1913. Some may have had reservations about whether this was a good opportunity to establish a new mission. However, five building sites were purchased in God's name from the Bethel congregation to which the new area had belonged, and the building of a small chapel (28X^50 feet) was started. Thirteen members and a few other families belonged to the new St. Martin's congregation when the chapel was dedicated and the undersigned inducted as missionary. Among the avoidances on that day it was also announced that a Christian school would be opened by the pastor in the chapel on the following Monday. This enterprise was not initiated by the pastor, but by the congregation, which took a congregational school for granted, and which had immediately added to the letter of appointment the remark that the pastor was to take special care of the new school, and even helped him to win children for the new school among both church and unchurched people.

At the beginning 25 to 30 children were expected. But already on the first day of school 49 were present, and during the first school year the number rose to 63. It was really a "mixed" school; for the children came not only

from different parochial and state schools, but also from the most diverse backgrounds. Many children did not understand a word of German, did not know what table and chair, bench and book meant. Others, only recently admitted, could not understand a word of English. The larger of these two classes had to be helped in the first months before and after school. A number of Polish Catholic children had also appeared at school, mostly without our intervention.

The congregation soon realized that the missionary could not teach over 60 children five days a week and proselytize in such a large area, which still included part of Detroit. On the advice of the Detroit Pastoral Conference and on the promise of help from various women's and youth associations, the congregation appointed teacher candidate W. Weihermann, who took office at the beginning of the second school year. In that year the number of students increased to 95, and the pastor had to teach some of the children at certain times in the same classroom or in the basement.



Lutheran Martini School, Hamtramck, Detroit, Mich.

decrease. The school was also a very mixed one this year. According to the language, besides German-American children, there were also all-English, all-German, Polish, Serbian, Slovakian and Italian children on the list. A few were also "deaf and dumb" for us, that is, they understood neither English nor German at first.

If the number of children had risen from 49 to 95 in two years, it was to be expected that it would exceed one hundred in the third school year. The parish felt compelled to create more space. Although, as a result of the building of the chapel and a parsonage, a great burden of debt rested upon the young missionary congregation, yet at the end of the second school year the little chapel had to be enlarged by addition and erection, at a cost of about \$7000. This probably doubled the parish debt, but also nearly quadrupled the space. The second floor now houses two large, modern classrooms and a conference room. The first floor is the enlarged chapel or church hall, but this may later be divided into two more classrooms, as above. On the ground floor are club rooms with a small kitchen, the boiler room, etc. In the two classrooms, teacher and pastor now have side by side over 100 children in the wholesome teachings and

the secular subjects. *) Since the English language is also used in the religion lesson, and English must mostly be the colloquial language between teachers and students, our school is more an English than a German school. In the winter of 1916 the congregation hired a student with the help of the missionary fund in order to give the pastor more time for missionary work.

A Lutheran school has now existed in Hamtramck for three years and has certainly been a great blessing. Some of the children have only been in the school for a short time, since especially in a factory town the change of residence is very frequent. But so far 28 children have been confirmed as first fruits of the school, and larger classes are to be expected in the coming years. Thus, our missionary community is building itself up not only from the outside through newcomers, but above all from the inside through its Christian community school.

Admittedly, this would not be possible if the communities of Detroit and the Michigan District had not strongly supported and still support this mission. It would not be possible if the congregation were not willing to make great sacrifices for their school. Although it has only 23 members, and although out of more than 100 children only 17 are children of church members, yet the congregation, in addition to its current expenses, carries a burden of debt which devours \$430 annually in interest, and foregoes for years to come an actual church building - all for the sake of its school.

May God also give us younger pastors and teachers and our mission congregations joy and skill in establishing and leading parochial schools - the Gibraltar of our Lutheran Church! Karl A. Gieseler.

From our East Indian mission.

I.

The last Indian mail, which in this time of war turmoil also goes more slowly than usual, and some of which does not reach its destination for the same reason, brought the quarterly reports of some missionaries. From the detailed report of missionary G. Kühle in Ambur I on the northern territory, written on January 9 and covering the months of October to December 1916, we highlight the following, which gives an insight into the circumstances of his small Gentile Christian community:

"I want to start by reporting on the community work in Ambur.

"Usually I am only at home on two Sundays a month. Then, as usual, there is a sermon service in the morning and Christian teaching in the afternoon. In the non-festival half of the church year I have been preaching on the first epistle of St. Peter since 1914. I have now finished with it. This year we want to take up the second epistle and hope and pray to God that He will bless the meditation on it in all our hearts. I think these two epistles are exceedingly practical. They are not so profound as some of the Pauline epistles, and yet they contain the whole counsel of God unto salvation, from the Er-

*) Since the article was written, a teacher has been hired.

The first epistle also reminds Christians of the glory of their profession, so that in spite of stumbling and falling, they will always take courage and continue on the way that leads to life. The first epistle also reminds Christians of the glory of their profession, so that, in spite of stumbling and falling, they will always take courage and continue on the narrow way that leads to life.

"In order to ensure the necessary order in the reading services, we created something new in August of this year, namely a so-called Panchayat, that is, a council of congregational elders. Until now I have endeavored, as did my predecessor, to settle congregational matters together. But this was mostly done in association with the salaried teachers without involving the laity. Due to my frequent absences and also due to the lack of a suitable location, disorder gradually set in; one relied on the other, and so the services suffered. So we took counsel and prayerfully instituted the Panchayat according to the apostolic model. Panchayat is an Indian word meaning 'council of five men'; it denotes the council or committee of elders found in every Indian village, who discuss and arbitrate village affairs as far as the government permits. This Indian institution we can excellently use in church government. A short constitution has been drawn up, according to which three of the members are paid mission servants, two unpaid, that is, ordinary laymen. Three, two of the former and one of the latter, were elected for two years, the others for one year. The election was by acclamation, by my proposing the candidates at the request of the congregation. On the following Sunday they were then inaugurated into office at the service, in which I exhorted them from the fifth chapter of the first epistle of St. Peter, v. 1-4, to the right conduct of their office, and showed them particularly that they were assistants of the ministry at the word. Accordingly, the duties of the Panchayat, as stated in the Constitution, are as follows:

"a. to see to order in the service and to appoint the reader, also to bring the people to the service promptly (this is necessary because we do not yet have a bell).

"b. To see that the school, which. has hitherto been kept at the Co.m pound, but has now been removed to the village, and in which quite a number of Christian children are learning, is well attended and properly conducted.

"c To assist the poor and sick by word and deed, possibly with support from the parish treasury;

"d. To administer the funds, both collections and monthly contributions, under my supervision.

"The treasurer is one of the lay members, who is known for his integrity and is often entrusted with financial matters, even by heathens. Every quarter an accurate report is to be made by the treasurer and the recorder. There is seldom more than rupees 20 [\$6. 50] in the treasurer's hand. I deposit the money in our Postal Savings Bank Account, which is in my name. In this account we now have about rupees 240 sH80.00j. If I add some private gifts received from America, we have about rupees 375 sP125.00j. This is already a considerable sum, which we have to pay to the church.

construction will serve well. The Panchayat has proved its worth as far as one can judge in the short time of its existence. Unfortunately one of the three teachers had to be dismissed from the Panchayat as well as from the teaching service, namely for drinking. This was Vethanagagam, a native of Vaniyambadi, who had been dismissed earlier by Brother Freche. But at Brother Freche's request I employed him on a trial basis with due warning. Now he has forfeited it. He has given offence to the heathen and the Christians. As far as I can see, he is not unrepentant, but it seems, as a result of evil habit, his will power has become so weak that he cannot resist. I commend him to your intercession.

"With that, I move on to the schools, first of all those in pariaid villages. The longer I am in India, the more I get an insight into the poverty of these schools. This is due first to the poverty and ignorance of the Pariahs, and secondly to the weakness, indolence and irregularity of the teachers. The monthly salary payment days are now used by me entirely to deepen the teachers in the Word of God and to instruct them in the proper practice of catechism and biblical history. The Gospel of Marci is explained, and a catechesis is delivered by each teacher, sometimes also by me, followed by a critique. In the afternoon Devadasen instructs the teachers to teach the secular subject matter. Some of the teachers now realize their weakness and seek to improve themselves, for example Njanamuttu and John Lunderam who have been attending the course for assistant catechists in Nagercoil since June. When I spent a day in Nagercoil in December on my way back from the conference in Trivandrum, they confessed to me with deep shame that they had so far shown so little seriousness in their work, but that they hoped and prayed that God would not reject them but use them as His instruments. Well, I also hope that after the return of these two teachers the present serious deficiency will be remedied, and that I can rely on them. Formerly the teachers were accustomed to more supervision, but since I have had to travel so much, it is quite impossible to supervise each school as is really necessary. Brother Stallmann and I expressly told the teachers on his departure that they could best help us in such a way that each one would do his work faithfully and regularly 'as servants of JEsu Christ'; they should do their work for God and not for us. We are not their overseers, but want to pull on the net with them as brothers, or at least train them to do so. But it seems that they (not all) did not use freedom properly. So we have now employed Devadasen as supervisor mainly of these parochial schools, and I believe he is doing this work in the right sense. Order must be; only it must be our endeavour to maintain this order not by external coercion or supervision, but by pointing to their position as liberated children of God who are nevertheless bound to serve. It must not be a regiment of letters, but a reminder to submit to the life-giving Spirit. Devadasen is well versed in this work, having been a supervisor in the past. He has also taken steps that almost all schools are now gradually getting Government recognition."

L. F.

Report of the Central Committee for the Jubilee Celebration.

The Jubilee Collection.

(Reported by March 22.)

For the Jubilee Fund of the General Synod ^36, 102. 13 For the Jubilee Fund in 4 districts 10. 749. 67

H46. 851. 80

Four districts (Atlantic, Kansas, Michigan, Northern Wisconsin) collect either exclusively or in part for their own church building funds.

Our six churches in Fort Wayne will easily carry out their laudable undertaking of raising P25,000 for the Jubilee Fund with God's help. On February 25, signatures amounting to P17, 471 were collected within four hours by 560 collectors. In the evening, a community jubilee service was held at St. Paul's Church to announce the result. The work continues.

A pastor from New Mexico writes: "A missionary gave the following example of how individuals collect: At one of my mission posts I visited a man who has to work diligently to support himself and his family in his poverty and in these expensive times. I also wanted to leave some collection envelopes, but the good man said: -Take them back with you! I am already doing so. I have set up a piggy bank and have P7 in it. Out of gratitude for what God has done for us through our Luther, and for the fact that God has now sent us a pastor, I would like to bring it up to \$100 by the Jubilee."

That the Jubilee collection does not necessarily interfere with the ordinary collections for congregational and synodical purposes is shown by the following letter from Indianapolis: "This collection is about P60 higher than last year (1916); and that, although we are collecting strictly for the Jubilee and have already sent nearly P400 (two out of six collections) to the treasurer. It proves true that the more one gives, the more willing he becomes to give."

Here in St. Louis, from February 26 to April 6, in a large place in the business part of the city, are held what are called Noonday Services, which have so far enjoyed an exceedingly good attendance, and at which our Small Catechism and suitable tracts are freely distributed.

Some time ago the brethren in and near Fremont, Nebr. decided to have the whole Small Catechism, with short explanations and some Bible verses, printed in a weekly paper at their own expense.

In Chicago, our 55 churches run the following ad in a newspaper: "Fifty-five churches of the Missouri Synod extend a special invitation to all to come to worship every Sunday of this, the year of the Four-hundredth Anniversary of the Reformation, 1517-1917." Then follow the 55 congregations.

Tracts.

According to the Synodal decision, several German tracts are to be produced which are suitable for mass distribution, especially to German non-Lutherans. The Central Committee would now like to know, and quite soon, how many copies

plare must be printed approximately. The price will depend entirely on the number of copies. Should only a few orders be placed, it would hardly be worthwhile to undertake and execute the work at the present high price of the production costs. One should write to Concordia Publishing House by Easter whether and how many copies one would order. At the same time, he would also like to communicate wishes and advice concerning the content of the tracts.

C. F. Drewes,
Chairman of the Central Committee.

The slide lecture,

which was prepared by two of our pastors at the request of the Central Committee, is now making the rounds in our congregations. The first part of the lecture deals with the life of Luther, the second with the blessings of the Reformation, and the third brings pictures from our Inner Mission to illustrate the benefits of the General Church Building Fund, to which the Jubilee collection is dedicated. In total there are 162 pictures.

For information, and at the same time to avoid unnecessary correspondence, the following is now announced:

1. we have three complete collections (scts) of these plates.
2. Electricity and gas machines can be obtained from us. If one has no electric light, a filled "rsstolito" container, which can be obtained from any owner of an automobile, will also do. The use of the machines presents no difficulty; nor are the necessary instructions always sent with them. Where the municipality provides a machine, it should be used. The plates will fit any standard machine. It would be advisable for conferences or a number of pastors to elect a manager to handle all correspondence, etc. This would save time and money. This would save time and money.
4. the lecture is available in German and English.
5. it can be held in the church or in a hall.

Condition: That the collections of the evening be given to the Jubilee Fund of the General Synod.

All correspondence should be addressed to

REV. C. A. ROMOSER,
5371 St. Louis Ave, St. Louis, Mo...

To the ecclesiastical chronicle.

The Lutheran Education Society of New York was able to look back on ten years of beneficial activity in February. Founded in 1907, the Society has been especially concerned with the care of our Eastern Concordia High School, now located in Bronxville, N. A., has been especially concerned. Especially in the transfer of the high school from Hawthorne to Bronxville and in the erection of the three magnificent institutional buildings, the society rendered valuable services; and since then it has annually sacrificed large sums for the benefit of our Eastern Concordia. For some time past it has also been supporting a business school in the lower part of the city of New York, the Oonooräil Soüool ok Oommoros and ^,ooormtaao^, which is temporarily under the superintendence of our high school. With a comparatively small number of members, the Society, in the ten years of its existence, has expended more than P25,000 for the advancement of higher educ-

The Society has spent much of its time and energy on education within our Lutheran Church. - On February 7, the Society celebrated its tenth anniversary with a service of thanksgiving at the Immanuel Church in New York, at which occasion H. Birkner of Boston preached the sermon. At a social after-celebration speeches were held by Messrs. H. F. Reßmeyer, the first president, J. H. Louis Saul, the present president, P. Wm. Schönfeld, Prof. H. Brase and Director H. Feth. The latter was able to make the gratifying announcement that a friend had transferred an endowment of \$1000 to the Gymnasium for the library as an anniversary gift. The celebration of the tenth anniversary of the foundation was concluded on February 15 by an anniversary concert in the Aeolian Hall, organized with the participation of the organist of the Immanuelsgemeinde, Mr. Eduard Rechlin.

K. K.

Evangelist nonsense. The Methodist Bishop Berry again raises his warning voice against the travelling evangelists "who are diverting the people from the church to the shed".

At the New Jersey Conference, gathered in Atlantic City, according to newspaper reports of them, he said the following: "It is time Methodism put a stop to these goings-on of evangelists. It is a colossal mistake if we allow these wandering evangelists from 'somewhere' to replace the church. By this being, the pastor is pushed into the background, and the wandering one pushes himself into the foreground. Hundreds throng to this work, many among them without having received any special preliminary training. Large cities, towns, and villages pay well for this astonishing folly; for the sacrifices reach four figures in number. Offerings are made profusely, and the newspapers give whole columns for advertisements free of charge. Shall we cease personal gospel preaching? For the desire to make strangers work is growing faster than we care to admit, and thereby our young people who come from the theological seminary are relieved of their chief responsibility." Other members of the conference also railed against the growing malaise. If such weighty voices as Bishop Berry's rise up against the doings of the so-called evangelists, this whole Methodist institution is soon likely to be discredited among Methodists, and it would do the Methodists no harm at all.

E. Totzke.

The Federal Council of Churches, recently assembled in St. Louis, takes exception to **some of the** abuses of the **traveling** "evangelists" and urges that they be stopped. The report it published says: "We recognize the fact that the system has its evil infirmities. Among these we count: exaggerated reports of the size of the assemblies, misleading statements as to the actual number of converts, for example, that no distinction is made between those who have been converted for the first time and those who are being converted for who knows how many times; the acquisitive spirit displayed by certain evangelists; the self-aggrandizement, intolerance, meanness, and superficiality of some people who have entered the field of evangelism; the lack of adherence to the results obtained; the lack of proper ecclesiastical supervision of evangelists, with the result that a very considerable number of irresponsible prophets are let loose upon the people throughout the land." The nastiest manifestation of this, even in the eyes of the world, is the chasing after money on the part of many home-grown evangelists. About this it says: "The matter of the salaries of the evangelists was particularly discussed at length. The members of the commission seemed to be unanimous in the

It was clear that this was the most knotty point in evangelism today. It was realized that this is the knottiest point in evangelism today. It is not, however, an insoluble problem. An adopted bill says about this: The Commission expresses itself in favor of a thorough reorganization of the present institution. It proposes that, where possible, a definite salary be given or assured to the evangelists, and hopes that, in the not too distant future, work will be done on this basis under its supervision." Of the whole institution it is said, "The proposition to commence the work of evangelism throughout the country under the superintendence of this commission was not adopted, chiefly for the reason that the methods of evangelism are so very different in the various communities belonging to it. It may excite surprise when it is said that the warmest advocates of the commercial evangelist were the Presbyterians, while the Methodists took a hostile position before all. It was advocated that the evangelists be supervised by the individual church communions, so that when the commercial evangelists approached the churches for assistance, they would be under some supervision like the pastors under the churches. It was emphasized that they should at least hold more of an official position in the church than they have hitherto. Special emphasis was laid on the fact that the pastors should have a missionary work, and how beneficial it would be if such efforts were also taken up together under the supervision of the pastors. Such united undertakings for the winning of souls, without the aid of commercial evangelists, have, for instance, been of great success in Indianapolis during the past four years; it is said that the successes have been greater than Mr. Sunday has been able to record in many cities." As for the money-grabbing, the world notices and scoffs at that, too. It has been nothing unusual of late to read in secular newspapers, for instance, such jokes as these: One says, "In such and such a town Billy Sunday's successes were so and so many thousands. Whereupon the other then asks: What? Souls or dollars? And when the pastors thus gradually realize what a pitiful part they themselves play in this, when they declare themselves incapable of doing their work, send for a professional evangelist, and let him tell them all sorts of honorable rude things, then they are to be congratulated on this recovery. E. P.

At a Methodist meeting in Detroit, Mich. one of the speakers warned against all sensational methods of attracting the attention of the public to the church. The appeal of the church to the public, he said, should not be the same as that made by a circus to gratify curiosity. The best advertisement for a church, he said, is the good reputation it enjoys. Nor, he said, should the pulpit place the social aims of the present above the eternal precepts of salvation. A preacher who could not speak with authority about the world beyond would not be heard speaking about the world hereafter. In Methodist circles this word should be especially appropriate. The worldly circus methods of "Billy" Sunday's meetings and the Salvation Army, and the unapostolic preaching style that makes many people's ears itch, do not serve to build the kingdom of God. This kingdom does not come with outward gestures. (L. Z.-B.)

Archbishop Mundelein of Chicago has had a pastoral letter go out and be read in the churches of his archdiocese, and has seen to it that it has reached the hands of every Catholic in his parish. This pastoral letter interests us, though it is not addressed to us. The very fact is interesting,

that it went out in twelve languages and was distributed in 1,250,000 copies. But we are particularly interested in its contents. "It refers to the decision rendered by the County Court that the County must discontinue its contributions heretofore made to orphanages and similar institutions under church management. The Archbishop expressly emphasizes that the decision could not be otherwise under the letter of the law, and appeals to his diocesans to assist him in preventing the children affected by the decision from becoming homeless." So here's the thing: The court has ruled that it is unseemly and incompatible with the divorce of church and state, so dear to every American, for church orphanages and similar charitable institutions to receive grants from the public treasury. "There are at present over 3000 children housed in the Catholic orphanages and other educational institutions of the Archdiocese of Chicago. The institutions have heretofore received for children referred to them by the county or by the court, for the maintenance of such children, foster money for each P10 per month. Hardest hit by the decision will be the St. Mary's Hand School for boys, which has 650 pupils; the Chicago Industrial School for girls, with 375 pupils; the German Catholic Orphanage, 2001 Devon avenue, with which the Kettler Industrial for boys and the Katherine Casper Industrial School for girls are connected, and in which over 1,000 children have found a home." The Archbishop emphasizes "that the decision could not have been otherwise under the letter of the law." And every one who loves his fatherland must desire that all such laws be interpreted and enforced "according to the letter," whether they affect Catholics or institutions otherwise "under ecclesiastical management." How necessary it is to dwell on this is then shown by the following sentence: "The Archbishop further points out that the Catholic population already makes great sacrifices by maintaining the parochial schools, since at the same time they pay taxes for the public schools, the advantages of which they do not claim for themselves." Arguing thus: The bodily care of orphans is the business of the State, therefore it is quite in order that it should pay to the ecclesiastical orphan-houses for the bodily care of orphans P10 a month nursing-money, then the same is true: The training of children in secular knowledge is, after all, the business of the State, and so it is quite in order that for this part of the training which is taken from it, it should pay a monthly tuition for every child attending a parochial school. Then we would have the division of the school fund so often and so hotly desired. If then the further conclusion were so very remote: there is no institution on earth which helps the State so much to its stock, to the execution of its laws, that the people lead a quiet and tranquil life, as the Church; it saves it many a policeman and soldier, prison and gallows: is it then more than in order that the State should support the Churches for the service which it receives? When the Archbishop further says that the Constitution of the State of Illinois, upon which the Judge was compelled to render his decision, was obsolete, and given at a time when it could not have been foreseen that Chicago alone would one day number a population of 22¹/₂ millions, it is to be asked, What does this mean? Is the constitution of the State of Illinois obsolete inasmuch as it seeks to have church and state neatly divorced? On this ground the constitutions of all the States are built, and that of the Confederacy also; and every true American wants it to remain so. If the constitution of the State is obsolete in the sense that it lacks the necessary provisions, and the State leaves orphans and the needy to perish in the flesh, then

the legislatures should be induced to take the necessary steps to remedy the defect. When it is further said: "Who the poor orphans are once there, and the constitution of the State of Illinois has made no other provision for their care; but the Archbishop will not leave the poorest, he will not abandon them to the cold, soulless education of the State, he will represent fatherhood and motherhood to them until they are old and large enough to care for themselves; and if it shall be necessary, he will go begging from house to house for these children." -It is to be said that this is a very godly way of providing for orphans and other miserable people, especially if the provision is also to relate to the salvation of souls, when a pastor or bishop, or whatever his name may be, begs from the faithful for these poor. In this way he helps the poor on the one hand, and on the other hand he helps the Christians to do what their God wants them to do: "that they may do good, be rich in good works, give gladly, be helpful, lay up treasures, give themselves a good foundation for the things to come", 1 Tim. 6, 18. E. P.

St. Joseph is having his particularly restless month right now. We read in a leaflet for the instruction of faithful Catholics: "The month of March is specially consecrated to St. Joseph, therefore, more than usual in this month we should heed the injunction of the holy Church to turn to St. Joseph in all our needs and intentions. The devotion to St. Joseph is of particular importance and significance for our times. Indifferentism towards God and His Church is constantly growing; Christian family life and the sanctity of marriage are endangered; schools and the spirit of the world are educating a godless race; hedonism and licentiousness are gnawing away at the brand of the people; socialism and the discontent of the masses are threatening the peace and existence of society. It is well then that we go to Joseph, as God and the Church direct us. To entrust to him our desires and petitions, our needs and concerns, is to beset a fatherly heart that will give us sure help." This is the sad truth: all the needs and evils mentioned exist, and we also lament and sigh over them. But we are accustomed to sigh, "O God from heaven, look into this, and have mercy on it!" and, "O Lord Jesus, help to keep thy church!" With such prayer we know ourselves to be in God's ways, and have His promise of hearing. We know nothing of the fact that "God and the Church instruct us" to entrust our needs and requests to St. Joseph. We would not know where God had done this; that he says the contrary in his word, we know. "God and the Church" are not one and the same to us either. We know that the "church" commands such things. But these are the very people of whom the Lutheran Church says in her Confession, "We do not admit them to be the Church." The Church of Christ commands nothing at all, least of all things contrary to God's Word, but obeys the instruction, "Teach them to keep all that I have commanded you!" In our troubles, we like to appeal to "a fatherly heart." But we are like the prophet Isaiah and Israel of the right kind, who, turning to God, pray, "Thou art our Father: for Abraham knoweth not of us, and Israel knoweth us not. But thou, O Lord, art our Father and our Redeemer: of old is thy name," Isa. 64:16. Abraham and Israel (Jacob) had a very different meaning for Israel than Joseph has for the Christian church, after whom we are called neither Josephites nor Joseph's children. That our Christian people do not even know such things as that one should especially worship St. Joseph in the month of March, that they do not even know that they are worshipping God and the Saviour.

The fact that we do St. Joseph and other saints the honor of calling upon him alone in all their needs, and thereby let them enjoy what is their right, what their Lord and Savior has decreed for them: "they rest from their labors," that we also leave them alone and do not expect them to do things they neither should nor can do - this also reminds us again that we owe much to the Lutheran Church Reformation. C. P.

Rape of the Lutheran inhabitants of Estonia. A New York newspaper published the following excerpt from an article in the Swedish newspaper "Nya Dagligt Allehanda": "The Estonians suffered a severe loss of their national rights during the war. They were forbidden the use of their language and forced to speak Russian. Russian was taught in the schools without regard to whether the children understood this language or not. Furthermore, persecutions on account of religion continued. The Lutheran worship of the Germans is abhorred, and therefore all 'good subjects' are urged to join the Orthodox Russian Church. Numerous clergymen, among them the Bishop of Reval, were deported." (Z. u. A.)

Silent Friday.

Through the beech tops in the deep forest went the rustle of the spring wind. At the bottom, where the tall trees diverged, sounded the trickling of the streams freed from the winter ice. Beneath the tall trees, majestically reaching for the sky like mighty pillars, it was very quiet, the wind had no access there, and over the green carpet embroidered with Easter flowers the slanting rays of the afternoon sun wove a golden veil. It was quite still. Then a finch beat through the silence, "Spring is dal Rejoice, rejoice!" Then it was quiet again - on Silent Friday, in the hour of the death of Jesus, the Saviour of the world.

Under the tall beeches, lonely in the depths of the forest, lay the forester's cottage. A poor little house it was. Under a green, moss-covered roof the whitewashed walls, two low windows in green frames, the panes set in lead. In it lived the two old people, the forester Hans Lund and his wife. They had lived there all their lives and knew no other way than to be snowed in during the winter, and only the spring brought them back into contact with the people outside. But the deer with the dark eyes were their guests in winter, and in the clear moonlight night the snacking rabbits grazed the cabbage. Their children had all long since flown from the narrow nest; only the youngest, Yorke, was married in the next village to a poor weaver, and she was abundantly blessed with nine dear, healthy little children.

On this Silent Friday it was very quiet in the keeper's cottage. The old woman lay on her bed with folded hands, emaciated and pale; she had been lying like that for a long time, and her chest had grown ever narrower and her breath ever shorter. There was nothing to keep her here in the world but the care of her dear old husband, and it was a twofold care: first, who should take care of him physically, and what was much more important, what should become of his poor soul, for he had lived for many years in hatred and enmity with his superior, the forester, who lived in the stately homestead on the edge of the forest.

The afternoon sun also played with its rays into the old woman's little stick, for the trees were still bare of leaves. They fell upon the bed, upon the old woman's hands, and showed

all the withered folds and wrinkles and raised veins of those old worked hands that had toiled and wrought for more than seventy years, but had now called it a day. The sun's rays also played round a crudely carved wooden cross with the crucified Saviour on it, and cast strange lights on the inclined head with the crown of thorns. The old woman's eyes were fixed on the image of the cross; her eyes were still bright and keen and luminous blue; they were usually deep and dull in their sockets, but now they wore an expression as if they saw something unearthly, something future.

The old man sat in the corner of the stove and brooded to himself. The button of coffee stood on the table before him, but it had long since ceased to steam. He had glanced at the bed, but only briefly and shyly; he did not like his wife's strange, unblinking gaze at the cross. He had no idea what was going on in her soul, that this Jesus seemed to be hanging there in incomparable beauty, that he was talking to her and she to him deep in her heart.

Of course, it was not a work of art made by human hands, this cross that was hanging on the wall - it is not even necessary, precisely because the Crucified is the greatest and most venerable work of art of the living God and of eternal love.

Then the old wall clock struck three slow strokes, and from the bed a voice spoke softly but distinctly the words:

"Then JESus bowed his head and passed away!"

It sounded very strange, this word on Silent Friday, almost as if ghostly from beyond. The old man cringed, the pipe fell out of his mouth, and he looked in fright at the wall where the picture of the cross hung.

At last the sick woman turned her eyes away from the picture and towards her husband. She said not a word, but in her eyes, with which she followed his every movement, was a silent question, which Hans Lund also well understood, and which she had so often addressed to him: "Wilt thou not be reconciled to thine adversary, while thou art yet on the way with him?"

Again there was silence between them. Then the old man suddenly said: "Mother, didn't the Saviour first pray on the cross: 'Father, forgive them, for they know not what they do!'

The sick woman nodded her white, tired head three times. The third time her head remained on her chest, but before that she had again cast that questioning glance at her husband.

He'd nodded at her again and put his hand on her chest, and she'd understood him.

Later, when the Yorke came with her four youngest, one on each arm and two hanging from her skirt, she found -her old mother gently asleep, and her father with both hands in front of his face, and "crying bitterly."

That was Silent Friday at the keeper's house.

Obituaries.

God, according to his wonderful counsel, called away a faithful, gifted preacher of our synod, in his best manhood, after only seven years of blessed labor in his vineyard, when Father Frederick Ernst Christian Eggert met his death while bathing at Plum Creek, near Ainsworth, Nebr. on August 1 last. He was born Dec. 22, 1885, at Strong City, Kans. He enjoyed his first schooling in the parochial school of his father, Rev. H. F. Eggerts. At Easter, 1899, he was confirmed at Topeka, Kans. and in the fall of that year entered what was then the Progymnasium at Concordia, Mo. and after graduation from the same in 1903 entered our high school at Milwaukee.

In 1905 he entered our seminary in St. Louis. Here' he interrupted his studies for a year to serve the church at Ochehedan, Iowa, as a helper. In 1909 he took his theological examination and then answered a call to serve the mission at Creighton and Brunswick, Nebr. The following year he received a call from the church at Ainsworth, Nebr. which he accepted, and on the first Advent he was installed there. He at the same time served the congregation at Ainsworth, and established an English preaching place. Here he labored with great diligence in evident blessing for six years until his blessed death. His friendly, affable nature won for him the love and respect not only of his parishioners, but of all with whom he came in contact; especially the youth, to whom he gave special attention, were attached to him. His efficiency, coupled with modesty and sweetness of manner, also won him many friends among his fellow conference members and ministers. The deceased brought his age to 30 years, 7 months and 9 days. Since the body was not found until August 3, the funeral took place on the 4th in the churchyard of the community. How popular and respected the deceased was was shown by the large attendance not only of the community, but also of Germans and Anglo-Americans from the surrounding area. E. A. Frese officiated in the house of mourning and on the graveyard, and also delivered an address in the church. The undersigned delivered a German and an English funeral oration. - May God now fulfill his promise to the widowed pastor's wife and her two children, may he give his church many hard workers and may he give us all a blessed hour one day! J. P. Müller.

Once again the Lord above life and death has taken an old, capable and faithful servant of His Church by death with grace from this vale of tears to Himself in heaven, namely Fr. Georg Michael Schumm. He was born December 20, 1841, at Schumm, Van Wert Co., O. Schooled and confirmed. he was by W. Stubnatzy. He received his training for the holy preaching ministry in the grammar school at Fort Wayne and in the seminary at St. Louis. In June, 1865, he passed his examination there, and soon received the call of St. Paul's Lutheran church at Clifty, not far from Columbus, Ind. York he labored quite beneficially, but after a long time had to resign his charge on account of a throat ailment, whereupon he kept himself as a member to the congregation at Columbus, Ind. Healed again of his throat complaint with God's help, he again entered upon the sacred preaching ministry and administered it uninterruptedly until his blessed death. First, in 1872, he received the call of the congregation at Schumm, O. In 1879, he followed the call of the congregation at Kendallville, Ind. and in 1889, the call of the congregation at Lafayette, Ind. Here, highly respected by the congregation and the entire city, he ministered in great blessing until August, 1916, in which month, on account of his advanced age, he resigned his office, having celebrated his golden jubilee of ministry in the same month of the year before, with the large and hearty attendance of his congregation, and richly bestowed by the same. After his resignation he removed to his youngest son, pastor at Anamoose, N. Dak. and vicinity. He helped him out more often and was glad that he could still do something in the vineyard of the Lord. But it did not last long. After a certain accident at a funeral, an old kidney complaint reappeared. Headache, stomachache, and dizziness were followed by unconsciousness, which lasted from Sunday to Wednesday, so that his son could not talk or pray with him. Wednesday, February 14, he entered into eternal rest. He passed quickly, without pain or bitter agony, from the valley of tears in

was transferred to the heavenly hall of joy. On the afternoon of his death a funeral service was held in the church at Anamoose, with R. Messerli of Flaxton, N. Dak. preaching on Dan. 12, 3. From the church the body was conveyed to the railroad station and from there, accompanied by Paul Schumms, was taken to Lafayette. York she was given a Christian burial in the ground on February 18. Father Schmidt of Lafayette officiated at the home of his son-in-law, Mr. Paul Wangerins, and in the church Prof. R. Biedermann preached on Heb. 13:7, and Prof. W. Moll of Fort Wayne preached in English on Dan. 12:3. - Father Schumm was a man well versed in God's word, richly gifted, a good preacher and a faithful minister. He was active not only within but also outside his congregations for the good of the church. As vice-president of the Middle District and as visitor he made many trips, held many inquiries, and settled many disputes for the blessing of the congregations concerned. May God grant us the grace that we may one day follow him through a blessed end into a blessed eternity!

J. G. N.

It has pleased the Lord above life and death to call away from this temporality the former teacher Georg Roller. He died on February 23 after almost completing his 47th year in his home Frankenmuth, Mich. where he was born on March 4, 1870. In 1884 he entered the school teachers' seminary at Addison, and after completing his studies accepted the appointment to the Trinity parish school at Atchison, Kans. On August 25, 1889, he was inducted into office there by Father C. Vetter. In September, 1914, the parish celebrated his silver jubilee in office. Since he soon began to fall ill, the parish gave him a year's leave; but since the weakness rather increased than decreased, he resigned his office completely in July 1916. In his sickness he especially kept to himself the sayings: "The blood of Jesus Christ, the Son of God, makes me clean from all sin" and: "I know that my Redeemer lives, and he will raise me up from the earth" with the song "Jesus, my confidence" that he composed afterwards. The latter was also the basis for the funeral sermon. - Teacher Roller was a man who lived his ministry to the full. This was clearly evident in his conversations on his sickbed. Weak as he was, he took a lively interest in all that was happening in the world and in the church. But most of all he liked to talk about his school and children. One could sense from him that it had always been his heart's desire to lead all his pupils to the Lord Jesus and to make them quite firm in the truths of the catechism. This faithfulness of his was also acknowledged by the Atchison congregation, and during his illness they let him see and feel many touching proofs of their love and appreciation, which he always praised with great gratitude. A memorial service was held in their midst on March 4, at which the local pastor preached on Heb. 13:7. E. A. M.

At the home of his parents in New Britain, Conn. died blessed in the Lord on March 10, Walter Wyck, a student of theology. He was born in New Britain December 6, 1894, had graduated from our college at Bronxville, N., in June, 1914. D., and had entered our theological seminary at St. Louis in September of that year. In the fall of 1915 he had to interrupt his studies on account of his suffering physical condition and return home.

br has been perfected soon;
He who dies happy dies old enough. L. F.

New printed matter.

Synodical reports of the Missouri Synod of the year 1916. Concordia Publishing House, St. Louis, Mo. 9th Middle District. 64 pp. Price: 13 Cts. 9a. Central Illinois District. 76 pages. Price: 17 Cts.

The doctrinal discussions of the Middle District (speaker: P. H. M. Zorn) deal with the "main principle of the Reformation: Scripture alone!" in an original, sometimes somewhat erratic, yet captivating way. When listening to synodical reports, while they are being read out, one often has the thought: Reading through them, when the synodical report will be out, will give me even more satisfaction. In the case of Father H. M. Zorn's paper, when one reads it, one involuntarily has the thought: You would like to have heard this. After the speaker has said the fundamental thing in his first thesis, he applies it in a fresh way to the preachers in the second, and to the hearers in the third. - The Central Illinois District treated of the 5th Article of the Augsburg Confession (speaker: Pros. R. D. Biedermann). It finds four main propositions which are further elaborated on the hand of the Confession, "1. To obtain faith, God hath instituted the preaching office, given gospel and sacraments. 2. by gospel and sacraments, as by means, God gives the Holy Ghost. 3) The Holy Ghost worketh faith where and when he will in them that hear the gospel. 4th To obtain the Holy Ghost without the bodily word of the gospel, by one's own preparation, thought, and work, is not possible." - Two instructive accounts. K.

PRO EHL'S COLLECTION OF NEW ORGAN MUSIC. Vol. II. H. B. Proehl, 3616 pp. Wood St., Chicago, Ill. 30 pp. 9x12. Price: 1.00 net. To be obtained from Concordia Publishing House, St. Louis, Mo.

This second booklet of the recently (Lutheran 1916, no. 25, p. 457) indicated collection contains 16 pieces: 11 preludes, 3 postludes, a "Soft Voluntary" and "Adeste Fideles". L. F.

Introductions.

Introduced on behalf of the district prefects concerned:

On Sunday. Septuagesimä: P. M. G a l l m e i e r in the Immanuelsgemeinde zu Olean, N. P., by I. R. W. Hübsch.

On sund. Reminiscere: P. T. H. J. A. H ü g l i n in the congregation at Rhineland, Ont. can., by P. S. B. Eix.

On sund. Oculi: S. P. Gugel in St. Paul's parish at Sandusky and in St. Jacob's parish at Elmer, Mich. by P. H. Wischhos.

Introduced as teachers in parochial schools were:

On Sun. Quinquagesimä: Teacher F. Mehrstedt as teacher at the school of Zion Parish in Town Caledonia, Wis. by P. Aug. Müller.

On sund. Reminiscere: teacher O s w. L. Gotsch as teacher in the school of Trinity parish at Monroe, Mich. by H. Frincke. - Teacher H. Schroeder as teacher in the school of St. Paul's parish at Serbin, Tex. by H. T. Kilian.

Inauguration.

On Sun. Invocavit, the Zion congregation at Clarendon, Tex., dedicated their new school to the service of God. Preacher: I. Beyer. The dedicatory prayer was said by E. J. Dierker.

Groundbreaking.

The foundation stone for the new church was laid on Sunday. Quinquagesimä the St. Paulsgemeinde zu Cuba, Mo. Preacher: H. H. Frohn, who also performed the consecration.

Ksnferenzanzeigen.

The Southwestern Nebraska Special Conference will assemble sich, w. G., April 10, at Bro. Landgraf's church at Profser, Nebr. service Thursday forenoon. Pick up from Kenesaw and Profser. People would like to sign in or out as well as indicate when and where they are coming. A. Schaal, sec. x. b.

The pastoral conference of Lafayette and Saline Counties will meet, w. G., on the 10th of April, at Higginsville, Mo. Work has been done by Proff. Bapler and Arndt, and P. Berthal and Brust.

I. T. Roschke, Secr.

The Pastoral and Teachers' Conference of Fort Wayne and vicinity meets, w. G., on the 10th (8. 30 L.) and 11. April (4 k-l.) at Trinity church, Fort Wahne, Ind. The conference will be shaped into a jubilee conference, in that the theme, "Christian church school one of the chief blessings of the Reformation," will ring through all the sessions. Prof. E. Köhler will represent the institution at River Forest and will also preach the jubilee sermon at the church service (on Tuesday evening). Anyone desiring lodging must have reported to Bro. Döge by April 4. Ph. Wambsgan, Chairman.

The Mixed Conference of Champaign-Danville and vicinity will meet, w. G., on the 10th and 11th of April, at Stiegemeier's church, Champaign, Ill. Besides the old papers, the following new papers are to be delivered: Biblical history on Job: teacher Eberhard. Catechesis on the five stages in the state of Christ's humiliation (Question 144-149): Teacher Waldschmidt. Exegesis on Eph. 1, 3-6 and Rom. 8, 28-30, as far as it is necessary for the explanation of Catechism question 207: Fr. Berthold. What did Luther do for the elevation of the church school? Fr. Bräunig. Confessional address: I. Beil (Fr. Schütte). Sermon: Elbert (Father Doctor). Sign in. R. Krenzien, Secr.

The Vermilion Conference will assemble, w. G., April 10 and 11, at P. Pröhl's church at Sioux Falls, S. Dak. Work: Jesuit order: Fr. Walz. Exegesis on 2 Thess. 2 in connection with I Tim. 4: P. Sauer. The doctrine of sanctification: Fr. Schornack. What is malicious desertion? P. A. C. Oberheu. Confessional address: F. Freese (Fr. E. Dewald). Sermon: Fr. Fenner. Registration requested.

A. C. Oberheu, Secr.

The Northern District Conference of Northern Illinois will meet, w. G., from the 10th to the 12th of April, at P. Pöllot's church at Palatine, Ill. I. Molthan, sec.

The Pittsburgh Pastoral Conference will meet, w. G., April 10-12, at W. Bruecker's church at Pittsburgh, Pa. Work: Exegesis on Heb. 6, 13-20: I. Lindke; on Heb. 7, 20-28: P. Geßwein. Fruitful work at conferences: PP. Bröcker and Bornmann. Historical paper on the St. Paul Unification Theses: Fr. Lochner. Confessional address: Fr. J. Mühlhäuser (Fr. G. J. Müller). Homily: I. Lochner (Fr. E. Brand). Service on Wednesday evening. We kindly ask you to register or cancel your attendance by April 4.

W. W. Sander, Secr.

The pastoral conference of Randolph and Monroe counties, Ill., assembled sich, w. G., from the 10th (2 n. rr.) to the 12th of April, at the church of the undersigned at Neunert, Ill. pickup from Jacob (Iron Lounbun L dobbon Leib P. R.) and Fountain Bluff (I. 6. P. U.). Arrival of trains at Jacob: 7th 15 and 1st 45 from north; 3rd and 7th 18 from south. At Fountain Bluff: 6. 15 "I. from south and 2. 30 p. n.

from the north. Confession: Fr. Schwermann (Fr. Hitzemann). Sermon: Father Grother (Father Frey). Report the place and time of arrival.

G. H. Härtling.

The Northern Wisconsin Teachers' Conference will assemble sich, w. G., from the 10th (2 n. rr.) to the 12th (evening) of April, at Grand Rapids, Wis. Working will be teachers Eickemeyer, Richert, Zehn, Nimmer, Wetzel and Kammrath. Sign up or sign out requested by April 1 to teacher Richert.

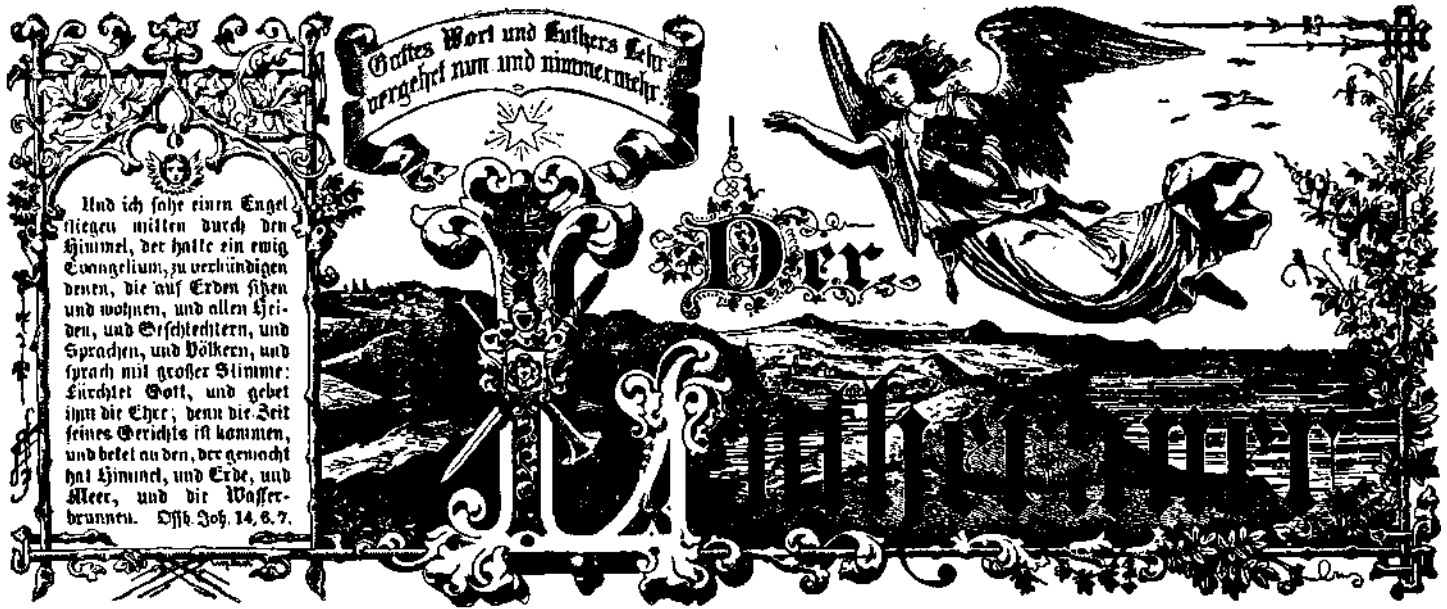
W. Haas, Secr.

The Western Oklahoma - Special Conference will meet, w. G., from April 10 (noon) to April 12 in Fr. Otte's parish at Okarche, Okla. Confessional address: P. H. Müller (Fr. Rösel). Sermon: Fr. Frentzel (Fr. Holtmann). Registration requested by the local pastor. E. Hieber, Secr.

The Southern Illinois Teachers' Conference will meet, w. G., from the 10th (10 oil.) to the 12th of April at Collinsville, Ill. Applications find to be sent to Teacher Gutowski or Teacher Schäfer.

O. E. Schröter, Chairman.

N o r d w e s t - I n d i a n a - Pastoral and Teachers' Conference assembles sich, w. G., from April 10 (k. Lr.) to April 12 (n. re.) at P. Rump's church at Gary, Ind. Old Works: Rights and Duties of the Preaching Ministry: Fr. Rösener. The decline of the first Dutch and Swedish Lutheran church system of our country: I. Paul. How far does our national constitution guarantee complete religious liberty? P. Stamm. Justification and sanctification according to exposition and application: P. Stöppelwerth. krsobivsl losson in Listor ok bd" Inibeck Stabes: teacher Fischer. New work: What do you do at the bedside? Fr. Eickstädt. Can a Christian be insured in a Lodge without being guilty of the sins of the Lodge? Fr. Turk. What does the Scripture say of Old and New Testament child rearing? Teacher Meyer, Sr. Practical treatment of a psalm: Teacher Kosche. Supervision of our congregations and schools by synodical officials: Fr. Rump. Catechetical



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The Walk to Emmaus.

We wander through this earthly life Often with eyes held;
Much sadness hath surrounded us; Dead lies the Saviour in our
mind. So it seems to us, as if a stranger went our way, As if Christ led
us, his own, Who wander lonely, weeping bitterly, Only a narrow,
gloomy path.

But when we listen to his words, Our heart warms again; We feel life
forces rush Even in the midst of the deepest pain. The light of faith
that had almost faded, The love that had grown cold, Has regained
its strength and glow And from the hand of the Lord has taken The
guidance that was so wonderful.

And when with a burning heart the journey's end is done, Then the
paschal candles shine on, And the heart beats with joy. In Emmaus
we saw with clear eyes and blissful delight, In the eternal dawn, on
the sky's peacocks transfigured with light, There is a sight that swells
the breast with joy.

In God's name, then, let us walk with eyes wide open; And if the
weary foot be weary, In the Word let us look to Jesus! In the word
every veil must fall That has darkened our eyes;
Through the word our earthly wandering
Becomes a pilgrimage to the halls of joy, Where
blessedly God's counsel ends.

(From "Wo Gottes Brunnlein rauschen"; by O. R. Hüschen.)

Tribulation time - blessing time.

We are to pray especially in tribulation. It is for this very purpose
that the Lord God often allows tribulation to come upon us, so that prayer,
which we so easily become indolent and lax about in good days, may
again be properly practiced in us. It has been said that a prayer bell hangs
in the heart of every Christian. And it is precisely in the days of affliction
that it rings brightest and purest.

Probably never in all his life did the arch-father Jacob pray more
fervently to God than on that night at the ford of Jabbok, when he was
afraid of his brother Esau, and a man, the Son of God, wrestled with him.
Then he prayed with the deepest fervency, "God of my father Abraham,
and God of my father Isaac, O LORD, who hast said unto me: Show me
again to thy land, and to thy friendship, I will do thee good: I am too lowly
of all the mercies and of all the faithfulness which thou hast done to thy
servant: for I had not this staff when I passed over this Jordan, and now I
am become two armies. Deliver me from the hand of my brother, from the
hand of Esau: for I am afraid of him, lest he come and smite me, the
mothers with the children. Thou hast said, I will do thee good, and make
thy seed as the sand of the sea, which cannot be numbered before the
multitude." (Gen. 32:9-12.)

And when did the Canaanite woman most earnestly cry out to the
Lord? At that time, when her mother's heart was about to break because
of the torment her daughter had to endure from the devil who was
tormenting her, and the Lord acted as if he did not want to know anything
about her. From the deepest depths of her distressed mother's heart
came the plea: "Lord, help me! (Matth. 15, 25.)

Yea, when did even the Son of God, our Saviour, pray most
fervently? Then, when in Gethsemane he mourned, and trembled, and
trembled, and was grieved unto death, when he

and the sweat of his blood dyed his robe and the earth red. What fervour it must have been, out of which he, the eternal Son of God, but now in the deepest humiliation, prayed that, if it were possible, the hour would pass, saying, "Abba, my Father, all things are possible to thee, deliver me up this cup! Yet not what I will, but what thou wilt!" (Mark 14:36.) But of this very prayer of the Lord in the garden of Gethsemane, in his great anguish of death, is it true what the epistle to the Hebrews, chap. 5:7, says of him: "And in the days of his flesh he offered up prayer and supplication, with strong crying and tears, unto him that was able to save him from death; and was heard, because he honoured God."

And so every Christian finds out for himself that he prays most diligently and fervently when he is in trouble and distress. Yes, "when there is trouble, they seek thee; when thou chastenest them, they cry out anxiously." (Is. 26:16.) Thus many of the most glorious psalms and hymns owe their origin to the times of trouble, for example Ps. 51 and 130 and the Gerhardt song of the cross and consolation "Befiehl du deine Wege" with the wonderful petition in the final verse:

Make an end, O Lord, make an end of all our troubles;
Strengthen our feet and hands, And let us be commended to
thy care And faithfulness even unto death, So our ways enter
into heaven with grace.

For this reason the times of tribulation are also times of blessing, not only for the individual Christian, but also for the whole church, however bitter they may be to our flesh. Therefore also Christ, the heavenly Bridegroom, saith in the Song of Songs (chap. 4:16), concerning the Church, His Bride, and His spiritual garden, "Arise, north wind, and come, south wind, and woe through my garden, that its spices may drip!" Ph. Rösel.

A word of exhortation to the parents of confirmed children.

This year a large group of children was confirmed again. Confirmation day - a great day of joy! But the joy is often clouded, because experience teaches that many of the confirmed children turn their backs on their God and Saviour. Is this not sad? After so much work in school and in confirmation classes, so little lasting fruit!

What is the cause of this? We know well that the youth have the devil, the world, and their own evil flesh around them, which in a thousand ways seduce the young Christians into misbelief, despair, and other great shame and vice. But many are also lost to the church because the fathers and mothers are negligent and do not watch their children faithfully. And this, after all, is the duty of parents. God's Word says this in several places,

For example, Deut. 6:6 ff: "And these words, which I command thee this day, thou shalt take to heart, and shalt sharpen them unto thy children, and shalt speak of them."

According to these words, beloved parents, what should be your concern? Is it that your children may acquire wealth, prestige, and a life that is as carefree and comfortable as possible? Oh, with how many parents this is the most noble and only concern! They want their children to achieve something, to be of some account in the world, not to be counted among the poor and lowly. Or shall you provide for your children in the flesh, with clothing and food? That goes without saying. Even pagan parents do that. You must see to it that your confirmed children learn to work with their hands and eat their own bread, and that they choose an honest and proper profession.

But your first and highest concern, according to these words of Moses, is quite different. You are to care for the salvation of your confirmed children. You are to watch over them that they remain with God and His word, that they remain God's children. And in the end you are to "sharpen" the Word of God for them, that is, to impress it deeply upon their hearts. This presupposes that you yourselves have first taken God's word to heart. Ask yourselves then: Has this been done by God's grace? Do you regard God's Word as the most precious treasure of your soul? Blessed are you! Now do not be slothful and lazy, but inculcate this treasure in your children! And impress upon them not only the law, that they may learn more and more to know their sin and the will of God; but also the gospel, that they may take comfort in the Lord. Do not forget what a precious jewel they have received in church school and confirmation classes! The possession of this word makes them very rich, however poor they may be in earthly things. Because they have been instructed in God's Word, they now not only know themselves as the poorest, as lost sinners, they also know the One who loved them from eternity, God the Father. They also know God the Son, who redeemed them with his holy blood so that they might be his own. Finally, they know God the Holy Spirit, who called them through the gospel and enlightened them with his gifts, and who wants to sanctify and preserve them in the right faith.

Say, are not your children happy and rich? But should you not see to it that they remain so, that they keep what they have by the grace of God? But this can only be done by diligently working on their souls with the word of God.

Do not think: We have sent the children to Christian school and confirmation classes. York they have learned God's Word, now they must help themselves; we no longer need to care for them. How? Is there even a word of it in the Scriptures that you are to take care of your children only up to a certain age? No! Especially after confirmation you must watch over them with all the greater diligence. They are then removed from the discipline of school and no longer come into contact with their pastor so often. Say, who shall take care of them, that they may walk in the ways of God and be preserved from temptations of all kinds? That is what you parents should do. It is already a great shame when parents do not care for the bodily

The welfare of their children. How much greater is the sin if they neglect the spiritual, the souls of their children!

Therefore, Christian parents, hear once more the word of God: "These words ... you shall sharpen to your children and speak of them!" May God grant that what has been said may be taken to heart by all and bear abundant fruit for our salvation and that of our children, and for the glory of God!

News from our missions.

"Gifts of the Church." (Inner Mission. Canada.) The good Lord has given many gifts to His Church, including our Synod. Such gifts are the teachers in our institutions; every teacher who is not only able to teach, but also in his conduct sets an example to his pupils and students, is a dear gift of God. Gifts of the church are all faithful preachers of the gospel, all who do not seek their own in the ministry. This is what God's Word tells us. Gifts of the church are likewise all faithful church school teachers who lead our children to JEsu. But especially high gifts of the church are our missionaries and traveling preachers. We should better realize what high gifts the good Lord gives us in providing us with faithful traveling preachers, and should give more diligently that they may be provided with the necessary sustenance, and pray more diligently for them. It cannot be proved to an unchristian that a minister, who is in an outward condition equal to his members, administers his ministry out of love to his members. But if a traveling preacher endures for years in spite of good friends inside and outside the office, in spite of many hardships and privations, in spite of having had frequent appointments in congregations that could well provide for him externally, in spite of his poor salary, such a one is certainly a great gift of the church. And so is his wife who endures with him. Even unchristians must admit that such do not seek their own. Everyone who knows the history of our Synod knows that almost everywhere where the good Lord has given such a faithful traveling preacher, a garland of congregations has sprung up. When, therefore, it is said that there is a scarcity of preachers, we must think of such faithful enduring traveling preachers and missionaries. Of such, indeed, there is a great scarcity. But the good Lord has also given such to our Synod today. A testimony to this is the following letter which reached me these days:

"To the betting Missionary Commission. You will probably be surprised to receive a letter from far-off Saskatchewan, Canada. But I feel impelled to make a request of the dear Commission. I have come here with my family from South Dakota and have taken up a homestead. I have two married sons and two married daughters, and there are good prospects of more Germans moving here. Missionary N. called on us here last spring and has served us ever since. On his last visit he said he had a profession, and it might be that he would have to leave us. When he was gone, we all discussed whether it would not be possible to keep our dear pastor and traveling preacher. Hence this request. Now I would also like to ask the

Give reasons. There are also several English people living here; they have been here every time they heard that the pastor was coming here. So we had an English service. There are also several German Catholics here who have openly declared that if the pastor wanted to serve us, they would profess our faith, because they had never heard such a pastor. Not every pastor would have the gifts to speak and deal with the different people he meets in the West as our dear missionary can and does. We live here twenty-four miles from the city of C., and what it is to travel so far in such a wilderness can only be known by him who goes through it with us. Only a strong young man can do it, and who also has a desire to make these long journeys; otherwise he soon gives it up. And how many journeys has the missionary to make here in Canada, which are again as far as beyond us. The last time the dear pastor was here, just before Christmas, I picked him up myself. He came on d,em day from N.; he had gone twenty-three miles when he came to C. Now we had to go twenty-four miles to our home, all in one day. The next day, early at 6 o'clock, the pastor left again to be able to catch the train in time. It was twenty-five to thirty below zero here. Only a man who has desire and love for his office is willing to do this. Now we ask the dear Commission to consider these reasons and, if possible, to let us have our dear traveling preacher. With best regards and thanks. ----- "

One of our traveling preachers wrote me from Alberta: "Since the 19th of August to-day I have traveled 1329 miles by wagon in the interest of the mission. I have been lost on the prairie so many times that I thought I would have to spend the night on it; but so far I have always found lodging, though at times it has been quite miserable. But I have been content. Many of my people are poor, indeed some are desperately poor. I have already found that people did not even have the most necessary dishes in the house. Old bottles, from which they had cut off the necks, served as cups and the lids of tin buckets as plates, and so on. All they had to eat was dry bread."

Another traveling preacher drove all night, having lost his way, at 42 degrees below zero, to prepare a Christmas celebration for the children of his congregation. He had himself, since the people, as he writes, fight the battle for existence downright with desperation, provided for a Bescherung out of his own pocket.

Certainly, dear reader, faithfully sacrificing missionaries are great gifts of the Church. Let us ask God to preserve and increase these gifts to His Church! But let us also cherish them as costly gifts! C. F. W.

Mission to the insane asylum. Dear "Lutheran!" You often complain how difficult it becomes for you to obtain suitable missionary reports^ for the readership. If it will please you to open the columns a little for me, I would like, as missionary of our district for our large state lunatic asylum in Y., to describe to you in something of a poignant Christmas celebration, such as the missionary recently experienced among the more than a thousand lunatics. I call it touching because it was not, as usual, celebrated in

The missionary was not only able to hear from them how they felt about the Christmas message, but also in the individual wards, where the sick were unafraid to tell the missionary how they felt about the infant Jesus. So here follows a description for the comfort of those who may have relatives in such institutions, and for the encouragement of all to take up this missionary work everywhere in the public institutions where it has not yet been done. There is a great blessing in this work.

Now, provided with abundant German and English wall sayings, biblical picture books of the life of our Saviour, as well as wills in both languages, for which the love of his congregation had provided him with the means, the missionary began his work.

The first Christmas party was held in the large women's ward. When the missionary had gathered several Lutheran patients around him, he unpacked testaments and biblical picture books. This attracted many curious people, and immediately he was completely surrounded. There followed the reading of the Christmas Gospel and its explanation in English. While the missionary was still talking about the child Jesus, who was also born to them, some exclaimed: "You are very good to us. We can see it in your eyes that you are good. How glad we are that you tell us so!" And how happy they were when they received wills, Bible picture books, and wall sayings, so that, when I left, some still came jumping after me and asked for the beautiful pictures.

The second Christmas celebration took place with a Lutheran patient whom we met on the ground floor of the building. When the Christmas message had been briefly preached to him, he exclaimed, "Dear Pastor, the Savior says: 'He that is not with me is against me.' I will not be Against him." And then he prayed aloud, "Christ's blood and righteousness," etc. When the missionary was already on the stairs, he called after him, "Pastor, I hold to Rom. 8: 'If God is for us, who may be against us?'"

Is that not, dear reader, a child of God with the Christmas sun in his heart on the dark ground floor of the madhouse?

The third Christmas party was for a graying Norwegian pastor. On the way there, the guard accompanying the missionary said that he was seriously ill. After preaching the blessed Christmas message, the missionary offered him a suitable wall saying, since he already had the Bible. But he complained that he had not been able to read anything for three days. Then the missionary showed him the magnificent colored pictures illustrating the life of the Savior from Gethsemane to Golgotha, and with suitable explanation lingered a little longer over the picture of the crucified Savior. Then this dying old man took the book in his left hand and with his right index finger pressed firmly on the picture of the Saviour, looked up to heaven with a blessed and transfigured smile, and dismissed the missionary with heartfelt thanks for his consolations.

The fourth Christmas party, during the lunch hour, was given to the senior staff of the institution, who had everywhere and always been so willing to meet the missionary at his

Work. They got fine wall sayings with Raphael angel heads. And oh how great was their joy too! As the superintendent of the institution was away, his Christmas present was placed on his desk with a fitting dedication from the missionary. But no sooner had this happened than the Superintendent's wife asked others if she could not also have such a beautiful Christmas gift for herself from the missionary as the others. How gladly she did so, of course!

The fifth celebration took place in the large and magnificent Women's Building. First, the comfort of Christmas was proclaimed to a sorrowful and deeply sad Norwegian woman. And as she has a Bible and reads in it also, she was given for her sad state of soul the saying, "The Lord is good unto them that wait for Him." And O, how glad her face, which was usually so sad, became when this saying was interpreted to her a little more, and with tears of joy in her eyes she said, "O how glad I am just now at the saying! Pastor, tell your people our heartfelt thanks for having given us such Christmas presents."

The sixth Christmas celebration was for a Lutheran girl from our circles. When the missionary had preached the Christmas Gospel to her, he concluded with the words: "Now also close this child JESUS with all his grace and all his salvation for you firmly in your heart, and pray every day: 'Ah my dearest JESULEIN, make you a pure, gentle little bed,' etc." But when the missionary had scarcely finished, and had handed her a will as a Christmas present, she said, "Could you not write the verse back here in the will?" And now I wrote, and she read with me, "Ah, my dearest JESULEIN," etc., saying, "I learned the verse once at school, but I had forgotten it. Now I can pray it again."

The seventh Christmas celebration was for an old man, among many others with men and also many women. When the Christmas Gospel was preached to him, the missionary offered him a testament, but since he already had a Bible, he asked for a Lutheran hymnal. When the missionary asked him if he read the Bible diligently, he replied, "Yes, every day." In the evening, when the others were all in bed, he would sit quietly in a corner and read his Bible, "and the 90th Psalm, Pastor," he added, "I know it by heart. He prayed it to me right away."

The eighth and last celebration I would like to mention, among many others, was with a converted criminal of English descent, who is serving a life sentence in the State Prison at S. F., but is temporarily confined to the State Lunatic Asylum because of serious illness. During his illness, the missionary not only brought the holiness of God from the law vividly before his eyes, but, since he was repentant and contrite about his great sins, above all the glorious grace of justification in the blood of Jesus Christ. How his eyes then shone with joy every time because of the certainty of his salvation in the blood of Jesus Christ! Even when the Christmas message was proclaimed, something of the Christmas glow of this grace appeared on his face. There

he has the Bible and also reads it, as you can well sense from all his speeches, the missionary gave him the wall slogan: "Let not your heart be troubled." Immediately he said, "That is John 14, v. 1. Pastor, is not John 14 one of the most glorious chapters in the whole Bible? O how glad I am that you have given me this very saying! I shall take it with me to S. F., where, according to my own desire, now that I am well again, I intend to serve out the remainder of my prison sentence." Then, when I said, "Well, if you keep the Christmas grace quite firmly in your heart, then, as the saying goes, surely for the rest of your life your heart can no longer frighten it, no law and sin and evil conscience can any longer accuse you, no devil can any longer condemn it, and no hell can any longer terrify you," he said, delightedly, "Yes, in my Saviour I have an Advocate with the Father, who never lost a case which He defended; and He never will lose one," he added. As the missionary took his leave and went to the door, he still sprang after him to the door, exclaiming, "Thank you, thank you, thank you for that delicious saying!"

Now, dear reader, are these not glorious examples of the joy which the grace of Christmas brings even to the poor lunatics - perhaps only for a short time - when it is proclaimed to them? Surely of this missionary work, too, the Lord will one day say to us, "I have been sick, and ye have visited me. Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Freeman, S. Dak.

K. Schroeder.

Report of the Central Committee for the Jubilee Celebration.

Lectures and sermons.

From Detroit, a pastor writes: "From January until the Feast, sermons on the blessing of the Reformation will be preached in all the churches there, on the third Sunday of the month. The extra collections at these services will, of course, go into our Jubilee Fund."

In New Orleans, preparatory lectures and sermons are also given in our Negro congregations.

Our brothers in South America are also preparing for the great Jubilee. Father R. Güths (Conventos-Lageado, Brazil) reports in the "Kirchenblatt": "As everywhere in our congregations preparations are being made for a worthy celebration of the coming four hundredth anniversary of the Reformation, we have also made a start in our congregation. It was a joy to see how the people gradually turned out in gratifyingly large numbers at the house of God in the glorious moonlight. The first talk was about the state of the church before the Reformation. Our parish choir contributed much to the beautification of the evening. The collection made at the close was \$17,000 [\$4.25], which, like all subsequent collections, is to go into the General Church Fund. That the lecture was not particularly agreeable to the ears of some of the Catholics present soon became apparent, for the undersigned was attacked in the harshest manner about it in an article which immediately appeared in the .Deutsches Volksblatt."

A Luther Pageant was held at the Jmmanuelsgemeinde in New York a few months ago. Anyone interested in such things, for instance, contact Mrs. 'Um. Keüoenkelä, 116 L. 9 Is 8t., He^ ^ork 6it^.

Community Celebration.

In many places, in the countryside as well as in the city, preparations are being made for a communal celebration. The celebration of the individual congregation will, of course, be the main celebration; but if, in addition, several congregations come together for a large, communal celebration, this will certainly be to the glory of God and the good of the church. Secondly, in this way the world's attention is drawn to the cause of our festive joy; and some strangers will certainly come who would stay away from the service in the church.

In Cleveland, our churches have decided to have a seven-day celebration the last week in October.

We are told from Detroit: "Our celebration reaches its climax on the last Sunday in September. There is a community celebration in the arena with three services. On 28 October there is a community youth service in the Armory, in the afternoon in German and in the evening in English. On the 31st of October we will celebrate in our own churches. Our expenses will be met by selling Luther buttons."

In the "Nebraska District Messenger" we read, "Should there be a celebration throughout the district on (the same) Sunday? . . . What Sunday should that be? We here were thinking of the middle of September, others of the end of August. For we must celebrate out of doors, as we have no place that could hold the crowd we expect."

C. F. Drewes.

To the ecclesiastical chronicle.

News from our mission in London. Karl Schmidt, Chairman of the Commission for Inner Mission Abroad, sends us part of a letter from Fr. Knippenberg with the certainly correct premise: "Readers will certainly enjoy reading something coming from London." Fr. Knippenberg writes: "Your mission in London still numbers 107 souls. Our services are relatively well attended, although illness and overwork with subsequent excessive fatigue have recently made themselves felt and caused some decline. But what a joy for us that at Christmas, in the midst of war and the clamor of war, we are once again able to celebrate a feast of spiritual peace under the green and glowing lights of the fir tree! I was able to send the interned members of the congregation some of the money you had graciously given us to alleviate the hardships of war. The recipients also send their best thanks to the dear American donors. A consignment of Synodal Reports which I sent to the Jsle of Matt is being assiduously read there. Your mission money we have received with joy and fervent thanksgiving. The congregation will probably be supplied with it by the 12th of May. Da-

against, my allowance of this sum, which was also to last until the 12th of May, is nearly exhausted; I still have a pound of it [nearly 5 dollars]. Food, as you will be well aware from the newspapers, has about doubled in price, so that you can no doubt form your own opinion of our situation. And all the while the future seems more and more gloomy. But let us not despair, let us rather rejoice when, in the service of Christ, our good Shepherd, we are also worthy of suffering something for once, and let us cling all the more firmly to the promise: "Behold, the eye of the Lord is upon them that fear him, that hope in his goodness to deliver their souls from death, and to nourish them in tribulation; in him our hearts hope, though the future be dark and threatening before our eyes; and we rejoice in the thought that you and many other dear fellow believers are praying for us, and that God will not withhold his answer to the earnest prayer of so many Christians together." E. P.

The yearbook published by the Federal Council of the Churches of Christ, edited by D. H. K. Carroll, contains interesting statistics. The 30 church bodies of this council report a total of 17,996,000 communicants, an increase of about 254,000. Owing to an extraordinary revision on the part of the Disciples of Christ, which resulted in an apparent decrease of 185,000, the gain of the denominations belonging to the council of churches was materially reduced. All the religious bodies of the country, Catholic, Protestant, and Greek Orthodox, had over 40,000,000 communicants or members in 1916. The net gain in number of members was 747,000, 204,000 more than in the previous year. In 1890 the numerical strength of all the churches of the United States was 20618,000, so that the net gain in 26 years amounted to 19, 399,000, or 94 per cent, while the net gain of the population of the country during the same period was about 39,000,000, or 61 per cent. According to these figures, the membership of the churches increased proportionately more rapidly than the population. The gains of the Catholics were about 216,000, and those of the Protestants to 500,000. Gains of the various kindred church bodies are as follows: Methodist bodies, 136,000; Baptist, 132,000; and Presbyterian and Reformed groups, over 79,000; the Episcopalians show a gain of 27,000, and the Lutheran bodies of 20,000. The gain in preachers was gratifying, 2643, nearly double that of the previous year. The Catholic Church had the greatest increase, namely, 478; the Baptists, such an increase of 365; and the Lutherans, 159. Other bodies had smaller increases. The gain in churches was only 117; but in the preceding year a loss was reported. The Disciples of Christ, because of defective data in former years, show an apparent loss of churches of 769. Other losses of churches: the Methodist Church, 68; Northern Baptists, 33; Northern Presbyterians, 97; Episcopalians, 7. Increases of churches are reported, as follows: Catholics: 199, United Brethren: 70, Lutheran Synodical Conference: 105, etc. It is supposed that in country districts churches were closed or united with others, from considerations of economy, or to obtain better results. Sunday schools have increased quite substantially. The total gain in Sunday-schools during the last ten years is over 6, 300,000, and that in schools between 15,000 and 16,000. - The churches of the United States, on the whole, suffered no financial loss on account of the European war and the increased prices of food. While they really sent millions of money to Europe and Asia to help pay for the war

While helping those in need, they continued their own regular church activities, evangelistic, missionary, charitable and educational, without deduction. No doubt even greater demands will be made upon the generosity of the churches this year; for the needs are visibly growing. - According to a recent chapter in D. Carroll's Yearbook, the various larger Protestant church bodies in the world are distributed about, as follows: Episcopalians: 26. 758,000; Baptists: 21,000,000; Congregationalists: 43, 555,000; Lutherans: 70, 500,000; Methodists: 32, 418,000; Presbyterians and Reformed: 30. 800,000. The previous estimates concerning Protestantism were much too low, and nearly, if not quite, 200,000,000 are either members or adherents of Protestant churches. The following table gives interesting statistics as to the number of Protestants present at the Council of Churches.

denominations: Communi-	Preachers.	Churches.	adorn.
Denominations.			
Northern Baptist	8, 5729,	5421	, 289,909
Free Baptists	*805*	1, 110*	65, 440
National Baptist Convention	13.90816	. 8422	, 133635
Seventh Day Baptists	89828	, 255	
Christian's 1.....	.0661	, 360106	, 159
Congregationalists 5 .....	.9746	, 106790	, 488
Disciples of Christ	6, 3248,	5331	, 177. 792
Evangelical Community	1,0561625120,	387	
United Evangelical Church.....	51694889	, 530	
Quaker 1.....	28774897,	514	
German Protestant Synod.....	1,0891	, 389274	. 787
Lutheran General Synod	1, 4521	. 847360.	749
Mennonites (General Conference).....	18011615	, 451	
Methodist	18. 76328	, 3603	. 743,031
Southern Methodist 7	32016	, 9932	, 123. 785
African Methodists 5 .....	.0006	, 000620	,
.....	.000		
African Methodists (Zion) 3	5523,	180568608	
Colored Methodists 3 .....	.0723		, 196240. 798
Methodist Protestants	1, 4102,	400-201	, 110
Herrnhuter	14412620	. 859	
Northern Presbyterian 9	5859	. 7841	, 543,027
-Southern Presbyterian 1st	8613	, 437348	, 223
United Presbyterian	973992156	, 954	
Welsh Presbyterian Church	9114214668		
Reformed, Presbyterian (General Syn.)	16173	, 300	
Protestant Episcopal Church	5, 5988	, 0541	, 066,970
Reformed Church in America.....	775724131	. 724	
Reformed Church in the Der. States 1, 2451 .....		. 773326	, 112
Reformed Episcopal Church	828011	, 465	
United Brethren	1,9373	, 577345	. 805
Total for 1916			
103622 139,083 17,996, 435			
Total for 1915			
103, 113 139,091 17. 742, 509			

* Mostly united with the Northern Baptists.

(The German Lutheran.)

Concordia College in Australia began a new school year on February 12. The past school year was for the institution, as for our brothers in Australia in general, a year of great tribulation and many disturbances. Director Gräbner reports in the "Lutherischer Kirchenbote": "Probably in no other year since the establishment of the institution have we experienced so many and various tribulations as in the past year. Not only have we had to suffer from the pressures of war in general, but as an institution of the Lutheran Church we have also been a thorn in the side of many, and the hostility directed against our parochial schools has also made itself felt with regard to our college. God, however, has put measure and aim to the enemies of the church and kept them from harming us. However, God's hand in other

The Lord has afflicted us in a very special way through illness and death, so that we have been plunged into the greatest sadness. Since the institution was taken over by the General Synod in 1903, there had not been a single death among the pupils until 1916. In the year now behind us, however, two blossoming youngsters from our student body were seized by the hand of death and carried away. Altogether there were 55 pupils in our institution last year, and of these 53 lodged in the college. At the end of the year the number of students on the list was 52, since two had died and one had given up his studies. Although the students were often considerably hindered in their studies by illness and military service, so that there were many interruptions in the work, and in some subjects it was not possible to accomplish what would have been possible under normal circumstances, we still have every reason to thank God for the manifold demonstrations of His goodness and faithfulness. For if the Lord had dealt with us according to our merits, then we would have been finished. But we have closed the school year with the certain confidence that he, whose work we are doing, is still with us on the plan and also wants to be with us in the future. And so we want to begin the new school year trusting in his promise that he will bless us and make our work prosperous, for he who trusts in him shall not be put to shame. May he grant that we may work ever more faithfully in the cause of our Lord's kingdom, and at last may he grant us a joyful journey home from the vale of tears into the heavenly hall of joy, 'Eia, would that we were there!' Amen."

E. P.

The following is reported on the chapter of school turmoil in Australia: "Teacher Ernst, who was forced to give up teaching at the Lake Linlithgow School in the parish of Tabor, as reported in the "Kirchenbote", because the Victorian Minister of Education had decreed that no teacher of German descent who was not born in Australia would henceforth be allowed to work at a parish school, has been allowed to resume his work at the above school for an indefinite period. A deputation from Tabor was presented to the Minister by Mr. White, member of the Legislature, and proved to him that by the above provision Mr. Ernst, the teacher, and his family would be put to great physical hardship, and that by closing this school a number of children would be without school. The Minister later informed Mr. White that he would make an exception in Teacher Ernst's case, although the principle he had laid down must remain in force. But this exception made with Teacher Ernst would only apply 'during the Minister's pleasure'."

E. P.

The head of a girls' high school in India told a visitor: "A new era has dawned for India. Eight thousand young boys complete their education in colleges every year. These then desire for marriage not a mere child, a doll, but a life companion. All these - she pointed to a pile of letters - are requests from marriage candidates. We could arrange many more marriages than we have graduating young girls; and that is, they would get into the best families. Sometimes it seems as if we ran a matchmaking bureau for prospective professors, doctors, judges, and other men in influential positions." For her part, the visitor writes: "The East has a new breed of men, and these have a new conception of womanhood and of family life. The influence of this direction is expressed even in many non-Christian families. It is becoming the custom,

that families take their meals together. This means the overthrow of the former order, which compelled the woman to serve the man at table like a maid, to wait standing until he had eaten, and only then to enjoy her meal herself with the children." Our missionaries in India have also realized that the training of the heathen girls is desirable for the very reason that the young converted Indians may be able to choose a suitable spouse from among these Christian-trained girls. It is not difficult to see that this is one of the means by which one wishes to keep what one has worked for and won. For the same reason we always warn against marriages with unbelievers and those of other faiths. Only that this applies to a much greater extent in a heathen country.

E. P.

What profit the pope hopes to make from the world war. A Catholic newspaper reports: "The solution of the Roman question. It will be remembered that when the German Chancellor sent the **first** peace note to our Government in the middle of December last year, he also sent one to the Pope. The "Kölnische Zeitung," as we have subsequently learned, emphasized at the time that its special significance lay in the fact that this act was done in agreement with the allied governments, so that, in addition to Germany, Austria, and Bulgaria, Turkey also conceded sovereignty to the Papacy. This was of great importance for the solution of the Roman question for earlier or later times. The note was a strong proof that the allied governments were imbued with the right and justice of the cause they espoused. By the wisdom, clearness, and philanthropy of the Pope, he said, we may have the firm conviction that the note has found a lively echo in the Vatican, and that the Pope, both now and in later times, will, by the authority of his person and position, brilliantly and beneficially bring to bear the efforts for peace, and help to bring about the final peace." The solution of the Roman question is called the restoration of the Pope's temporal power, which was taken from him in 1870. Since that time the Pope has been resentfully playing the poor prisoner in the Vatican; he resents the Italian Government, and he and his henchmen would like to see the old condition of the Middle Ages restored. Every little event, every speech and act of a world power which somehow smacks of the Pope being recognized as a temporal ruler, is registered with pleasure, and filled with hopes of a solution of the Roman question.

E. P.

The struggle of Islam and Christian missions for Africa. On this the *Missionary Review of the World* reports: *The* whole of North Africa has been disturbed by the disturbances of war. German colonies in the west and southwest are occupied by the Allies, and the struggle continues there. While the political situation in Africa is in uncertainty, the religious future also hangs in the balance. Islam and Christianity are battling for dominance over the pagan tribes. Already one-third of the Africans are counted as Mohammedans, of whom 4,000,000 are south of the equator. The Mohammedan traders spread their religion everywhere, while those from Christian countries only too often spread impiety. Great stretches of country and millions of Africans are still quite untouched by Christian missionaries. A few years will decide whether Christ or Mohammed will gain the victory over African ignorance, fetish worship, and sin. The people will be much harder to win as Mohammedans than as heathen. But there are bright stars shining in the African night. In Uganda the mission work is going forward, and the home Christian church is growing in numbers

and influence. In West Africa, the missionary work of the American Presbyterians increased in spite of the war. In the Elat congregation, 7,000 pagans professed Christ in one year, of whom 5,000 were won by native mission workers. Glorious missionary successes are also reported from British Central Africa.
(Z. u. A.)

Luther's words about the resurrection.

Our resurrection is founded in Christ's resurrection. By calling Christ the firstfruits of the sleep, he wants to indicate that the resurrection should be regarded and understood as if it had already begun in Christ, and had already happened more than halfway; that what is still left of death should be regarded as nothing but a deep sleep, and that the future resurrection of our body should not take place in any other way than as one suddenly awakes from such a sleep. For the best and most important part has already taken place, namely, that Christ, our head, has risen. But because the head sits on high and lives, he is no longer in need, and we who cling to him as his body and members must also go. For where the head goes and remains, the body with all its members must also go and remain. - Forasmuch then as Christ is passed over, and reigneth in heaven above sin, and death, and the devil, and all things, and hath done these things for our sakes, that he should bring us unto himself, we must no more care for the resurrection, or for our life, though we perish and rot in the earth. For now it is called no more than sleep, and is but one night's work before him, that he should awake us out of sleep.

Our resurrection preached in nature. Let us learn to think that it is the same in the sight of God when he throws one heap here and another heap there into the churchyard, or when he takes hold of me today and another tomorrow, and so always casts one before the other into the earth as his grain or seed. This does not look at us differently, as if it were all over and should perish forever. But he sees and thinks differently, and does it only so that his seeds may come forth again in the most beautiful way after this wretched creature in the summer to come, and he is just as certain of this as if it had already happened and been arranged. For this reason it is written and so sweetly pictured to us that we should also think the same thoughts when we are lying there on our deathbed, and not turn away from it, whether we see or feel nothing, except that we should be scratched into the ground, and hear nothing but weeping and wailing, but to pluck out of our hearts such human thoughts, and to graft into them these heavenly and divine thoughts, that they may not be called buried or corrupt, but sown or planted by God himself as a grain or seed.

The captain took such a liking to the bright and loyal boy that he tried everything to persuade him to become a sailor. But our Schmidt remained true to his decision and entered college at Fort Wahne. After graduating from the same, he entered our Seminary at St. Louis, where, under the direction of D. Walther he was trained as a preacher. After passing the examination, the congregation at Terre Haute, Ind. called him to be their pastor, where he was ordained and inducted August 20, 1864. It was hard pioneer work that he had to do there, but God blessed his faithfulness and diligence, so that a flourishing congregation was established there. Still on his deathbed he received a letter from some old church members in Terre Haute, which testified among other things to his faithful work in that city. In 1873 he accepted a call to the church at Conklin, Mich. York he labored with equal fidelity and perseverance for 27 years, but as a result of an affliction which sapped his labor he was compelled to resign the office so dear to him in 1900. Thereupon he retired with his family to his farm, not too far from the beautiful and spacious church which the congregation at Conklin had built during the last years of his ministry. Even in these years of rest, the deceased still assisted in the preaching ministry, and as late as the last Reformation feast, he assisted in the distribution of Holy Communion. But from that time on his condition grew visibly worse. Longing for dissolution, he received the last rites on January 17, and after a few weeks, on February 15, the Lord took him to himself. His deceased body was buried on February 19 with the general participation of the congregation. His pastor, Rev. C. Lederer, officiated at the home and graveside, the visitator of the Grand Rapids district, Rev. B. Succsp, a longtime friend of the deceased, preached a comforting and heartfelt sermon in the church on Simeon's swan song, Luk. 2:29, 30, and the undersigned preached on Heb. 4:9. Teacher O. Eirich provided organ service and led the choir singing. The presbyters acted as pall bearers. Close to the church in which the immortalized man had preached the beatific word for so many years, and in the midst of so many of his former confessors who preceded him in death, his flesh now awaits the joyful resurrection morning. J. Höneß.

Only two and a half years ago the Zion congregation at Brighton, Colo. was thrown into great mourning by the untimely death of their then pastor; and again it pleased the Lord of the Church, according to His unsearchable but ever good counsel and will, to lay a heavy burden upon this congregation, by taking from it its still young and able pastor, and placing him in the rest of the saints. This was Father Hein rich W. Schlesselmann. He passed away March 6, after a serious illness of eight weeks, pneumonia, in the faith of his Saviour, whom for 15½ years he cheerfully confessed to his four congregations and taught in the school. He was born in Reynolds, Ind. on January 6, 1879, the son of H. Schlesselmann, who passed away blessedly in 1903, and has brought his age to only 38 years and 2 months. He received his preliminary education at our college at Fort Wahne, from which he graduated in 1898 with good marks. At our St. Louis Seminary he continued his studies and entered the ministry in 1901. His first field of labor was the mission places of Pilot Knob, Fredericktown, and Bismarck, Mo. Here he had labored faithfully under great difficulties for six years, when he answered a call to Gordonville, Mo. Five years later he removed to the church at Nashville, Kans. Here also

Obituaries.

On 16th February it pleased the Lord above life and death to call to blessed eternity Father emeritus Heinrich Oskar Schmidt at the age of 75 years, 1 month and 17 days. The deceased was born on December 29, 1841 in Berlin, Germany, the son of a teacher. Christianly educated by his parents, the determination to become a preacher of the gospel matured in him at an early age. After his confirmation he left his parents' home to emigrate to America. At first he worked as a ship's boy. His

his ministry was short-lived. When two and a half years later the Zion church in Brighton, Colo. called him, he followed this call. Here he worked in great blessing. High and dear to him was the church school, and he always sought to promote it. In all his places he diligently kept school. In the Brighton school, over which a teacher presided, a second class was established, of which he himself was a board member. But by God's counsel he was now soon to be off. On March 10, with a large attendance of his congregation and several of his fellow ministers, we laid him in the burial ground in Crown Hill churchyard, Denver. The business houses in Brighton were closed during the funeral service. At the church J. Pflantz comforted the congregation, family and fellow ministers of the deceased on the words of Jacob, "Behold, I die, and God will be with you." The undersigned then preached in English on Phil. 1, 21. At the graveside Father H. Feiertag officiated and called out to the mourners the sweet word of consolation: "Jesus alone!" - In Father W. Schlesselmann God had given His Church a dutiful, zealous and above all childlike faithful servant. He who gave him to us and took him from us, comfort the deeply grieved widow, the five small children and the sorely tried congregation with his eternal consolation! May he continue to send faithful laborers into his vineyard!

O. Lüssenhop.

Draft of a new Synodal Constitution.

January 24, 1917.

To an Hon. Synod of Missouri, Ohio and other States, assembled at Milwaukee, Wis. from the 20th to the 30th of June, 1917, to the attention of the Hon. President of the Synod, Father F. Pfotenbauer.

Esteemed gentlemen and brothers!

The last General Synod, assembled at Chicago, Ill, in the year 1914, decided upon the proposal of a committee appointed in the matter of the Synodal Constitution:

1. That the Synod adopt a new Constitution which meets present needs and takes account of existing circumstances;

2. that the basic principles of the old Constitution be laid down as the foundation for the new Constitution:

3. that the new Constitution shall not include such provisions as are to be implemented in the by-laws;

4. That a committee be appointed by the Synod to submit to it in three years' time a draft of a new Synodal Constitution. (Report, p. 116.)

In accordance with this decision, the Praeses appointed the undersigned as members of this committee. They have accepted the mandate, held a series of meetings, and in their work have been guided by the above provisions. They have also constantly consulted the draft of a new constitution presented to the Synod in 1914, which had been prepared with diligence and skill by a number of brethren in Milwaukee, and now offer the result of their work for the consideration of an honorable Synod. They take the liberty of the following remark. The present draft covers only the actual Constitution. This is the only thing we have been able to do. The subsidiary laws have not yet been worked out. If the Synod accepts it, a new committee would have to be appointed, which would have to work out the numerous other provisions of the Synod on subsidiary laws in accordance with it. If the Synod rejects the draft, new work will have to be done anyway. We have, however, for the purpose of trial, as it were, and because of the importance of the matters, worked out two points and submit them herewith as an appendix to the Synod.

Committee entirely devoted to an honorable synod:

L. Fuerbringer.

Joh. H. C. Fritz. Ino, W. Böhne.

8 1. name.

The Synodal Union existing under this Constitution shall be called: "The Evangelical Lutheran Synod of Missouri and other States." "DusL 'rnox Llisssorini xivv OrnLk

8 2^ Confession.

The Synod and each individual member confesses without reserve.

1. To the Holy Scriptures of the Old and New Testaments as the written word of God and the only rule and guide of faith and life;

2. to all the Symbolic Books of the Evangelical Lutheran Church as the pure and unadulterated exposition and explanation of the Word of God. These are: the three general symbols (the Apostles', Nicene, and Athanasian Creeds), the Unaltered Augsburg Confession, its Apology, the Schmalkaldic Articles, Luther's Larger and Smaller Catechisms, and the Formula of Concord.

8 3. Purpose.

Purposes of Synod find:

1. the preservation and promotion of the unity of the pure confession (Eph. 4, 3-6; 1 Cor. 1, 10) and the common defense against all separatist and sectarian evil (Rom. 16, 17);

2. the united spread of the kingdom of God (mission);

3. the training of future preachers and school teachers for the service of the Evangelical Lutheran Church (teaching institutions);

4. the publication and distribution of Bibles, church books, school books, religious magazines and other books and writings (Verlagsausstaus);

5. the striving for the greatest possible uniformity in ecclesiastical practice, in church customs, and generally in congregational life;

6. the promotion of Christian parochial schools and thorough confirmation classes;

7. the supervision of the conduct of the office of the preachers and teachers of the synod;

8. the protection and preservation of the rights and duties of pastors and congregations.

8 4. power of attorney.

The synod shall have statutory authority:

1. to acquire, hold, manage or sell property of any kind in the interest of the Synod for the purposes set forth in § 3;

2. accept, hold, administer or dispose of bequests, gifts of money, securities and documents of any kind in the interest of the Synod, according to circumstances.

8 5. Membership.

Members of the Synod shall find and may become congregations, preachers and teachers of the Evangelical Lutheran Church who profess and accept the confession set forth in § 2.

s. Voting members.

Voting members find all organized congregations which have joined the synod. At the meetings of the districts of the Synod, each congregation or parish shall be entitled to two votes, one to be cast by its pastor and the other by a deputy. At the meetings of the Synod itself, a number of congregations shall form a group represented by two voting delegates, one pastor and one deputy.

b. Advisory members.

Advisory members only find:

1. preachers whose congregations are not affiliated with the synod;
- Second Assistant Preacher;
3. preachers without churches;
4. professors at teaching institutions;
5. teachers in the parochial schools;
6. candidates for preaching and school office.

8 6. connection conditions.

The conditions under which union with the Synod may take place and communion with it may continue are:

1. the acceptance of the confession set forth in § 2.
2. the renunciation of all church- and faith-mongering, as there is:
 - a. the serving of mixed congregations as such by infrequent ministers of the church;
 - b. Participation in the services and sacramental acts of false believers and mixed congregations;
 - e. Participation in false believers: Tract and Misfion.
3. the regular (not temporary) profession of preachers and teachers and the regular election of deputies by the congregations, as well as the integrity of their conduct.
4. exclusive use of pure church and school books, agendas, hymnals, catechisms, textbooks, etc.

Design.

Reasons for forming a synodal association.

1 -The example of the apostolic church. (Apost. 15, 1-31.)

2. the will of the Lord, that the various gifts should be for the common good. (1 Cor. 12, 4-31.)

(5) A congregation shall not be received until the synod has ascertained that the congregational constitution, which shall be submitted to the synod for inspection, contains nothing contrary to Scripture and the confession.

6. preachers, schoolteachers, candidates for preaching and school offices who have not previously been members of recognized orthodox ecclesiastical bodies shall submit to a colloquium before their exemption.

7. the admission of congregations, preachers, school teachers, and candidates for preaching and school ministry usually takes place at the district synodal meetings, but may also take place at the meetings of the "ynode.

8 7. relationship of the synod to its members.

The synod is not an ecclesiastical authority with legislative, compulsory power over its members, and in regard to the self-government of the individual congregations it is only an advisory body.

8 8. synodal assemblies.

Time and validity of synodical meetings.

1. the synod shall meet in regular session every three years.
2. in order to be validly held, they must be legally convened and at least one quarter of the duly elected representatives entitled to vote must be present.

8. extraordinary synodical meetings.

1. the syn'ode may, under certain circumstances, convene an extraordinary meeting by resolution if two-thirds of the representatives present and entitled to vote so agree.

(2) In cases of emergency, the presiding officer, with the consent of two-thirds of the district presidents, shall have the right to call an extraordinary meeting, but notice of the purpose of such meeting shall be given to all congregations and other members of the synod thirty days prior to the called meeting.

6. decision-making at synodal assemblies.

Matters of doctrine and conscience shall be decided by the Word of God alone. All other decisions are made by majority vote: in case of equality of votes, the President may decide.

8 9. representation at synodical assemblies.

The Synodal Assembly shall be composed of duly elected and deputized representatives, and of certain individuals as prescribed by the by-laws: viz:

1. voting representatives of the municipalities;
2. advisory representatives of the individual advisory members;
3. advisory representatives of authorities, commissions and educational institutions.

8 10. officials.

The officers of the Synod are:

1. a praeses;
2. as many vice-presidents as the by-laws require;
3. a secretary;
4. a cashier;
5. one board ok trustees.

The Praeses, Vice-Presidents and Secretary must be servants of the Church.

(7) Such other officers, authorities and commissions as may be necessary for the transaction of the business of the synod shall be elected by the synod as may be prescribed by the by-laws.

(8) The term of service of all officers shall be from one regular synodical assembly to another, or until their successors are elected and have taken office.

(9) An officer or member of an authority or commission shall cease to be an officer or member of an authority or commission when he ceases to be a member of a congregation connected with the synod.

8 11. Rights and duties of officials.

In general.

(1) The officers of the synod shall exercise only such rights as are expressly conferred upon them by the synod, and shall be responsible in all respects to the synod for the same and for the discharge of their duties.

(2) The synod shall have the right at any time to call the officers to account and to remove them from office according to circumstances in Christian order.

(3) The synod also reserves the right, if any office established by it no longer serves salvation, to abolish it.

(4) The assemblies of the synod and its districts shall have the right to elect their own presiding officers in extraordinary cases.

B. Of the President.

- (1) The President shall supervise the teaching and administration of the following
 - a. All officers of the synod;
 - b. all employees of the synod;
 - o. the individual districts of the -Lynod;
 - d. all district presidents.

(2) It is the duty of the presiding officer to see that the aforesaid proceed in accordance with the constitution of the synod, to give admonition in all cases of deviation therefrom, and, if the same is not complied with, to report the same to the synod.

(3) The presiding officer has and shall always have the power of counsel, of exhortation, of remonstrance; in general, he shall conscientiously use all means at his disposal to promote and maintain the unity of all districts of the synod in right doctrine and practice.

- 4'. The praeses shall see to it that the decisions taken by the synod are carried out.
5. at the meetings of the synod, the praeses shall

a. to direct the proceedings and see that everything is done in Christian order and according to the Constitution;

- b. make an accurate report of his administration of office to the Lynod.

The praeses shall sign all official letters and documents on behalf of the synod.

(7) It shall be the duty of the presiding officer to be present at and to advise district meetings and to report thereon at the next meeting of the synod.

8. the praeses shall carry out any other work which the synod may impose upon him by the by-laws or by special resolution.

O. The Vice-President.

1. at the request of the Praeses, the Vice-Presidents shall take the place of the Praeses in all matters.

2 In the event of the incapacity, retirement, or death of the praeses, the vice-presidents shall take the place of the praeses in the order elected until the expiration of the latter's term of office.

v. Of the Secretary.

The Secretary is required to:

1. keep the minutes during the proceedings of the synod;
2. execute and sign all letters and documents of the Synod;
3. to perform such other work as the synod may by by-laws or by special resolution impose upon him.

L. Of the treasurer.

The Treasurer shall be the custodian of all funds and securities of the Synod and shall:

- a. keep accurate records of all receipts and disbursements of the synod;
- d. manage all financial affairs of the synod as directed by the synod;
- o. annually by the "Lutheran" and Dutker-a-rund all three years to the assembled synod itself;
- d. submit at any time to an audit of the books and treasury ordered by the Synod or its officers;
- o. to provide surety for its management of the Fund.

B. The Trustees.

The President, Secretary and Treasurer of the Synod shall constitute to the State the Board ok Trustees, which shall represent the Synod incorporated by law.

B 12. DistrMe of the Synod and its external institution.

(1) The synod shall be divided into districts, the geographical boundaries of which shall be determined by the synod and changed by it according to circumstances.

2. this Constitution shall also be the Constitution of each district of the Synod; but each district shall be at liberty to adopt such by-laws and pass such resolutions as it may deem expedient for its circumstances, provided that such by-laws and resolutions shall not be contrary to the Constitution and by-laws of the Synod.

3. the officers of the districts of the synod find:

- a. a district president;
- b. as many district presidents as the by-laws require;
- o. As many visitators as each district shall designate;
- d. a district secretary;
- e. a district scasper.

4 -Other officers, boards, and commissions shall be elected by the districts of the Synod as may be necessary to transact the business of the districts.

5. the election of district officers shall always be held in the year immediately following the regular synodical meeting.

6. all officers -of the districts shall have the same rights and duties under this Constitution as the officers of the Synod, but only to the extent that

these are also applicable to the districts, and only within their districts.

(7) The district presidents shall find it their special duty to inspect the teaching, life, and conduct of the preachers and school teachers of their district, and to gain an insight into the ecclesiastical and moral conditions of the congregations of their district, and shall therefore also make visits and hold visitations in the congregations. Their assistants in these visitations are the visitators, who therefore also have to report regularly to the district presidents.

(8) The district presidents shall be empowered, in accordance with the by-laws of the synod, to suspend from membership in the body of the synod, until the next synodal assembly, preachers, whether voting or advisory members, and professors and teachers, for persistent adherence to false doctrine or for manifest offence in life, and to publish their proceedings.

9. in addition, the district presidents still find obliged:

a. see to it that the decisions of the synod concerning the districts of the synod are made known to their districts and are carried out by them;

b. submit to the president an annual report on their effectiveness as presidents of the districts and permit him all necessary inspection of their effectiveness as presidents of the districts;

o. to take care of the ecclesiastical ordination of the candidates for the office of preacher assigned to their district and the induction of the same into their office as well as the induction of all preachers appointed by the congregations into the districts either themselves or to have them taken care of on their behalf;

The synodal ministers shall sign all examination and ordination certificates and all letters and documents issued in the name of the synodal districts.

(10) The meetings of the districts of the synod shall be composed as follows:

a. Voting Representatives.

The pastors of the voting congregations and the deputies elected and sent by those congregations find voting representatives.

d. Advisory members.

Advisory members find:

1. the preachers whose congregations are not affiliated with the synod;
2. the assistant preachers;
3. the preachers without churches;
4. the professors at the teaching institutions;
5. the teachers in the parochial schools;
6. the candidates for preaching and school office.

(11) Districts, when incorporated by law, shall be represented to the state by a board of trustees consisting of the president, secretary and treasurer of the district, but may be otherwise constituted.

(12) Districts shall find independence in the administration of matters pertaining to their district alone, provided that such administration is always conducive to the interests of the Synod.

The regular meetings of the districts of the synod shall be held in the years in which there is no regular meeting of the synod. The right to make an exception to this rule shall be vested in the synod alone.

(14) The valid holding of district meetings shall require that they be legally convened and that at least one-third of the voting members be represented by at least one representative of each (pastor or deputy).

(15) In cases of emergency, the district president shall have the power to call extraordinary meetings of his district, but he must first obtain the consent of at least two-thirds of the voting members of the district synod, after giving notice to them and to the presiding officer of the synod of the purpose of the intended extraordinary meeting.

8 13. expulsion from the synodal association.

1. members who act contrary to the confession laid down in §2 and the conditions of connection laid down in §6, or who persist in a vexatious way of life, shall be expelled from the synodal association after previous fruitless admonition.

(2) Such exclusion is usually carried out by the districts of the synod, but those so excluded have the right of appeal to the synod.

(3) If the person so excluded is a pastor or teacher in a synodical congregation, the congregation shall, if it has not already done so, remove him from office and deal with him according to Matt. 18:15-17. If she persistently refuses to do so, the district of the synod concerned shall deal with her. If all such negotiations and exhortations are in vain, the congregation shall forfeit its membership in the synod.

(4) As a result of their expulsion, those so expelled shall lose their membership and all shares in the property of the synod. The latter shall also apply to those who, for any reason, separate themselves from the synod.

8 14. amendments "nd additions to the Constitution.

1. amendments to the Constitution and additions thereto may be made if they do not conflict with the provisions made in the second and sixth paragraphs of the present Constitution.

(2) Only written proposals for amendments and additions may be excluded from consideration by the assembled members of the synod.

(3) Where such a written proposal amends more than one provision of the Constitution, the proposal shall be drafted in such a way that any amendment or addition may be put to the vote.

4. at least two thirds of the representatives entitled to vote must vote in favour of the proposal in order for it to be adopted.

5. the resolution thus adopted shall be made available by the president and secretary of the synod to the congregations within three months of the close of the synod by publication three times in the "Lutheraner" and IVrtmss.

The vote shall be submitted to the European Parliament.

6. a declaration for or against the amendments or additions adopted by the assembled synod members shall be made at the district synods meeting in the following year. The result of the vote shall then be reported by the secretary of the district to the secretary of the synod. Two-thirds of all votes cast from the districts shall be required for the adoption of any amendment or addition.

7. the result of the vote shall, after all districts have assembled and cast their votes, be announced to the congregations by the secretary of the synod in the "Lutheran" and Fitness.

and, if adopted, the amendment or addition to the Constitution shall enter into force.

Two sidebars.

Election of delegates to Synod.

The election of delegates to the synod shall take place at the district meetings preceding the synod meeting, and each district shall see that the provisions of the synod are faithfully carried out.

2. 10 to 15 congregations, each entitled to vote, shall meet and elect from among themselves, through their representatives (pastors and deputies), one pastor and one deputy as their representatives to the synod. At the same time they shall each appoint a substitute for both representatives. These representatives and their substitutes shall come from different congregations of the constituency. For the elected pastor and his substitute, the name in the printed synodal report serves as certification; the deputy, on the other hand, must be provided with a letter of certification from his local congregation signed by the pastor and two officials, whether he and his substitute have been elected by name at the district convention, or whether a congregation of the constituency has been commissioned to elect the deputy or his substitute from among its members. The travelling expenses of the two delegates shall be borne by the municipalities of the constituency.

The election of the representatives of the consulting pastors and the teachers shall take place in such a way that 25 to 30 of them each meet and elect one of their number as delegate and one as substitute. Travel expenses are to be paid by the congregations in which the pastors and teachers forming a group are active.

The president of the synod, all vice-presidents, the treasurer and all district presidents shall be required to attend the meetings of the synod. The district presidents may, if necessary, be represented by the vice-president of their district. Travel expenses shall be borne by the synod treasury unless the persons concerned are also representatives of congregations.

(5) The educational institutions shall be represented in such a way that the president or director of each institution and one member of the teaching staff shall be present at the synodal assembly. The member in question shall be chosen by the college in such a way that, in the course of the years, each member of the college shall have an opportunity to attend the synod. The institution at St. Louis, however, shall be represented by its president and, in addition, alternately by half of its teachers.

(6) The authorities and commissions which are responsible for such matters as belong to the business of the synod and which report thereon to the synod shall be represented at the synodal assembly by their chairman or by another member from among their number, and in important matters also by two or three members, at the discretion of the authority or commission concerned. Travel expenses shall be borne by the synodal treasury unless the persons concerned are also representatives of congregations.

(7) The number of voting congregations constituting a constituency and of consulting pastors and teachers constituting a group shall be determined from time to time so that the total number of voting members at a synodal assembly shall not exceed about 300 and the total number of consulting members shall not exceed about 150. The latter number shall not, however, include the advisory members referred to in items 4, 5 and 6.

New proposal to achieve more equal, equitable and accountable representation at Synod Assembly.

The entire election of voting delegates to synod shall be referred to the districts. Each district shall, at the district convention preceding the meeting of the synod, present a double slate of pastors and congregational delegates (or congregations from which the delegates are to be elected) selected from the various visitation districts of the district, and shall elect from these its representatives to the synod and their substitutes. The number of representatives shall be determined by the number of voting members of the congregation in the district. For every 1) member entitled to vote, there shall be one pastor and one deputy.

Any remainder shall be entitled to a pastor and a deputy, but may also be disregarded. These delegates are then responsible to the district and, together with the district president, are especially obliged to see to the execution of the synodal decisions during the triennium. The travel expenses shall be borne by the congregations of the district. The number of congregations entitled to vote, from which a pastor and a deputy shall come as representatives at the synodal assembly, shall be determined from time to time so that the total number of delegates entitled to vote shall not exceed about 300.

2) In the same manner, the districts shall elect their delegates for the advisory pastors and teachers from among themselves, from groups of each 1) These delegates shall then have the same responsibility and obligation as the voting delegates. The size of these groups shall be determined from time to time so that the total number of advisory delegates shall not exceed the number of about 150. Travel expenses shall be borne by the congregations of the district.

3. the necessary calculations for these elections shall be made by the secretary of the synod, in conjunction with the individual district secretaries, according to the information contained in the "Statistical Yearbook," and shall be communicated to the individual district presidents.

Finance.

(1) In order to raise the funds necessary for the operation of the synodal works, each congregation, whether affiliated with the synod or served by pastors of the synod, shall levy voluntary collections according to its assets and strength.

(2) If a congregation contributes nothing or relatively little to the synod's treasury, especially to the three main treasuries (synod treasury, building treasury, and internal mission treasury) within a year, the visitorator concerned shall inquire of the pastor of such a congregation and, depending on the findings, shall do what is right.

(3) The visitorator shall, on the occasion of the conferences, address a general friendly reminder to the members not to forget the principal treasuries; he shall also be prepared to give all necessary information.

4. during the visitations in the individual parishes, he shall inquire about the contributions to the said funds and encourage them to make such contributions.

(5) Each Visitorator shall also report annually on this part of his ministry to the District President, so that he may have an opportunity to encourage the carrying out of good order, if necessary.

(6) About the time of the so-called distribution of the candidates, the president shall ask the district presidents for information about the contributions and see to it that the order is carried out in the right way.

(New proposal.) The presiding officer of the synod, the treasurer, and the financial secretary (to be newly elected) shall constitute the standing finance committee of the synod. In addition, there shall be an advisory committee of four businessmen from among the members of the synod, which, as often as the situation requires, shall be convened by the president and, together with the finance committee, shall advise on the finances of the synod and on general business matters of the synod.

(New proposal.) The financial secretary, under the immediate supervision of the presiding officer, shall make the finances of the synod the object of his special care, shall represent the same at large and small meetings and in congregations, shall report orally and in writing on the needs of the various funds, and shall be active in this "matter" by advising on the raising of funds and by personally soliciting gifts.

(9) The Praeses, in conjunction with the Treasurer and the Financial Secretary, shall annually determine the sums to be raised by the congregations for the year in question in order to maintain the budget of the Synod and to carry out the works of the Synod, and shall announce these sums to the congregations at the beginning of each year through the "Lutheran" and LutkeT-an Fitness, and the Treasurer shall report quarterly in the said periodicals on the respective status of the individual funds.

Any communications relating to these proposals should be addressed to the Chairman of the Committee,

2908. I. . . ^1788881^6^8,
2619 Winnsbuxo 8t., 8t. Douis, Llo.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

D. Martin Luther's Small Catechism. Edited by C. Gausewitz, on behalf of the Lutheran Synod of Wisconsin, et al. St. Northwestern Publishing House, Milwaukee, Wis German-English edition. Two times 166 ropes 4^X6^, bound in cloth with cover title. Price: 35 Cts; German or English separately: 25 Cts each.

This is the new catechism interpretation of our sister synod of Wisconsin, which some in our synod will also purchase, if only to compare. It is somewhat larger in scope than our Synod Catechism. It contains 457 questions and answers on 166 pages, while ours, with approximately the same format, offers 351 questions and answers on 153 pages. If our catechism offers more references to Biblical History, this one gives more details of pertinent Scripture lessons. The discussion of catechetical questions, to which individual explanations and the Old Testament wording of the third commandment in English ("Remember the Sabbath-day to keep it holy") presented here encourage, fits better in a theological journal.

L. F.

FIGURES OF SPEECH. By Prof. C. Abbtmeyer. 28 pages, 5x7%. Price, 17 cts.

CAPITALIZATION AND PUNCTUATION. By Prof. C. Abbtmeyer. 23 pages, 5x7%. Price, 17 cts. Concordia Publishing House, St. Louis, Mo.

In these books Prof. Abbtmeyer of our college in St. Paul has done a grateful service both to teachers and learners. The rules of punctuation and capitalization in the English language, some of which are quite complicated, find in the pamphlet mentioned in the second place, put into concise and yet intelligible form. We have compared some sections with such works as Benedict's *English Punctuation*, which runs to 176 pages, and Cocker's *Handbook of Punctuation*, and, in spite of the considerably smaller volume, find nothing essential that was lacking, for instance, in Dr. Abbtmeyer's work. Not only in college classes, but also in the higher "grades" of the common school, this pamphlet should prove a fine aid in instruction. - *Figures of Speech* is adapted from the section in Prof. Crull's German Grammar which deals with figures and tropes. But the examples are all chosen by the editor, and the instructions for practical exercises are also given by him. Both booklets the pastor or teacher will be glad to have lying at his desk for reference.

G.

SEVENTY-FIVE COMPOSITION OUTLINES. By Albert H. Miller, Instructor in Concordia Teachers' College, River Forest, Ill. 84 pages. Published by the author. Price, 35 cts.

This is a highly recommended aid to every teacher in our parochial schools; also very useful in the public schools. Three samples are used to show how the English essays can be worked out using the outlines. The material is taken from all areas in which schoolchildren have and can have an interest. Daily life and school life, daily food, the garden, tame and wild animals, eminent men of our country, etc., will be considered. The outlines according to which work is to be done reveal the capable schoolman. - For the last three or four school years the teacher has here valuable material. If he is a diligent corrector of the written work supplied by the children, he will certainly be of much use.

K.

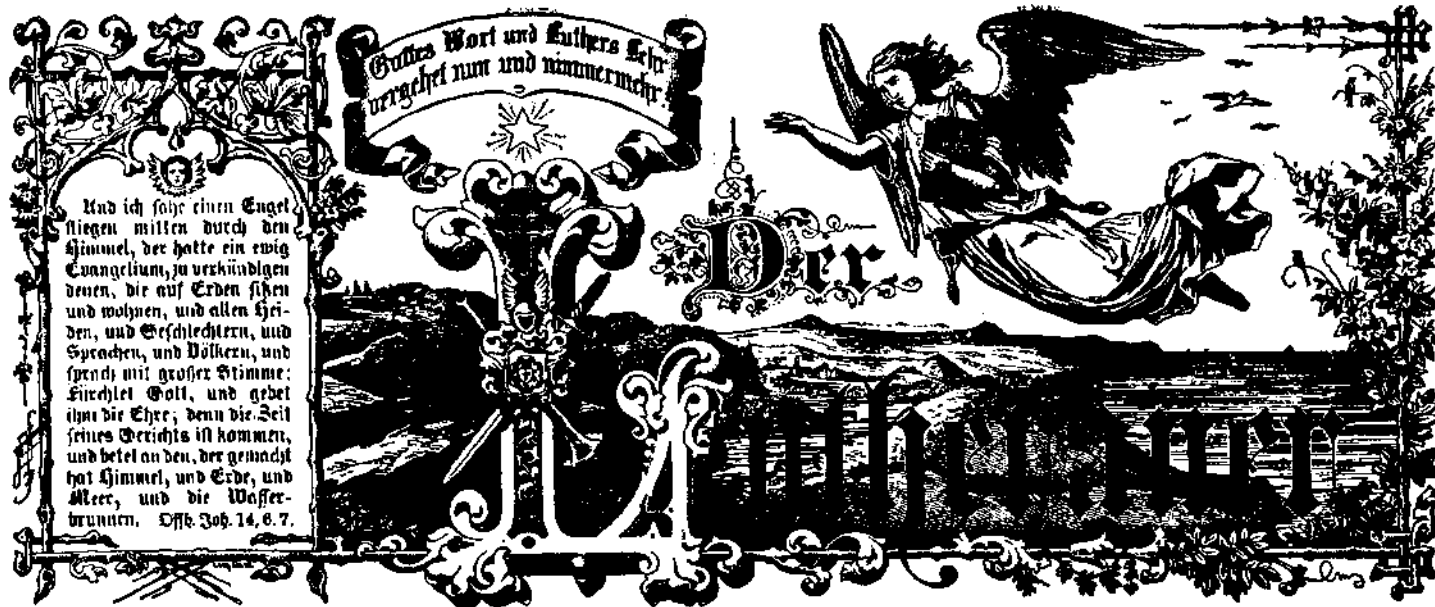
Introductions.

On behalf of the district president concerned was introduced: On 2 Sonnt, d. Adv. 1916: G. A. S e b a l d in the Jmmanuelsgemeinde zu Waldenburg, Mich. by P. J. Held.

Introduced as teachers in parochial schools were:

On Sunday. Sexagesimä: Teacher P. Zieschang as teacher at the school of the First Lutheran Congregation at Papillion, Nebr.

1) The figure will be calculated according to the soon to be published "Statistical Yearbook".



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Edited by the faculty of St. Louis Theological Seminary.

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No. 9.

The witness of our church in the Jubilee year.

I. Introduction.

In spite of the difficult and costly times, in spite of the fact that the terrible world war is now in its third year and that there is already talk of "offensives" in 1918, in spite of the fact that our country has now joined the ranks of the belligerent powers and that heavy sacrifices are in prospect for us, the citizens of this country, in spite of this the year 1917 remains a great jubilee year for us Lutheran Christians, in spite of this we celebrate the jubilee year.

Or how should our celebration of the Reformation anniversary be affected by these difficult times? Shall we now rejoice less in what we have inherited from the Reformation in this distant West? Shall we now feel less gratitude for the preaching of the pure gospel and the right use of the sacraments, those two supreme treasures which God has restored to the world through his instrument Luther? Or is there not in the power which, in our very time, sin proves, an exhortation to us now, with strength, joyfulness, frankness, and willingness to sacrifice, as never before, to acquaint the masses of our people with the apostolic doctrine, such as our Church alone leads? Yes, shall not the very calamity of war which has come upon our country be a reason for us, with the devotion of all our powers, to testify to the people to whom we belong, and to external Christendom, which is led astray by false prophets, the truths which alone can make a people rich and happy, without which external justice and order must also decline, and which alone can heal the wounds which war will inflict upon our people in its inmost being? If ever it was necessary that we should communicate our knowledge of the law and the gospel to others, it is at this time. And that we may do this, and above all that we ourselves may be so instructed by God's word, that we may, in this ominous time

We owe our ability to keep a clear conscience solely to the work that God once accomplished through his instrument Luther. Celebrating Luther as a German was never part of the plan for our jubilee celebrations; on the contrary, we have often and emphatically described it, especially in this magazine, as a perversion of the anniversary of the Reformation. If we keep to the fact that we are not celebrating Luther, the great German, or Luther the man at all, but the work of God that was accomplished through him four hundred years ago, then we run no danger at all of arousing the suspicion of our fellow citizens against us through our celebration. And as far as the individual externals are concerned, we may trust the sound judgment of our congregations and their pastors that they will avoid everything, both in the way in which the celebration is prepared and in the celebration of the jubilee itself, that might arouse the suspicion that this celebration is anything other than an ecclesiastical festival.

Precisely because of the serious times we have entered, our celebration of the Reformation anniversary should be purified of all that is unpleasant, human, sinful, to which we have all been only too easily inclined. War is a reminder of our sin. War is a call to repentance. At a time when God is so visibly wielding His rod of wrath, how should we turn a feast that we wanted to hold for His glory into a courting of the admiration of the crowd, or even of the "recognition" of our Church as a political or at least social power? How should we want to look for a purpose, even if only a secondary purpose, of our celebration in the most empty praise there is, but which does not displease our flesh, the praise of newspapers? Is not rather the hope justified, that now in great humility, and therefore in a manner now only more pleasing to God, we may celebrate a feast which has fallen into so great a tribulation of times? Surely we will be able to experience one of the fruits of the war and our participation in it.

When God punishes his Christianity, he wants to provoke it to do the to the tearing torrent of secularization in the church. work he has assigned to it in all faithfulness. He wants all our We have rejoiced that our church, precisely through the congregations, all our teachers and pastors, all who are in church service, preparations for the Jubilee, will become known and heard among the to proclaim his testimonies with a zeal which he has hitherto, alas! so often people. Well then, let us seize the opportunity and tell the unbelieving sought in vain in us. The commission is, Ye shall be my witnesses! world as well as the secularized church through word and scripture, from Through us, his Church, the Spirit of God desires to convict the world of the pulpit and from the lectern, and through the mouths of our church sin, and of righteousness, and of judgment. If we do not place this duty of members, what will serve its salvation! It is not in secondary matters, but witness at the center of our celebration, it will remain an external thing, in the main points of doctrine that Christianity has departed from God's even if the false, unspiritual is eliminated from it. We should take this war Word, and these, main truths, we must testify to, pointing out their basic as an occasion to remind ourselves first of all, and then also our fellow defects, so that she may recover. What should be our testimony there will, men, with great seriousness, of what God has revealed to us in his Word God willing, be further elaborated in some articles. We turn first to the concerning sin, righteousness, and judgment. If salt is foolish, wherewith testimony of our Church to the divine inspiration of the Holy Scriptures. shall we salt? If we who possess right knowledge in these pieces do not What our Church has to say about this, and about some other points, will make others partakers of it, who shall? The sectarian world, largely be a bitter truth to apostate Christendom, but will make us see that our drowned in unbelief and legalism, cannot do it, nor can the anti-Christianity Church and Synod also have reason to beat their breasts, to cover their of the Pope. If we are in truth the heirs of the Reformation, we will show heads, and to repent in sackcloth and ashes. G.

our gratitude for God's undeserved benefits by bearing witness in this great year of remembrance, without fear of man, against all that will not let men hallow the name of God and let His kingdom come to them.

However, in this testimony of divine truth, we adhere precisely to what God has revealed to us in His Word. We are certain from God's Word that all misfortune and suffering are the result of sin. We know, therefore, that war, with its immense misery, is in every case caused by sin. We pray God to turn away this misfortune in mercy and to restore peace to all peoples. All such prayers are acceptable to him, and he will answer them in his own good time. Here we have God's word as solid ground under our feet. Unceasingly, therefore, must go forth our cry to church and people at this time: Repent, that the Lord may turn this great affliction! - Incessantly our prayer must ascend to the throne of the Most High: Put an end to the plagues with which you have punished your creatures for so long; have mercy on all your saints on earth!

But then the church also knows exactly what it has to witness to the outside world. Here too it has a certain mission. And if it keeps to this, then it has a task that will take up all its strength. It cannot be questioned that the great apostasy from Christianity, which is so evident in all nations, is the real cause why God has punished and is still punishing mankind with this murderous war. This apostasy is foretold to us in the Holy Scriptures. God's Word has been trampled under foot in the most shameful manner for many years now in the outer Christendom of all countries. Unbelief reigns in many classrooms and in many pulpits. Everywhere the poison of false doctrine has spread through the body of external Christianity, so that in many cases it has already passed over into spiritual rottenness. Only the testimony of the truth can bring about change here and help the

A judgment from sectarian circles on the religious education of youth.

How right and wrong a person may judge of one and the same thing is evidenced by the female doctor, Abby Porter Leland, principal teacher of the Episcopal Church School Committee for the States of New York and New Jersey. This woman delivered a lecture in Philadelphia on the religious education of youth, wherein she remarkably rightly estimated the value, or rather the unvalue, of the Sunday school as a religious educational institution.

In the said lecture she stated: "Sunday school teaching is generally inaccurate and of little value to the children, and the present so-called children's services are still worse. The Episcopalians have lost 10,000 enrolled Sunday-school members in the past ten years, and in New York State, out of 831,000 children, less than 383,000 children, including the very young, receive religious instruction. The youth of today know neither the Bible stories, nor the prayer book, nor even the worship order of their church. It is precisely these children who provide our country with the dangerous element. Therefore Sunday schools, as they now exist, should be abolished and replaced by special children's services, which should be adapted to the capacity of the children and free fine from incomprehensible doctrinal questions, which only too often have a spirit-killing effect on the children." In its perplexity, because the Episcopal Church has no parochial schools and probably does not want to have any, it recommends that the state school spend half an hour a week on non-sectarian religious instruction.

This lecture proves how much clarity and obscurity there is in the mind of the Doctor concerning the religious education of children. She appreciates Sunday school more correctly

than some of our church members, who, though they have a church school, do not send their children to it, but only to the Sunday school, and are content with the inaccurate, inferior instruction of the Sunday school; yea, this woman sees more clearly than some of our congregations of English and even German tongue, who spend, perhaps waste, their care upon everything else, while they neglect their youth. How many a congregation, having a considerable number of children, spends thousands of dollars in making their church property beautiful and worthy. It has an imposing house of worship, it does not lack an expensive organ, a splendid pulpit, an ornately carved altar, windows that have cost hundreds of dollars, fine bell-ringing, expensive comfortable pews, soft carpets, but still it lacks a parochial school; for this it has not yet sacrificed a cent, nor even made an attempt to bring one into existence. Such congregations act just as foolishly as the shepherd who builds a nice, warm stable for his sheep, because they supply him with wool, and supplies them abundantly with food, but lodges the tender lambs in a dilapidated hut where they are exposed to the inclemency of the weather, or leaves them outside without caring much for their food. Too late he will find that he has neither sheep nor wool; for the old sheep die in time, and the lambs go wild. They will not enter the beautiful barn, but prefer to roam about in the open air, or they are feeble creatures that wither away. Doctor Leland, who is continually engaged in Sunday-school work, has found this out, and therefore recommends to her co-religionists that Sunday-school should be discontinued, and that some other mode of Christian education for children should be tried.

It is certainly beautiful and praiseworthy for a congregation to have a fine church building and to decorate it most beautifully; but to do so at the expense of the congregational school is just as foolish as sawing off the branch on which one is sitting. Surely it should be clear to every Lutheran Christian, as clear as it is to this Doctor Leland, that Sunday-school teaching cannot ground the children in the knowledge of the Word of God, since it is usually given by people who, creditable as their work may be, are not fit to teach, do not make the preaching interesting, do not explain it thoroughly, cannot adapt it to the child's capacity for comprehension, and also only too often have quite little knowledge themselves. To teach the little ones requires the most skill. If, therefore, our parochial schools should decline more and more, we shall have the same experience as Mrs. Leland, namely, that thousands will be lost to the church.

Of course, to abolish the Sunday School and teach the children shallow moral teaching in the State School would be to exchange an inferior institution for an even inferior one. Some religious instruction, such as the 'Sunday School supplies, is still better than no religious instruction at all, or shallow, heathen moral teaching, with which Doctor Leland, in her perplexity, would like to make the young happy. As a missionary institution the Sunday-school is in its place, but if congregations and pastors by it

school, they are not only acting as foolishly as the shepherd mentioned above, but they are also neglecting one of their most sacred duties, which the Lord impressed upon them in the words, "Feed my lambs!"

God bless and keep us our parochial schools!

E. Totzke.

A word about mission from older times.

That the matter of missions, especially the duty of missiology towards the heathen, was not unknown to our old Lutheran ancestors, is shown by a mission call of the godly theologian Christian Scriver, who worked 250 years ago (born 1629), that is, only a hundred years after Luther. He writes in his "Seelenschatz" (III. Teil, 15. Predigt, § 25, p. 215; Berlin, II. Bd.) the following: "Behold, there are still many unbelieving in the world, who do not rightly know God in Christ JEsu, who cling to seducing spirits and are distant from the life that is of God, whose understanding is darkened. by the ignorance and blindness of their hearts. I speak of the heathen, the Jews, the Turks, the Tartars, and other barbarous nations. How do ye remember them, and with what ears and hearts do ye hear of them? Do you also burn in your spirit when you hear that there are still so many thousands of souls on earth who do not yet know your and their Redeemer? Who do not yet know, honour and worship your Saviour and theirs? Do you call upon God daily to have mercy on them at last and to bring them out of darkness into light, out of death into life? Does your heart also long that you yourselves, if it were possible, would preach Christ to such blinded people, if you were to suffer poverty, hardship, shame, affliction, and death over them? Do you also pray God to raise up faithful, spiritual, and zealous men, and to send them as apostles to such nations, and to plant and establish among them the kingdom of grace of his Son? O how few there may be who remember this and care for such people! Alas, the Christians have been diligent enough to visit the countries of the unbelievers by shipping, trade, and commerce, and to take their gold, silver, and other treasures; but how little care has been taken that the treasure of the gospel of Christ might be communicated to them again! Some, with their insatiable avarice and thirst for gold, with their cruelty and other evil deeds, have made a nuisance and offence to the poor people, and have put them off from Christ; some, while they were in such countries, even denied the Christian name for a time, only that they might freely act and walk therein, and seek their gain. Thus they have testified that they are not concerned about souls, but about mammon. May God have mercy! Now, ye Christian souls, henceforth consider the matter more diligently, and pray with more thought the words of the Litany: 'Tread Satan under our feet, send faithful labourers into thy harvest, give thy spirit and power to speak, have mercy on all men!' Hear us, dear HErrre God!"

E. U.

From our East Indian mission.

II.

In the last issue of the "Lutheraner" we shared what Missionary G. Kühle in Ambur I had to report about his church work there. Today we let follow some other news from his detailed quarterly report. He writes:

"Unfortunately, the plague has now broken out again this year, and quite violently since December. In the night when we returned from the conference in Trivandrum, the young brother of our teacher Devarekkam died of the plague. This boy attended our compound school, learned there to know the living God in JEsu Christo, and in his dying hour he relied on Him; indeed, he begged his Christian brother and his still heathen parents to bring him to the compound that I might baptize him. He then passed away without the baptism, but, as we confidently hope, in the faith. Before his departure he exhorted his parents to become Christians at last and then to follow him. The father is one of the main men in the village and has resisted all temptations of the missionary and his adult son Devarekkam for years. Now God calls to Himself His little beloved son, and through him the boiled sinner himself. Boiled, I say; by that I do not mean that he has done particularly badly; on the contrary, he is probably one of the decent ones in the village; but still he has been obstinate. Now at last he is coming to class. Let us hope to God that soon other adults from the large pariad village of Ambur will also run to his light. Yes, God must strike them, or they will not feel it. Because of the plague they have left their houses and now live in puny huts around the compound, not only Pariahs, also Sudras, Mohammedans, etc. The Christmas celebrations that we held outside again this year were a reminder to turn away from the dead idols to the one who banishes the shadows of death and brings light to eternal life. In all the villages the evening Christmas celebrations were well attended, in some cases very well attended.

"About Yerigutti I must also report. Under the pastoral care of teacher Jakob, the small flock, which now numbers about 25 souls, is rebuilding itself. Admittedly, they must now learn Christian discipline, especially in matters of marriage. For example, Jesudason, who was baptized in February, has been living for five to six years with his wife, who bore him three children. After his baptism he became infatuated with another wife and left the first. It seemed for a time as if we must go to extremes and put him out, but thank God, he bowed under God's word, followed also the coaxing of the village chief, who, though a heathen, yet sees the benefit of Christian morality. He is now living again with the first wife, and the marriage will also soon be Christianly confirmed. In Nerigutti some adults and a number of children are soon again ready to be baptized. Only it is much more difficult to prepare the still heathen ignorant wives of the already baptized men for baptism.

"My activity among the Gentiles is limited by the much-branched work on the Christians and catechumens; but I do not pass by any opportunity to testify to Christ to the Gentiles. This happened again at the Christmas celebrations, where the seed was scattered in more than twelve places. It is gratifying that Devadasen and Njanabaranam want to devote themselves especially to preaching to the heathen, as far as their work allows. I also exhort our church members to let their light shine and be guides to Christ to the heathen. At our last conference we talked about setting up a reading room in our Lower Secondary School, which is on the road. In this way we could get in touch with the parents, that is, with the fathers of the children, and could spread the gospel in talks and lectures. Devadasen and Njanabaranam also want to be active in this work. I am very glad to have found such zealous workers, co-workers, in these two native helpers. We missionaries are mostly so young and inexperienced that we often do not take the right paths. At present we are so busy that we do not have much time for anything else. Devadasen and Njanabaranam draw my attention to various things. Only the troublesome plague is getting in our way and at least paralysing our activities in Ambur. It is difficult to get meat and other food.

"I still have to write about Vaniyambadi" - Missionary Kühle has also been responsible for this station since the departure of Missionary Freche. In Turayeri, the main village, there were no baptisms of heathens. In this village there seems to have been little contact between Christians and pagans in the last two years. The heathen closed themselves off. But since the hot time, or rather since August, a change has occurred, the catechist Tovan, who works there, testifies to me. A young married man was already preparing for baptism when the pagan relatives began to threaten him. Result: the man ran away out of fear and stayed in Bangalore for some time. Just before Christmas he returned and took part in all the celebrations, but for the time being he wants to wait until his relatives get some sense before he gets baptized. One of the captains in the village also seems to be seized with the truth. I have spoken to him several times, but who can say whether he will give room to the truth? God grant it!

"Now also another side. In Velliampattu lives Paul Christian, one of the few souls who give the missionary not bustle, but joy - I would almost say unalloyed joy. His wife died to him early last year. Three months ago he married again on account of his two minor children. He teaches his wife himself with the help of the catechist Vethamamena, who also gives Paul Christian thorough instruction. The wife will now soon be baptized. Paul Christian leads an exemplary walk, endures all hardships on the part of his heathen relatives, and is always helpful and hospitable. Above all, he is zealous in reading the words and prayers, and bears witness to his Savior. This is the source from which his faith is active through love. May God prepare him for still greater service in His Church!"

Finally, Missionary Kühle also reports on the gold mining town of Kolar that he served. He says in an appendix to his report:

"About Kolar I should like to write something this evening, as I am staying in the goldfields. It is very cool here in the evening and the air is wonderful, which does me a world of good. In general, the cool time would leave nothing to be desired if epidemics did not always occur at this time. The plague is here too, but not nearly as bad as in Ambur. Hundreds of people are inoculated here. In Ambur the Mohammedans are particularly too superstitious and unruly. Our work here has progressed steadily, except that the number of catechumens has diminished somewhat, because some of them have returned to their native villages. It is a constant coming and going here. We still do not have our own meeting place. The Sunday reading services are held in Devanesan's house, the monthly sermon services in the Leipzig chapel, which, however, is out of the way for our members. I petitioned (the second time) the Superintendent of the Ooregaum Mine for a suitable place. The Minengesellschaften here provide locales for school and church free to the natives. The Catholics, Episcopalians, Methodists, the National Church and the Buddhists already have their meeting places here. Once we have our school chapel, our work will gain more support. Now, through the kindness of an Indian Christian sanitary superintendent, we have obtained permission to hold school in the afternoon and evening in the 'Vaccination' or 'Inoculation Shed'. Vaccination will take place there tomorrow. The above-mentioned Devanesan, who has now been living here for four years and has rendered outstanding services to our community, has been employed as a teacher since January 1, for the time being, until I find a better one; for a capable man must go here who is also powerful to punish the objectors, to convict them and to convert them. Devanesan now holds day school in the afternoon with about 25 children and evening school with about 20 older boys; some adults also attend. In February or March I hope finally to receive three young men from the Reformed Church and to confirm two of our members. Then the congregation will already be larger. Oh, if only the natives would grasp at the imperishable goods of the gospel with the same zeal with which they chase after the products of Western culture! Poor people, why do you not come to the light that rises upon you, yea, has risen in the person of the Saviour? Would that thou knewest the time of thy visitation!

"But we will continue to bear witness to the light that has enlightened us, in the hope that more witnesses will soon be sent to us, so that this people will have no excuse. There is indeed a need for workers. There is no need to write about it; it cries out itself. But let us pray, let us seek, and let us knock, for God will not give us a stone for bread, and it is his will that his kingdom be spread. Let us therefore use all the means at our disposal to bring forward again the work which has at present come to a standstill - as far as workers are concerned! Oh, if we only asked him more!" L. F.

To the ecclesiastical chronicle.

We are, after all, now living in lines of war. What many thousands of Christians have prayed and cried out to God, both in the closet and in their public worship meetings, to save our country from by grace; what many thousands of American citizens have petitioned and protested to the government, as they have a constitutional right to do, that everything possible be done, if at all possible, to settle the foreign entanglements by other means, has now become a sad fact: we are now at war. Congress has spoken the decisive word and declared war. Thus the decision has been made for the entire nation: we are now at war. Let us remember: The State wages war, not the Church. The church is God's and Christ's kingdom, of which the Lord Christ Himself said, "My kingdom is not of this world," John 18:36. The church wages only one war and the same war at all times: the war of her Lord, the war against sin and all ungodly beings, against the devil, the world and the flesh. The church does not wage any other war, nor can she, nor should she. The church is not equipped to wage a physical, worldly war; it lacks the means and weapons to do so. She has only a spiritual sword, the sword of God, Eph. 6, 17. "The weapons of our knighthood are not carnal, but mighty in the sight of God, to destroy strongholds, that we may destroy all that exalteth itself against the knowledge of God," 2 Cor. 10, 4. The temporal authorities, on the other hand, have a sword; this God has given them; and they do not bear the sword in vain, but for use; they have a right and duty to protect their citizens in their lives and property, as well as in their rights, and to this end, if necessary, to wage just wars. To the authorities, in this case the American state, let the Church leave it to wage this war. Because we, by the grace of God, know the difference between church and state, between God's kingdom and the world's kingdom, and want to keep it genuinely Christian as well as genuinely American, that is why the "Lutheran" and our pastors will not, in their sermons, interfere with the state, stir up passions, or give all kinds of uninstructed instructions as to how the war should be waged. That is what the State is for, and it has the means to do it. There has already been a great and grievous lack of it. It is true what the Christian *Herald of New York* says: "It is not a promising sign when the pulpit is seized with the spirit of war, and the church is converted into a recruiting station. According to a report in the *New York Tribune*, Evangelist Sunday is reported to have made it known in Buffalo that he was going to make his tabernacle in New York a recruiting station. He reportedly made the following statement: 'I will ask for volunteers for Christ and the United States. The necessary officers will be present to enroll the recruits. Jesus will be our army commander and he will be beaten to smithereens by Hindenburg.' This statement does not accord with sound gospel or sound reason." The Church as such is not fighting this war, but our country and people are. Reflections such as especially befit us as Christians, and are therefore in order in Christian sermons and in church bulletins, are such: We Christians know that our God in heaven governs and guides all things according to his will, that he also has the hearts of men, even of the mighty of the earth, in his hand, and governs according to his will. Now we have cried out to God to spare us this terrible visitation. With

We did not want to tie God's hands with such a request, but the "Not my will, but yours be done" is a matter of course for Christians. If now, in spite of our many hot prayers, God lets this scourge come upon us, then we should recognize that he wants to chastise our people. Then we should take this evil, like all other evils, as coming from God's hand, and humble ourselves under the almighty hand of God. We are to think humbly of the sins of our people, even of our own sins, by which we have deserved such a visitation and still other punishments, and we are to ask him to be merciful to us for Christ's sake, to take his heavy hand from us again, to let his face shine upon us again in grace, and yet also to restore to us soon the noblest of all earthly gifts, the noble, precious peace for which we have thanked him too little. Let us invoke him ever more diligently that he may soon restore peace not only to our country but to the whole blood-soaked world. - But then let us also consider what He, our God and Saviour, says to us for our encouragement: "But when ye shall hear of wars and of the cry of wars, fear not: for it must come to pass," Mark 13:7. 13:7; and because the Lord lists these things among the heralds of the last day, let us be all the more diligent to be found valiant and ready, because we do not know when our Lord will come. Let us love the appearing of our Lord all the more, and pray, "Come, come, thou great Judge, and in mercy rid us of all evil. Amen. " E. P.

Pilgrim House for sale. The low level of German immigration since the beginning of the war has played havoc with the German emigrant houses, which had previously been the stronghold of this immigration. Although the institutes have received grants from patrons, they have been unable to afford the large maintenance costs that have grown from year to year as a result of the demands of the sanitary authorities. They have kept the gates open, and still keep them open, but the number entering is very small, and it is only a question of time when they will have to close altogether. The Lutheran Pilgrim House, which has been a stronghold of German immigration for thirty-one years, is for sale. The Lutheran Emigrant Society has decided to sell the valuable property to because the requirements for the maintenance of the rather old building are becoming greater and greater, and because the few German immigrants arriving are for the most part sent on directly by the Immigration Office, so that the house is almost entirely empty. The selling price is \$110,000, but with the sale of the house the Emigrant Mission does not go in. As soon as a purchaser is found, a bureau will be established, from which the mission will carry on its business in the old-fashioned way, "and the tried and true missionary, Rev. O. H. Restin, will continue to direct the mission. What the Halls has been to German immigration is evident from the following figures: up to January 1, 1916, a total of 122, 571 persons found prolonged or shorter admission in the house. The sum spent for charity amounts to P22, 596. The activity of the Mission during the war years, in spite of the lower immigration, was still brisk at the beginning, and afterwards turned into direct charity. Work and earnings were shown to 199 immigrants, 627 received meals, 27 lighted night quarters, and 67 were provided with clothing. This was in 1914. In 1915, 71 were proved to have work, 1415 received meals, 452 received night quarters, 2569 immigrants, reservists, and seamen received clothing, "shoes, and linen. 705 pairs of shoes and 400 pairs of underwear were given for distribution.

bought. Needless to say, a great deficit was created during the war years. The employees in the service of the mission had to be dismissed, even if it was done unwillingly, almost all of them. The situation of the neighboring Leo House has not turned out much better than that of the Lutheran Pilgrim House. The property has been in the market for some time, but the Leo House has purchased other property to build a new Leo House on after the sale of No. 6 State street. The attendance at the Leo House is also very low, and the struggle for existence continues, but the difficulties of maintenance are not much less than those of the Pilgrim House. Whether the end of the war will bring better times for the German emigrant missions is difficult to say now. But the present struggle is so hard that the leaders must deal with the present and can only think hopefully of the future.

(N. Y.-Stsztg.)

A good after effect of Billy Sunday's effectiveness. At a revival of a local Presbyterian church, a v. Thomas preached. According to the report of the paper, he spoke of his experiences in Kansas City, and said, among other things, "Billy Sunday came to Kansas City and preached for seven weeks. Before he came, the ministers preached generally on good government, on morals, on things that are good to eat, and on all kinds of questions of the day. Billy came there and held and shook them over hell fire for seven weeks, and they have been preaching the gospel ever since." D. Thomas preached last Sunday on the subject, "God's Unspeakable Gift." He introduced his sermon by saying, "I have not said a word about the war. I didn't mention the railroad workers' strike. The newspapers and the politicians and even some of our good ladies' men say enough about it. You have need of Christ. St. Louis, the State, the United States, the world has need of Christum, more than anything the Well can give." That evening he preached on the value of a human soul. The daily paper from which we take this message calls this "a foretaste of what may be in store for the St. Louis pastors when Billy Sunday comes." If Billy Sunday can accomplish that, that he can get the pastors to preach the gospel, one would wish there were a whole bunch of such Billy Sundays, at least for a time, until that purpose was accomplished. But it is certainly no praise to pastors that so long and vigorous a brooding and roasting is necessary before they will let the gospel go forth. Because our pastors do not need such an operation, and for other reasons, they have issued a proclamation that Billy Sunday need not come here for them, nor do they want to have anything to do with his work. E. P.

The Episcopal Church now has a pension fund, out of which its aged and worn-out preachers, preachers' widows and orphans, may count upon a pretty good provision. Every preacher in active service, after he has completed his sixty-eighth year, is entitled to an annual pension of \$600. The pastors' widows receive P300. Orphans still dependent on their parents receive P100 annually up to the seventh year, and from thence to the fourteenth year P200 annually. Probably meant here are such children of deceased pastors whose mother is still living. But may also apply in cases where both parents are dead. The Episcopal Church is on the average the richest church in the country, and no doubt large sums have been contributed to this fund by individuals. (L. Z.-B.)

The Gideonites, an association of Christian traveling salesmen, has so far sold nearly 350,000 Bibles in the guest rooms of the

Hotels in this country. The blessing thus bestowed is incalculable; but again and again one hears of the blessed fruits of this Bible distribution. For instance, we are told of a man who was kept from committing suicide by a Gideon Bible. This man had given himself up to drink, and had come to Pueblo, Colo. wholly discouraged. He bought a vial of poison and went to his hotel room. As he was about to take the poison, he discovered that the bottle was on a Gideon Bible. He opened the book and found the following words inscribed, "He that is despondent or in trouble, let him read the 126th Psalm." He remembered that this was his mother's favorite Psalm, threw the bottle out the window, came to believe in the Savior of sinners by God's grace, is now a useful citizen, and leads a happy family life.

(Apol.)

Perhaps not only good for Baptists, in whose church bulletin it was found: "In many of our churches there is a lack of dignified silence at the services, especially at the beginning of them. In many a congregation the mischief of loud talking, even laughing before the service, has crept in. People line up at the back of the hall, often blocking the aisles and blocking the way of others, or they sit in the pews and talk loudly about business, pleasure, family matters, and all sorts of things, as if they were in the marketplace. One notices nothing of a devotional mood, a gathering of thoughts and senses for the service. How then can they receive a blessing under the preaching of the divine word?" E. P.

"Herr Käthe."

By Walther Domansky.

The storm wind whipped large raindrops against the windows of the Augustinian monastery in Wittenberg, where Doctor Martin Luther had found a comfortable home with his fine family. It was autumn time in the month of October, and one could not ask too much of the weather. Besides, the day was drawing to a close, and new rain clouds were gathering in the sky.

For a housewife just not the most comforting weather, especially when she has laundry on the line. And so it happened to the honorable and virtuous Mrs. Katharina von Bora, Doctor Martin Luther's spouse. She was upstairs on the spacious floor of the monastery building, and in her company were still the two housemates, the Muhme Lene and Luther's famulus, named Wolf Sieberger. All three were busy putting the last pieces of laundry on the line in the waning daylight. In this, however, the good Wolf Sieberger did not show himself to be particularly ingenuous. For, alas, he had studied theology, though not with great success. But he considered himself too good to help with the laundry, and preferred to be at the service of his Doctor Luther. Besides, he had a lame arm, and that made him even more clumsy. But the housewife knew how to command him bravely, as she was often addressed by Doctor Luther with "Mr. Käthe" in her quick and determined way. "There," she said, with a sigh of relief, as the last piece hung on the line, "that's done. Wolf, don't pull the washing off the line again with your clumsiness, I advise you. Now may the Lord only stop the rain and give us a sharp, dry wind, and we shall be ready.

we could probably have the laundry off the floor in a day or two."

Muhme Lene agreed with her, but the Famulus made an indifferent, even shyly disgruntled face.

This annoyed Frau Käthe, and she immediately spoke to him.

"If you make such a face as three days of rain, then of course it will not stop raining so soon, Wolf. By the way, ask around in the little town if there is any news about the long awaited arrival of our dear master of the house."

Doctor Luther had gone to the religious discussion in Marburg Anno 1529 and could arrive any hour again in Wittenberg.

"And you, Muhme Lene, be so good as to look after things in the kitchen, so that our festive meal on the occasion of the doctor's homecoming will be a good one."

So Frau Käthe had an assignment for the Muhme, too, and the two housemates dutifully went to the posts assigned to them.

Katharina von Bora lingered for a moment on the monastery floor and stepped to one of the open hatches, through which one had a view of the city wall and the Elbe flowing behind it, and then on to the open field. The Elbe flowed sluggishly along with clay-yellow water, and Frau Käthe, looking at it, reflected how good it was that she had procured the fish for to-day's meal from a pond. Then her gaze wandered over the fields, and in her heart rose again the desire to own a small estate for her own cultivation. At that moment she had no idea that this wish would come true. Her desire for such a property was all the greater now, and while she looked out from the hatchway into the dusky evening and over the fields soaked by the rain, she pictured her country estate in her mind.

At last, however, the housewife was driven back down to the living quarters of the monastery building. It was almost dark, and if she had not known all the rooms so well, she could easily have slipped on the stairs. But she got down happily, and as she passed she glanced into the already lighted kitchen, where Muhme Lene was working at the stove. In her company was the three-year-old little house Luther, who had attached herself especially to the muhme, while the little Magdalenichen, a few months old, had already been put to bed by the maid. The little house hurried towards its mother, who stroked its cheeks kindly. It was comfortably warm in the kitchen, and a pleasant smell of all kinds of cooked and fried food drifted through the room.

"Do me the kindness, Muhme Lene, and take the care of the stove alone to-day," said Frau Käthe to the old, excellent housemate. "As much as I would like to prepare the doctor's meal as usual, I have something else to do inside in the living room. Meanwhile, be well, and though the meat is already stewed, do not put the fish on the fire till the doctor enters the parlor."

Meanwhile the maid came into the kitchen. The maid came into the kitchen, and the housewife gave her the cottage with the instruction to give the boy his evening snack and then also to put him to rest.

"I must leave that, too, in other hands to-day," said the doctor, with a slight sigh; "but I can't help it. I have something else to do."

With that she left the kitchen and went into the living room, where everything was ready for the festive reception of the returning master of the house. Quickly, Mrs. Käthe moved the glass with the bouquet of autumn flowers to the center of the table and then sat down at it, taking a booklet from the drawer. It was the Small Catechism of Doctor Martini Lutheri, which the housewife laid on the table before her. Her husband had written it, because he had been convinced during the church and school visitation in the country of the great ignorance in Christian matters that prevailed everywhere. And now everyone was to learn the booklet by heart for their own benefit and piety. But not Frau Käthe, at least, and that was what kept her away from the kitchen and nursery to-day, from which she would certainly not otherwise have allowed herself to be driven away. But she had promised the doctor that when he came home she would be able to recite the catechism by heart. Of course, she had been studying it for weeks and months, but now the contents of the booklet should really have become second nature to her. And the good woman put her head in both hands and studied by the dim light of the oil lamp, without being able to recite what she had learned without hesitation. Now she was at the house table, and there was written: "To the wives. Wives are to be subject to their husbands as to the Lord, as Sarah was obedient to Abraham, and called him lord." These words did not quite fit into the housewife's mind anyway. For it was not for nothing that she allowed herself to be called "Herr Käthe" by Doctor Luther, attributing to women, and especially to herself, a will of her own. Therefore she faltered in learning these words, and now it became more and more doubtful to her whether she would be able to recite the catechism today without offence. For in the five main parts there was still something wrong here or there, and what glosses the doctor would make on them, for all his well-intentioned joking! To make a long story short, Mrs. Käthe strained her head with learning, so that her face grew quite red, and did not notice the arrival of her husband until he stood in the doorway, accompanied by Wolf Sieberger. Then she gave a shout of joy and hurried to meet him, while the Small Catechism of Luther almost fell to the floor at her hasty movement.

After the first greeting, Doctor Luther wanted to see the children first, but Frau Käthe persuaded him otherwise. The children would be in their first sleep and could easily be woken up, and then it would be twice as difficult to get them to rest again. So the doctor would like to have supper first, and, true enough, Muhme Lene, with the help of the maid, was already carrying in the steaming dishes. The couple, the muhme and the famulus sat down at the table, and everyone enjoyed the dishes. There was pork, followed by a delicious dish of pike, to which Frau Käthe drank several glasses of Rhine wine from a small barrel that had once been given to her husband as a gift of honor. When the fish were served, the housewife testified her joy at the rare dish which she was able to present to her husband, and Doctor Luther said: "Käthe, you have greater joy over the few fish than many a nobleman, when he fishes several ponds and pond and catches several hundred shoals of fish. But well, let us enjoy the good gift with thanksgiving. If our God may create good, big pikes, also good Rhine wine, then I may also eat and drink them."

During the meal Doctor Luther had many things to tell about his journey to Marburg, and the time flew by. Soon the table was cleared, and when the companions had left, the spouses remained alone in the living room for a while.

The doctor felt quite comfortable after a well-survived, arduous journey. He often stretched his limbs, which had grown stiff from days of driving, and enjoyed the company of his spouse, who sat with him at the table. How different it was now from the time when he had to sit at table alone in his monastic days!

"Yes, yes," he said, "one may have strange thoughts about that. When he sits over tables, he thinks: Before you were alone, but now you are alone."

Frau Käthe smiled, but almost embarrassed, as if something in her conscience pressed her, so that the doctor seized her hand and said: "Why do you look so strange? I esteem thee dearer than the kingdom of France and the Venetian dominion. For to me a pious wife is given and given of God, as I also to her."

Such words must surely have pleased the housewife. But Doctor Luther suddenly asked: "And has my pious spouse also made diligent use of the time of my absence, and learned what I have instructed her to do?"

This was aimed at the Small Catechism, and now it became clear why the otherwise so brave Frau Käthe had looked a little embarrassed the whole time.

"The 'Kattegissemam' do you mean?" she asked, on the other hand—she still could not get used to the heavy Greek word, and just spoke and wrote it in her own way, which always excited a well-meant mockery in her husband—"the Kattegissemam"? I think I know it by heart now. At least, more or less," she added.

"Let me hear your 'Kattegissemam,' said Doctor Luther, and began to examine his housewife. With the ten commandments and the faith it went still so leidlich, but with the Lord's Prayer and the sacraments Mrs. Käthe got often into the breaks, and the house tablet hung in her memory until now only at a very loose nail. Doctor Luther repeatedly had his joke at this, but it annoyed the housewife. Now he thought to repeat the tablet again, and when Mrs. Käthe energetically did not want to know anything about it, he said: "You have just said it: So be obedient in this play, too, and say the household tablet once more." But Frau Käthe broke off the previous conversation for a moment, and again came to speak of the journey. And suddenly it occurred to her to examine her husband to see whether he had kept all his clothes together on the journey and brought them home again. But, alas, while she was still asking, it occurred to the doctor that he had forgotten in Marburg the less warm cap with which he had left Wittenberg in fine weather, and that he had come home with only the fur cap. This made him a little meek on his part, and the housewife soon made good use of this opportunity. With not a few words she scolded the doctor for being so careless with his things. And so inexorably did the stream of her speech pour out that Doctor Luther shook himself laughing and said: "The women are very eloquent by nature, that I see, and can rhetoricam [the art of speech] very well, which the men have learned and mastered with great diligence. They surpass Ciceronem, the most eloquent of orators, and what they cannot accomplish with eloquence, they attain with weeping."

But the housewife thought of nothing less than crying and held her speech so bravely that her husband finally interrupted her with the words: "There we have 'Mr. Käthe', as he lives and breathes. But now let it be enough. Because I am now in debt for forgetting the cap,

I will also give you further dispensation with the memorization of the "Kattegissemam," do you hear? But at Christmas you must recite it to me. And now let us see the little children; I long to see them."

Peace was thus speedily restored, and the spouses went together to the nursery. York, the little house and the maiden lay in sound sleep, clenching their little fists and looking so rosy that it was an air to behold. Through the silent rooms of the Augustinian cloister there went like a blessed murmur of domestic happiness and blessing, and a reflection of it rested on the faces of the two spouses as they bent over the little beds of their children.

Obituaries.

It pleased the Lord over life and death to call Father Walter Krebs from this temporality into eternity. He was born the son of a pastor on June 29, 1847, at Honrath near Cologne, Rh'ein Province, Prussia. Having already begun his studies in Germany, he came to America in 1867 and entered our Seminary of St. Louis as a student of theology. In 1871 he graduated there under the Blessed D. Walther. On the first Sunday after Epiphany, January 7, 1872, he was ordained by Fruchtenicht and introduced into his congregation at Tonica, La Salle Co, Ill. He was privileged to serve 45 years in the vineyard of the Lord. During his long ministry he ministered by God's grace with great faithfulness and diligence in the congregations at Tonica, La Rose and Aurora, Ill, and lastly twenty-five years in Trinity congregation at Tinley Park, Cook Co, Ill, from which place he served Orland as a branch for several years. His congregation honored their dear pastor last fall with a jubilee celebration of his twenty-five years of ministry at that church. Sunday, March 4, he still preached, though he felt faint. But immediately after the service he had to go to bed. He fell seriously ill with pneumonia as a result of a cold, so that on the doctor's advice no one was allowed to visit him during the last few days. Upon request, the undersigned administered Holy Communion to him on March 7. After a short but severe illness he passed away blessed in the Lord on March 11, 1:40 in the morning. God comfort the bereaved with a blessed eternal reunion! The deceased brought his age to 69 years, 8 months and 12 days. The funeral was held March 14 with a lively attendance of his congregation and nine pastors. Father Schulz of Orland officiated at the home, Father Neitzel of Summit delivered a very comforting funeral sermon on Matt. 25:21, and the undersigned officiated at the graveside.

M. H. Feddersen.

On March 2, in the faith of his Savior, Teacher Alfred G. Gerlach passed away at the age of 57 years, 2 months and 10 days: he was born December 22, 1859, in Macomb Co, Mich. He received his preparation for the school office in the teacher's seminary at Addison. After passing the examination well, he passed over to the Jmmanuel church school at Grand Rapids, Mich. in 1884, of which he was a member of the board about eight years. Then in 1892 God called him to Marysville, O., to the school of St. John's parish (Rev. H. Kuechle). Here, too, for eight years he was privileged to administer the school board which had become so dear to him. In 1900 he accepted a call from St. Matthew's parish in Cleveland. After he had served this congregation for sixteen years with devoted faithfulness and conscientiousness

had served in their upper grades, he had to resign his position in July 1916 due to illness. - Teacher Gerlach was a gifted schoolman and for 32 years proved himself a pious and faithful servant in the school office. A busy life in the service of God's children has come to a close. The crown of honors is his portion of grace. The undersigned held the funeral oration on the basis of the words Hof. 6, 1. H. Kuehle officiated at his grave in our Lutheran churchyard. His departure is mourned by his wife and eleven children.

Friedr. J. Keller.

Introductions.

In the discharge of the concerned District Praefides were introduced:
On Sunday. Judica: P. W. H. D i e r k e r in the parish at Beardstown, Ill, by P. E. F. Tönn.

Easter Monday, Rev. J. Jank at Zion parish near Jefferson City, Mo. assisted by Bultmann of Rev. F. Reininga.

On sund. Quasimodogeniti: Fr. R. Herrmann in the Jmmanuelsgemeinde at Augsburg, Ill, assisted by Fr. Janks of Fr.

Introduced as teachers in parochial schools were:
On sunday. Lätare: Teacher Arnold Müller as teacher in the school of the Concordia parish at Detroit, Mich. by P. R. H. C. Meyer.

On Easter Monday: teacher Fr. Nönnig as teacher of the third class at the school of St. Paul's parish at Concordia, Mo.

Initiations.

Dedicated to the service of God were:
On sunday. Lätare: The new church of the Christugemeinde at Loebau, Tex. Preacher: kk. G. Birkmann and Fischer. The consecration was performed by I". C. Durow.

On New Year's Day: The new school (26X46 feet) of the Jmmanuelsgemeinde at Bremen, Kans. (P. O. Mencke).

Groundbreaking.

The cornerstone of the new church was laid on Palm Sunday by the Peace congregation at Rosemont, Nebr. (P. C. F. Schrein).

Anniversary.

On Sunday. Lätare the St. Johannsgemeinde zu Chicago, Ill (P. H. H. Succop), celebrated its 50th anniversary.

KsnferenMnreigen.

The E a s t L a k e S h o r e - Special Conference will assemble, w. G., May 7-9, at Bingham, Mich. Preached by Bro. Lueck. Works: vülerenae betrvssn tim LnMsü nnck tüe Oarinnn l'ynnSnnAS in n Leries ot J. 6SSONS kor Our ?a.roeüia1 Loüools: l'esgon V.;teacher Gugel. How is the spiritual satiety and indifference so often apparent among Christians today to be controlled (with reference to the Lodge)?

Tews. Prohibition Movement in the State of Michigan: Fr. Rook. A catechesis on a hymn chosen by the catechist: P. Berner.

E.F. Gugel, Secr.

O r e g o n - Pastoral Conference will meet, W. G., May 7-10 (noon to noon) at Dobbersuhl's church at Tandy, Oreg. Work to be done by Kolb, Zehe, Stübe, Beyerlein, Probst. Confessional: Fr. Ebeling (Fr. Gross). Sermon: Fr. Stübe (Prof. Sylwester). One boarded the OnLnäero 6nr at Portland at 10. 45 rr. at 1st and Alder St. and proceeded to Boring. One should provide oneself with a return ticket. Timely registration necessary. F. Zehe, Secr.'

The S P r i n g f i e l d - Special Conference meets, w. G., on June 12 and 13, at New Berlin, Ill. papers have been presented by Proff. Engelder, Her,er, Biedermann. Confessional address: I". Th. Lohrmann (P. Heyne). Sermon: Pros. Biedermann (Fr. Barthel). Registration or cancellation necessary.

Th. Lohrmann, Secr.



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No. 10.

Reminder.

Now rest, thou dear warrior of God;
Put up thy sword that thou hast so firmly wielded. Hitherto thy course of
arms, no further; After long strife thy rest is due.
Come, in heaven you shall dwell with me, I will give you a crown of
honour.

To refresh thee in my halls of peace, There shall resound songs of victory
and "joy.

So called the Lord; the fighter came to peace, His JESus satisfied his
longing. And yet this day is for us hereafter, That fills us with great pain
and sorrow. Our father is departed from us, Our best friend and counsel
is gone;

The man of God, the teacher, who created works for the good of the
church, is taken up.

The Lord hath given us him by grace, And through him hath
accomplished great things. Thou takest, and canst still more, give us
again, That in sorrow is now our confidence.

Be you now the protection and guide of your church, appoint faithful
teachers, good watchmen, who confess your word purely before all the
world and also call themselves Luther's pupils!

Thus sang a student choir thirty years ago this month when our blessed
D. Walther was carried to his grave. On May 7, 1887, he had passed
away gently and quietly, and on May 17 he was led to his last earthly
resting place with a large attendance from near and far. Six years ago,
on the occasion of the centenary of his birth on October 25, 1911,
Walther's memory was renewed in the widest circles of our Synod, and it
does not seem necessary, therefore, to speak of it in greater detail today.
Walther's course and work in life are well known to the readers of the
"Lutheran." But still the thirtieth anniversary of his death should not pass
entirely without mention. Therefore, the verses are presented which one
of his oldest students, P. W. Achenbach, who has now also gone home
for years, called out to him in his grave, and which

a choir composed of Walther's last pupils sang at his coffin. And therefore
three more of Walther's exquisitely beautiful letters follow, which he wrote
precisely in the last years of his life, and from which every reader can and
will learn something: a birthday wish, a letter of consolation, and a letter
of complete surrender to God's good and gracious counsel and will.

To his eldest daughter Walther wrote under 18 November 1884:

"My dearly beloved daughter!

"Although night is already falling heavily, I cannot retire today until
I have exchanged a few words with you, since your dear birthday is
approaching again. There is nothing that is good for you that I do not wish
for your 43rd year of life from the bottom of my soul.

"God the Father grant thee health of body and soul, take from thy
heart all sorrow, and provide for thee; he keep thee from all misfortune
and heavy affliction, preserve thee thy spouse and his love, hold his hand
over thy children and let them always be thy joy, strengthen thee to
cheerful direction of the labors of thy housemotherly profession, give thee
patience to bear what else is imposed upon thee in this vale of tears
without grumbling, and be thy guide and governor daily!

"God the Son grant thee the Father's grace, cover all thy sins with
his merit, valid before God, adorn thee with the garment of his
righteousness, be thine intercessor with the Father, and plead for thee
day and night, be thine shepherd, guiding thee by his hands, feeding thee
in the green pastures of his gospel, and leading thee to the fresh waters
of his everlasting consolation, and let thee ever see an open heaven!

"God the Holy Spirit let your heart remain its temple and dwelling
place, fill it always with the peace that the world cannot give, and with joy.

which the world knows not; let him be thy light when it is dark in thy soul, thy consolation when thy heart is heavy, and thy strength when thy faith is weak; let him give thee rest of conscience, let him fill thee with the hope of eternal life, and let thee taste the foretaste of eternal life!

"God grant you a happy birthday, even in the circle of your dear ones. In spirit we will be your guests.

"Give my love to your dear husband and your sweet little children.

"But you are greeted with longing for your face "Your father and intercessor

"C. F. W. Walther."

Under August 18, 1885, Walther wrote to a long-time friend and fellow fighter for Lutheran doctrine and practice in this country:

"Most honored and beloved friend and brother in the Lord JEsu!

"God, help me, for the water comes up to my soul,' is how the Saviour laments and pleads in his passion, according to Ps. 69:2. You complain and ask this after him, as I see from your dear letter of the 13th of this month. But have you the same right? Only half, my dear! Christ bore what our sins were worth. His suffering was punishment. Your suffering is only a fatherly chastening, by which you are to be conformed to the image of the Son (Rom. 8:29). Rise, therefore, from the dust in which you lie! God has always led you from victory to victory. If it had gone on like this, you would have thought in the end that you yourself, and not your God and Saviour, had won. After you have fought so long and have become stronger in faith, God now sends you hardship upon hardship, not so that you may despair, but so that you may learn that nothing is done with our power, and that we are soon lost, but not so that we doubt or even despair of our final victory. For even for you the right man fights, whom God himself has chosen. Ask you who he is? His name is Jesus Christ, the LORD of hosts, and he is no other god; he must keep the field. Things certainly look bad in your synod when you look at things with the eyes of reason. But faith sees very different things, namely, pure victory. For when God wants to bring glory, he first makes everything desperate. He asks us, 'How much have ye bread?' but not that we may begin to reckon with Philip, but look to JEsu, who alone can help, and when help is come, to him also alone give all glory. When one wanted to make Luther afraid that it would soon be over for the pure doctrine, he said: "What is that to me? If Christ lets himself be cast down from the throne, that is his affair. I, who abide by his word, lose nothing. If Christ does not want to protect himself and his word, that is his own affair. He alone then is the losing part. So do it, then! While the false brethren use all kinds of cunning to destroy your work, to soil your name, you cheerfully sing: 'A' firm fortress is our God'; 'The word they shall let stand and have no thanks for it'. Confession alone is

with us, the consequence of which is in God's hands. Therefore lie down quietly in bed, and lie and sleep in peace, like a child in its mother's womb. This is not recklessness, this is faith; and such faith the Lord desires. Because of God's judgment on our adversaries, we often act carelessly and open our own armor so that our enemies can pierce it a little. But therefore do not despair! Not our wisdom, but God's, upholds his word and his church. Let us leave our enemies a little gloriola, a little boast, from time to time. They will pay dearly for it in their time. . . .

"Unfortunately, I have to report to you that my dear wife is seriously ill with a heart disease that causes her great respiratory problems, so that she often suffocates. I myself am therefore in no small distress. It would be a great sorrow to me to lose my so faithful helpmate. I ask for your intercession!

"Sincerely yours...

"Your faithful companion" (Phil. 4, 3)

"C. F. W. Walther."

What Walther feared at the end of this letter came to pass soon afterwards. His faithful, pious partner was snatched from him by death on August 23, 1885, after forty-four years of happy marriage. In a letter to his children, however, in which he informs them of this a few days later, it says at the end:

"Let not then the description of her last sufferings sink you into too great sadness; God hath made her chosen in this furnace of misery like gold and silver. She fought like a heroine, and gloriously conquered. Her faith, her love, her patience, have been found approved of God. Her suffering, great as it was, is not worthy of the glory she already enjoys beyond all doubt. Her mouth is now full of rejoicing and her tongue full of praise. We long for her, but she does not long for us. She is safe, we are still in danger. We still fight and run, she rests and triumphs. Her memory will be in blessing as long as there will be men who knew her. Enemies she had not. My tears, to be sure, have flowed abundantly, for what I have lost with this faithful helpmate of mine there is no telling. But the more I remember that she lived and worked for me day and night, next to God, the more I must grant her that she has come to rest, and that her works follow her. Oh, that I had honored her more than I have done in the rush of my professional labors! This humbles me greatly; but her blissful looking up at me has been a consoling absolution to me. Oh how I look forward to seeing her again soon!

"Her tired body, as you know, we took to its bedchamber last Wednesday. Stöckhardt gave her a beautiful funeral sermon on Apost. 16, 13-15 and presented her as a faithful and godly Lydia. The turnout was a large one. The church could not contain the congregation. ...

"Your heavy-hearted, but humbly submitting to God's providence.

"C. F. W. Walther."

L. F.

The witness of our church in the year of jubilee.

II The Bible God's Word.

No one among us teaches otherwise. This is the principle from which we teach and preach and do all our work - the Bible is God's Word, infallible, inerrant, the only guide to faith and life.

But the fact that our Lutheran Church has held fast to this teaching is a particularly great grace of God. However, there are also people outside our church who hold with us in this regard. Every simple-minded Christian who reads his Bible regularly and with devotion - and there are not a few such outside the Lutheran Church - will believe the testimony of Scripture which it gives before itself; he will believe that it is inspired by the Holy Spirit. It says so itself, and where it says so, the Holy Spirit is also with this word, testifying and sealing it in the hearts of believing readers.

And yet our confession of the divine inspiration of the Holy Scriptures is not a testimony that will win us fame among men. We do not even want to speak of the fact that even people who know how to praise Luther as a popular hero, as a champion of freedom and a pioneer of progress, complain about this very thing about him, that he did not free his mind from the fear of God's Word. Such people -- and among them are many great and learned men in the world -- have only a pitying smile for us, too, when we tell them that we, like Luther, hold the Scriptures to be God's inspired Word. But more. The very greatest part of external Christianity has long since dropped the article of the divine inspiration of the Scriptures. They may say that the Bible contains God's Word, but they do not say that it is God's Word. It is said in Christian pulpits, and written in ecclesiastical papers, that the Bible is inspired; but it is added, that not only Moses, David, and Paul were inspired, but also Shakespeare and Goethe! Only a few weeks ago an Episcopal preacher in St. Louis praised the person of Luther with eloquent words; but he called it a highly deplorable circumstance, that Luther had put a paper Pope in the place of the Roman Pope, - the Bible!

It is therefore extremely necessary, now that our church has received some attention, that we should, with great emphasis, with all clarity and definiteness, incessantly let this fundamental truth roar in the ears of the apostate Christianity of our day: The Bible is God's Word! The Bible is infallible! Let us not doubt it: only in so far as this truth is again brought to bear, can the terrible apostasy from Christianity, which we observe in the churches all around us, be stopped. And should we not all help the world to know where it can still find a Church that has held fast to Christ's and His apostles' teaching? Especially those Christians who are still to be found in other churches will be most glad to hear this testimony, even if others revile and despise us for it. Not only our church bulletins, not only our Sunday sermons, should be very emphatic about this doctrine in the Jubilee year, but all Christians should be very aware of it.

our Christians should testify where opportunity presents itself: the Lutheran Church teaches the divine inspiration of the Holy Scriptures.

If we fulfill our duty of testimony in this matter, our whole life will also become a confession of this glorious, comforting truth. But this is still lacking among us. No one among us denies that the Bible is the Word of God, but how far we are from "keeping His Word holy, hearing it gladly, and learning it"! How bad it still is in some congregations with the attendance of the Sunday services! What contempt and disdain for the beatific Word is not found in many Christian homes! Or do most of our Christians really live in daily contact with God's Word? Do even our young people, especially, occupy themselves, as they ought, with their Bible book every day? Is not the beautiful confirmation Bible in many homes just a showpiece on the parlor table? Is not the attendance of Bible classes in our churches back and forth mostly a most deplorable one? But if this is the case, can we bear witness to others with proper emphasis? We then preach to others only to become reprobate ourselves!

In this year we are now reminded of the wonderful way in which God has restored His holy Bible book to Christendom, after it had been almost entirely lost for centuries. We remember how Luther, with his assistants and friends, translated the Holy Scriptures into German, and that from this translation also came the English one of William Tyndale, so that through Luther's work the greatest part of mankind has been supplied with the Word of God. We also hear of the Diet of Worms, at which Luther confessed, at the extreme risk of his life, that he would not recant anything that had not been proved to him to be error from the infallible Word of God, and how then the Protestant princes, in the glorious fundamental creed of our Church, the Augsburg Confession, likewise advocated, at the risk of life and limb, the doctrine that only the Holy Scriptures can establish articles of faith. And how many Lutheran martyrs have gone to their deaths because they would acknowledge no other authority in matters of faith and doctrine than the Scriptures! By so much labor and sweat was it accomplished, with so much peril was it involved, that we recovered our Bible. Our forefathers let themselves be driven from house and home, even burned alive, rather than be unfaithful to their confession of the Bible as the only guide of doctrine. As true Lutherans, who are heartily grateful for this greatest blessing of the Reformation, for the open Bible, we will not fail to apply this knowledge in the right way. We will read the Bible more eagerly than ever before, in Bible classes, in home worship, in the closet, and will speak to those who do not yet know our church with a cheerful opening of the mouth about what a place the Bible holds with us. Let it not be our fault if there is not a person in our neighborhood at the close of 1917 who does not know:

The Lutheran Church, despite all the opposition of the

unbelieving world, stand firm on the doctrine that the Bible is God's Word!

The Lutheran Church, despite all the apostasy in the sectarian communities, also holds to the fact that God the Holy Spirit inspired the holy scribes with the individual words they were to write! It is precisely because of this confession of Berbalinspiration that our church is the Gibraltar Stone in the turbulent sea of sects. Now related to this:

The Lutheran Church teaches that the Scriptures contain no error, have never erred, cannot be broken!

The Lutheran Church teaches that all doctrine not presented in the inerrant Word of God is heresy and doctrine of the devil, leading not to heaven but to hell!

The Lutheran Church teaches that those who do not accept this article of the divine inspiration of Scripture, as stated above, are false teachers, wolves in sheep's clothing, murderers of souls, that these people are the originators of all division and strife in the Christian Church, whom every Christian must therefore avoid, from whose churches every child of God must renounce!

If we bring this testimony to the ears of the multitude, who have now become aware of us through the many speeches about Luther and the Reformation, we thereby, first of all, perform our duty as witnesses; secondly, we thereby honor the grace and wisdom of God; thirdly, we thereby work against the apostasy within Christendom from the foundation of the faith, the Scriptures; fourthly, we point such as have almost gone astray from Christianity in the drift of sects, to the solid rock on which they may save their souls; and finally, by such confession we notify the churches of the way which God's Word points out to them, that all division in Christendom may cease, and the whole flock of Christ be united in the true faith. G.

"The pastor meant me!"

Dear Fritz!

You complain that your pastor sometimes points out your sins (in perverse speech and works) so clearly in the sermon that people must realize he means you. That is why you are so angry with your pastor. But, dear Fritz, do not be angry with him!

Consider, first of all, that perhaps your pastor does not know of your sin, or that he is not thinking of you when he preaches against your sin. It will have happened to the other hearers just as it did to you; still some may have thought that the pastor had him in mind. This is because sinful corruption is so common, and the evil heart so homogeneous among men, that every hearer feels himself easily struck. But for this your pastor is not to be blamed, but so his preaching is wholesome to you and to all the hearers. As a pastor, he must punish sin. Every sermon he preaches should have a point. That the point, when it pierces your heart, tears wounds and hurts, is to be expected. But then pay attention to the consolation which your pastor will surely bring in his sermon against sin, with just as much diligence as you pay attention to the punishment of your sin.

respected, and draw such comfort and forgiveness to yourself with all the greater desire.

Or did you want to demand of your pastor that he preach only in such a general way without meeting you, or that he always single you out, as one once desired of his preacher? To this dissatisfied man the preacher answered: "Then I must preach like this in the future: All men are sinners and liars - only Fritz N. N. is not. Christ died for all men-except Fritz N. N.?" That convinced the malcontent. If, then, your pastor again so plainly punishes your sins, thank God and him that God has so guided his mouth as to meet you with, for the good of your soul.

"Surely my pastor knows of my sin," you say; "it was not so long ago that he confronted me privately with my wrongdoing, I admitted it then, I was sorry, and the matter was settled. My pastor can't have forgotten that. That's why I don't like it that he brought the matter into the pulpit and mentioned my sin in the sermon."

. Even then do not be angry with your pastor, dear Fritz! On the other hand, consider this: For your own good, your pastor, as a pastor, may well mention your former sin once in his sermon; he certainly does not do it with evil intentions, to shame you or to "tease" you. Your sin was forgiven and remains forgiven as long as you remain in faith in your Savior and live in constant repentance. If your pastor speaks again in the sermon of "your" sin, then this should serve to humble your heart, so that you do not forget your former sin, do not become proud, but rather fear yourself, recognize better and better your misery of sin and your depraved heart. Thus you always remain a poor sinner, thirsty for the water of life and eager for salvation in Christ; thus you also better guard yourself against the same sin or even new sins. The most faithful and evangelical of all pastors, our Saviour himself, once acted similarly. His Peter, as you know, had once sinned grievously, but had repentantly wept over his fall, and Jesus had already comforted him by the charge, "Tell it to the disciples and to Petrol!" had also forgiven him by the Easter greeting, "Peace be with you!" Nevertheless, he later reminded his Peter of his former sin at the Sea of Galilee by asking him, "Simon John, lovest thou me rather than these have me?" Joh. 21, '15 ff. Yes, three times he asks in such a way that Peter became "quite sorrowful" at it. Who would say that our Saviour did wrong to Peter by this remembrance of old sins? So a sermon that reminds you of your former sins cannot and should not make you bitter, but rather make you wholesomely "sad" and keep you in constant repentance.

Thirdly, when your pastor mentions your sins in the pulpit, consider how it seems to you that, as pastor of the whole congregation, he cannot do otherwise. Perhaps he thinks of you when he does so, and this makes it embarrassing and all the more difficult for him to speak of it with proper caution and love; but he must do so occasionally, his office entails it. He is, after all, not only your pastor, but also pastor to your fellow-Christians. The same sinful flesh and blood, from which your sin came, have also the

others. For this reason, that is, for the sake of others, he must speak of the sin which you call yours; he must instruct and warn. Would it not be unloving if he never wished to speak of such sins, but let every one become wise by his own experience, by his own fall and loss of soul? Is it not better that they should be instructed and warned before the fall? Thus the Holy Spirit himself tells us of the sins of an Abraham and Noah, of a David and Peter, even naming their names. Similarly, at one time your pastor speaks of "your" sin, at another time of another's sin, of which you know nothing, but to warn and preserve the others. Now if a preacher were never allowed to mention in his sermons such privately punished and thus dismissed sin, tell yourself, how much would there be left for him to say? For there are all kinds of sins.

Even if it is not pleasing to your flesh when your pastor refers to "your" sins in his sermons, do not deny him, even less deny him! Do not resent him! Rather, be grateful to him! But at the same time, ask God for a humble heart and always take comfort in the forgiveness of your Saviour!

Your
Fürchtgott.
U..

Our missions.

With the coming of the warmer season, the annual mission festivals begin again, which are celebrated everywhere in the wide area of our Synod. At these festivals we are encouraged to pray diligently for the spread of the Kingdom of God and to contribute willingly from our earthly gifts to this work. If this is to be done, it is necessary that our members be somewhat at home in the great mission field of our Synod. So here follows, by decision of a Synodal District, a brief overview of our missions. It may be appropriately used in announcing the mission festival or at the festival itself.

1. our Inner Mission in North America.

This mission embraces the territory of the United States, Canadas, and Cuba, and is committed to the care of our 22 Synodal Districts. Through the preaching of the gospel, congregations and preaching places are planted and schools established in the cities and in the country, in the forests and on the vast prairies. Our missionaries make use of the German and English languages in their work. They seek out fellow believers who are scattered about, and those who are otherwise abandoned in the church, and bring them the bread of life. The following figures show how richly blessed this mission is: There are at present 584 pastors and about 100 teachers and vicars in the service of the Inner Mission. These serve 1403 churches and preaching stations. As the wards can only partially maintain their missionaries, a grant of \$275,000 is required from the mission funds of the 22 districts and the General Synod.

In addition, our church building funds, from which congregations borrow money for the construction of a church, a school or even a parsonage, serve the Inner Mission.

2. our emigrant mission.

Before the outbreak of the war we maintained emigrant missionaries in port cities at home and abroad. These took care of the immigrants and directed them, wherever possible, to this and that congregation. In New York our synod had a hostel, the Pilgrim House, for the many arrivals. The Pilgrim House is now sold, and all the missionaries except Bro. Restin have been dismissed. How this mission will fare, the future must teach.

3. our inner mission abroad.

Our synod has a widespread mission abroad, in South America, New Zealand and Europe. In South America we work in Brazil and Argentina. In Brazil, our missions are located in the state of Rio Grande do Sul. The area is about the size of the state of Iowa and presently has 29 pastors who stand at 112 churches and preaching points with 20,000 souls. Children are educated in Christian schools. In the Harprt City, Porto Alegre, is our Concordia Seminary where preachers and teachers are trained for South America. - In Argentina we have three areas and five missionaries serving about 4000 souls in 31 places.

While our Christians in South America are urged to contribute diligently to the maintenance of the preaching ministry, they still require an annual grant of \$25,000.

In New Zealand 4 pastors are working and serving 15 wards. Since the congregations there have joined the Australian Synod on our advice and will not need any more support in the near future, they will soon no longer be dependent on us.

Our congregations in London, England, have naturally suffered greatly because of the war. They now number only 107 souls. Our missionary wants to stay with them. He preaches in two places. About P1000 support is needed.

The news of our brethren in Germany and Denmark has now entirely ceased. Until the outbreak of the war they needed about \$6000 a year for the maintenance of their parish.

4. our foreign language missions.

Not only Lutherans of German tongue have emigrated to North America, but also Poles, Latvians, Estonians, Lithuanians and Finns. Thirteen missionaries are working among them. They have established about 40 stations and preaching places in the United States and Canada, and occasionally preach in many other places. Among the Italians in the east of our country, too, the mission work has recently been started in three cities and the Persian mission has been resumed. For the operation of this work the commission in question needs about \$8000.

5. Our mission for the deaf and dumb.

This peculiar mission among the quiet ones in the country God has richly blessed. The area is divided into nine major mission fields stretching from New Zjork to the Silent Coast. Nine missionaries serve 9 organized churches and 55 preaching points. They also preach

the word in many state deaf and dumb institutions, sometimes before large crowds. A church magazine, 7)ea/ links the deaf and dumb together. To carry on this important work, about \$10,000 are needed annually.

6. our Indian mission.

This mission is located in the state of Wisconsin. In three different places the gospel is preached to the Indians, and in the English language. At Red Springs a church has been planted with 28 voting members and 200 souls. The school there is attended by about 80 children. These receive board and lodging from us. As the number of children will increase to 100, more room must be provided. The Indians are very poor and can contribute very little. \$8000 are needed for this mission.

7. our mission to the Jews.

Our missionary to the Jews is still working with great faithfulness among the Jews of New York, numbering over 1,000,000, preaching the Messiah to them, visiting them in their homes, and handing out Bibles and tracts. Luther's Small Catechism is now translated into Yiddish. This mission requires \$2000 annually.

8. our mission to the Gentiles.

Our flourishing heathen mission in India has suffered greatly as a result of the war. Several missionaries have been expelled, others are forbidden to enter India. At present we have only nine missionaries in the field, who are assisted by 81 Christian helpers from converted Indians. We have 61 mission posts in India. The average audience is 2301. 1750 persons are being prepared for baptism. 2315 children attend our schools. Missionary Kühle was allowed to baptize 19 persons at one time, Missionary G. Hübener 32, and Missionary Görß 41. Whole localities turn to us for service. 10,000 are needed annually for this mission.

If we now deduct the sum from the above, the result is as follows. Under the care of our Synod are 1733 mission stations, which are served by 657 pastors together with a large number of helpers, and for which this year \$375,000 are to be collected by our congregations.

Then there is the negro mission and the mission in Ehina. The former we do together with our sister synods. In many places the seed of the divine Word is being scattered in churches and schools, and one door after another is opening for us. The mission in China is still under the supervision of a society whose members belong to the Synodal Conference. For the negro mission \$16,026.17 was collected in our Synod last year, and for the mission to China \$3511.71.

Truly the Lord has given our synod a glorious field, and as we survey it, our Saviour stands beside us and calls to us, "Lift up your eyes and look into the field, for it is already white for harvest; and he who reaps there receives reward and gathers fruit for eternal life." F. Pf.

Our Mission Festivals.

The "Lutheran" continues to bring short notes about our mission feasts. In total, about 1154 mission festivals were held last year. Whether all pastors send in a report about their mission festival cannot be judged. It is possible that some did not. The total amount raised for missions at our Mission Festivals last year was \$136, 348.05. Compared to 1913, this is an increase of \$16, 594.90. Divided among the individual districts, the total would be

make the list something like this:

.Atlantic B1.....	815. 24	Oregon & Washington.-Z 1. 700. 82	
California and Nevada... 1, 353. 95		Eastern 2....., 271.07	
Canada 2	,027. 54	South Dakota 4	,011. 73
Iowa	13630.02	Southern Illinois 4.....	, 441. 43
Kansas	10,928. 91	Southern	73.02
Michigan	11618. 34	Texas-	4618. 88
Minnesota and Dakota... 13, 224. 95		Western 8	,245. 83
Mean	12,031.00	Wisconsin	10,037. 51
Nebraska	12, 483. 17	Hentral Illinois 7.....	,921. 71
Northern Illinois 9.....	, 126. 78	District undetermined-1. 711. 74	
North Dakota and Montana 3	,074. 41		

\$136, 348.05

Although a part of Canada still belongs to the Minnesota District, I have calculated everything that comes from Canada in the above list under Canada. Whether congregations in our English District also celebrate mission festivals cannot be discerned from the brief notes in the "Lutheran". If there are such English congregations, it would be advisable to report their mission festivals in the *Lutheran Witness*. I had to add a special heading: "District undetermined". Since so many states have divided themselves into two or three districts, it is often impossible for strangers who do not live in the state to determine to which district this or that place belongs. In addition to this, quite a number of congregations are known by different names, and have a different name in the "Statistical Yearbook" from that which is found in the "Lutheran" receipts, so that even from the "Yearbook" it is impossible to recognize their district. Some congregations, for example, are named in the "Year Book" after the Creek on which they are located, while the district receipts are named after the town next in line to the congregation in question. Could not the pastors call their congregations by the same name in the "Statistical Year Book" and in all receipts?

Large sums are often raised at our mission feasts. We have counted 15 congregations that have raised \$400 to \$500, 5 congregations \$500 to \$600, 2 congregations \$600 to \$700. At one mission festival \$935 was collected, at another \$1080 and at a third even \$1723.

Many mission feasts are held outdoors. In many places it is not even possible to hold the mission festival in the church because of the large crowds. But let us never forget that these open-air mission feasts are also church services, where the main thing is preaching and hearing the Word. Let us see that they do not degenerate into popular festivals! E. E.

To the ecclesiastical chronicle.

About our public Lenten services in St. Louis, which were held for several weeks in a theater, the so-called Lenten Noonday Services, the evangelical "Messenger of Peace" judges: "The Missouri Lutherans have held Lenten services during Lent in a theater of the lower city. We received the impression that this was in good part an advertisement on a larger scale. The world was to know who the Missourians were. In the first few weeks, out-of-town pastors preached, later those from the city and surrounding area. Certainly many a good testimony was given; but the question is whether a wider audience was reached. Most of those present were church people, as we have been assured from various quarters; they did not need to be won over. Whether the main purpose has been attained? At any rate, the Passion season is the very most unpleasant time for advertising." - Advertising, if one wants to call it that, without the evil connotation "advertisement", "praising", these celebrations should be, however, namely of the Gospel. Something similar was done there as when Paul preached on the Areopagus, namely, one preached where one could get an audience, sought to get at people who do not come to the churches; and this purpose has also been achieved beyond expectation. "The world was to know who the Missourians were." That only by the way, namely, that you can hear the gospel among them. "At any rate, the season of Passion is the most inconvenient time for advertising." But not when "many a good testimony has certainly been borne," that is, the word of the cross has been preached. "Whether the main purpose has been achieved?" The main purpose was to bring the gospel to people, the means to their salvation. And that this will not have been done in vain, we commend and trust to Him that spake what is written Isa. 55:10, 11. E. P.

Forget not what the fathers have wrought for us! Thus the *Presbyterian Banner* exhorts its readers: "The smoke of the Battles that now envelop all Europe cannot eclipse the mighty monk who moved the world four centuries ago; and the whole world turns to look upon his honest German face and marvel at his greatness. It is now four hundred years since he nailed his world-famous theses to the church door at Wittenberg, and those hammer-blows are still heard all round the earth. More than any other act of any man, they shattered the Pope's triple crown of spiritual and temporal tyranny, set Europe free, and brought forth the newer world. In his lifetime he had bitter enemies and haters, as he still has; but these are trifles which wholly vanish before the mighty work which he has directed, and before the crown of glory which he wears. Roman Catholics are still as much concerned with him as Protestants, and a noted Roman Catholic writer has written a life account of him in four volumes, which alone is a proof of his greatness. Our spiritual liberty has been dearly purchased, and we can preserve it only by paying the price of eternal vigilance for it. Protestantism is as necessary today as it was when Luther pinned his sentences to the door at Wittenberg; and we should esteem our glorious heritage, show ourselves worthy of it, and preserve it pure and whole." This is what we Lutherans should especially be told.

E. P.

"Again, it is also written: Thou shalt not tempt thy Lord God."

Not to have heeded this has again cost a poor devotee his life. It is well known that healers of the faith refer to the fact that the Lord, before His ascension, promised His disciples: "And the signs which shall follow them that believe are these." And among the signs that will follow is this: "They will lay their hands on the sick, and they will be made well. 16:18. Because these people did business with their healings, because there are always such poor sick people who grasp at every straw, try every means to get well, and let it cost them something, the alleged miracles of these people have never made any special impression on thinking people. It has often been pointed out to them that in the passage in Mark there is also a whole series of other signs, among others: "Drive out serpents, and if they drink something deadly, it will not hurt them. Then they were asked, if their faith in God's promise was so strong, not only to give signs to the poor sick and be paid for it, but also to try it once with such a sign, with which one's own dear life and limb were put in danger, to try it once with a poisonous drink and a powerful poisonous snake. Just the latter test has now, as the newspapers report, very *recently a follower of the insane sect of the Holy Rollers* wanted to pass. At a meeting of his sect he drew out a rattlesnake, and asserted with the utmost confidence that the serpent would not be able to harm him, as he was perfectly sanctified. But contrary to his expectation, the serpent bit him. At the failure of this show miracle, the man's wife became angry and profound, and poisoned herself, and a few hours afterward her husband did the same. To the devil, who wanted to tempt him to foolishness with reference to a divine promise, he should have given the answer that the Saviour gave him when he wanted to tempt him to an unnecessary miracle, also with reference to a promise that was written, namely, this answer: "Again, it is also written: Thou shalt not tempt thy Lord God." It was not with the intention that the Lord gave the promise of the following signs, that His Christians should perform such miracles for the sake of pleasure or show. When He promised them, "Verily, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence, and it shall be removed; and nothing shall be impossible unto you" (Matt. 17:20), it was not His intention that His disciples should make the mountains leap into the sea for their own amusement, or that they should daily change the shape of the earth for the amazement of the inhabitants of the earth. The Lord faithfully kept His promise of signs and wonders to His disciples, and if necessary He will know how to keep them at all times. The miracles served to authenticate the gospel as a divine teaching where it was not known as such. But where there is a believing congregation of Christians, miracles are no longer necessary for that purpose. Thus Paul healed the sick father of Publius in the island of Melite, Apost. 28, 8. 28, 8. This served the purpose that the gospel was introduced there. The same apostle writes to Timothy, without either of them complaining of deceived expectations: "I left Trophimus sick at Mileto" (2 Tim. 4, 20), and to the Philippians he writes, as we would do, that their Epaphras had been deathly ill, and thanks God that he had mercy on him and had let him get well (Phil. 2, 25 f.). The church has God's word; with it she should direct her work, and she should trust in it as a power of God,

That it shall prove mighty. And whoever will not believe it or will scoff, she must let him scoff until his scoffing ceases. She has done her part in telling him the word. So Paul writes to the Corinthians: if an unbeliever came into their assembly, and they all spoke with tongues, he would only say they were all nonsensical. But if they all prophesied, that is, spoke God's word, then he would "fall on his face, worship God, and confess that God is truly in you", 1 Cor. 14:23 f. The only thing that comes out of such mad attempts as the one reported is that the unbelieving world scoffs even more and says: "So there is nothing to the promises of the Bible after all, not even to the promises of forgiveness of sins and of eternal life. - And finally it is to be said: In that case God could not and would not do the expected sign. The signs are meant to affirm the truth of doctrine. But what the Holy Rollers are doing is not the truth. And God is not such a God, and will not become so for the sake of any man who confirmed falsehood as truth by a miracle. E. P.

That the church has first of all the commission to preach the gospel, and so to convert and save men; that she has not, even in the twentieth century, anything else to preach instead of the gospel; that her first and chief task is not to improve all sorts of economic and social conditions, first to make men better, and then to make them Christians and lead them to blessedness; that it performs the service commanded of it precisely when, through the Gospel, it leads men to repentance and faith in Christ; and that it is in this way, through the sanctifying, transforming power of the Gospel, that the Church mends the individual, thoroughly mends him, and so helps to the betterment of human society as nothing else can help: a Methodist bishop recently inculcated this upon his preachers. He said, "The Gospel meets the needs of the twentieth century no less than it did those of the first generation who heard it. So many new things are being invented today, and so many theories are being advanced, that a preacher is in danger of substituting for the gospel of personal salvation in Christ the message of a social salvation. I do not think he has any right to do so. We are to hold to the gospel of the Son of God. That is what the world needs. There are well social conditions that call us to serious reflection. No needy person, child or man, should be outside the range of our sympathy. It seems to me, however, that much foolishness is being said concerning a new emphasis on the Gospel in the twentieth century, which is an invalidation of the Gospel. Instead of salvation, only ethical principles are proclaimed. What comes first in the gospel comes second here. I believe God knows quite well what comes first and what comes last, and we do best when we abide by and follow the guidelines laid down for us by JEsu. I have no hope for a redemption of the world through social theories that do not have JEsu Christ as their center. I do not expect lasting peace unless it is brought about by JEsu Christ. I do not believe that we can make the world better by turning away from the truth that JESUS Christ has revealed to us. Human society can only be saved by the regeneration of the individual, by the power of God. A great theory of a mighty redemption is quite unthinkable with a little Christ. A new world can only be brought to us by a divine Christ. Only such a one can solve the tasks before us." The Bishop

knows that this admonition to his fellow ministers is necessary. He knows that many no longer trust the gospel to have these effects, no longer preach 'Christum, but use all kinds of human means and devices to make the world better. They quite overlook the fact that their task is to make themselves blessed through the preaching of the gospel of Christ, and those who hear them, and that this very gospel, as a power of God, transforms hearts, fills the converted sinner with love and gratitude to his God and Saviour, so that he now, for God's sake, hates sin from the bottom of his heart and lives devoutly. And the reason why such preachers push the gospel into the background, preferring to preach other things, is that they themselves have fallen away from the faith. Such preachers then boast of their honesty and openness, that they do not want to preach what they themselves do not believe. It is a very mild way of putting it when the bishop addresses these people and says: "We hear a great deal today about honesty of thought and the right of personal opinion. The Methodist Episcopal Church has no objection to this. The candidate for admission to the Conference is asked if, after thorough examination, he believes that the doctrines of the Methodist Episcopal Church are in harmony with Holy Scripture. This in no way infringes upon the right of individual view and opinion. If the candidate answers this question in the affirmative, it may be presumed that it is from entire conviction, and if the Church then requires him to preach according to these doctrines, it is no violation of freedom of thought, and the Church has a right to require him to preach according to his promise what he has professed to believe. If the time should later come when he can no longer preach with sincerity and conviction as he vowed to do when he was admitted to the Conference, he is at liberty to sever his connection with the traveling preaching ministry of the Methodist Episcopal Church, and his Conference brethren will only respect him for his sincerity and honesty. But it is not honest to remain heedless of his convictions in the preaching ministry of the Methodist Episcopal Church, and to attack the doctrines and institutions thereof." If a pastor becomes unbelieving and is not so honest that he then resigns his office, then-should he simply be deposed and disfellowshipped. But a church fellowship, if it neglects doctrinal discipline, may get to the point where it no longer has spiritual vitality enough to do so, because unbelief has gone over its head. E. P.

The Mennonites in western Canada have been concerned for some time whether they would also be inconvenienced by the present war and in the end be forced to participate in the war. The Mennonites, as is well known, hold among other things the doctrine of conscientious objection, **and are by choice** opposed to military service. When they settled in Canada, the government had promised them that their convictions would be respected and that they would never be called to military service. A delegation of Mennonites paid their respects to the government in Ottawa and submitted their request. They were then informed that the Mennonites in Canada were again assured of freedom from military service by the government. (Messenger.)

"Is Saul also among the prophets?" and, "Physician, help thyself!" One is reminded of these two proverbs, indeed it seems almost ridiculous, to read in the *Wall Street Journal*, "What America needs more than railroad expansion, irrigation in the West, lower tariffs, larger wheat crops, merchant ships, and a new fleet, is the revival of the piety of our fathers." True enough, indeed, is what is here

is said, and a blessed day it would be when these people would begin to act according to this newfound insight. E. P.

Pagan Sunday Schools. Incited by the success enjoyed by the Sunday-schools of the Christian Mission in Japan, one of the most prevalent Buddhist sects began to open rival Sunday-schools, which were public imitations of the Mission Sunday-schools. At first it was only individual zealous priests who made the attempt here and there, and in a clumsy and unworthy manner; but the enterprise was after all an indication of a serious counter-movement against the work of the Christian Sunday-school, and this movement has spread quite rapidly. Regulations have been issued from the headquarters of this sect of the Hongwanjo at Kyoto, that Sunday-schools should be established at every temple throughout the empire. In the very first year, one thousand Sunday schools were established.

(Lutheran Church Gazette.)

Shortage of priests in the Catholic Church. The Catholic Church in the countries of Europe, especially in Italy, France and Ireland, is anxious to remedy the shortage of clergy which has arisen as a result of the war. The number of priests and aspiring priests in the field is great; many have fallen, and at home the forces are so diminished that the spiritual care of the parishes suffers severely. Many churches have had to be closed. On the other hand, the existing priests, even those of advanced age, have to exert their energies excessively to provide for the many orphaned parishes. Automobiles are needed to take them to masses in the distant churches. But there is also a lack of young people. Therefore, the Church, through her bishops, is appealing to young Americans, especially those of Romanesque origin, to return to Europe where they will be trained for the service of the Church of their old homeland. In favor of the need for Europe, the sending of missionaries to China, decided a year ago by the famous seminary at Mahnooth in Ireland, is to be abandoned. For Ireland and Italy it is hoped to obtain thousands of young people from America. There is no direct news from Germany, but it can be assumed that the same need exists there not only for the Catholic Church, but even more so for the Protestant Church.

In his Lenten pastoral letter Cardinal Archbishop Ferrari of Milan fears a powerful revival of the anticlerical movement in Italy after the war, a formal culture war.

The Russian Dorpat, via Stockholm is reported: After all the professors of the Faculty of Theology of the University in Dorpat resigned because they refused to give lectures exclusively in Russian, the Ministry of Culture has been busily trying to recruit new teachers. According to a report in the "Novoye Vremya", however, it has not yet been possible to win over university professors who submit to the new decrees to give the lectures. It is noteworthy that the Polish language has recently been admitted to the theological faculty.

wife, who came over from Mansfeld for a visit. It caused great joy in the house when the two old people arrived. Now they want to stay the day and night and then set off again early in the morning for Mansfeld. Slowly and deliberately the two old people walk between the vegetable beds, carefully observing the luxuriantly thriving plants. There they have furthermore their feast for the eyes at the big pumpkins which the son has planted, and the Erfurt giant radishes seem to do honour to their native soil, too. Old Hans Luther wants to take off a little grub from a bursting cabbage plant, but the bending over is already getting sour for him. And his brave spouse, who is still a little more agile, beats him to it and tramples the poor little grub under her feet. Of course, Magdalenichen, Doctor Luther's little daughter, should not see this, because the good child does not like to kill animals. But the two old men are experienced people and know how to look at every thing for its benefit or harm. They walked on leisurely and stopped under a large pear tree, the branches of which were drooping to the ground under the weight of the pears. As the midday sun dazzles them violently, they hold their hands over their eyes and squint up at the uppermost branches to contemplate the whole, rich blessing. A bright, somewhat sharp woman's voice resounds through the garden.

"Father, mother, where are you?" Mrs. Käthe, Luther's wife, lets herself be heard. "I beg you to come out, for our guests are here, and the midday meal is prepared."

"How splendidly everything flourishes in your garden," says old Hans Luther to the approaching housewife; "and just as valiantly do the people in your house flourish, from the well-born husband and his household honor down to the youngest shoots and twigs."

At these words old Hans Luther tenderly pats the housewife's full cheeks, and Frau Käthe smiles mischievously: then she asks once more, "But now come up, or the dinner will get cold," and strides sprightly forward, while the two old people follow her with deliberate steps into the house.

Upstairs in the family parlor, the table is already covered with snow-white linen. Above it hangs from the ceiling a branch with ripe cherries. In front of the branch, however, Magister Philippus Melancthon and the city pastor Bugenhagen, called Doctor Pomeranus, let their gazes rest on the delicious fruit in contemplative admiration. Just now they may have been talking of the wonders of creation, when the housewife brings before the learned gentlemen the parents of her spouse. And Doctor Pomeranus shakes hands cordially and vigorously with the two old men, while Magister Philippus is a little more reserved, and in well-placed speech greets the parents of his friend and associate.

Already Muhme Lene, who has been faithfully assisting the housewife in the inn for many years, begins to put on individual bowls. Hot steam rises from the latter and for a short time dims the shine of the brightly polished, pewter plates from which the guests are to eat. Frau Käthe, however, lets her eyes wander restlessly to and fro, for the master of the house has still not arrived for dinner. Of course, she silently thinks that the much-troubled man is probably preoccupied with the affairs of the church and is confined to his study. That is why she asks the guests to start the meal without hesitation, since her husband will be there soon. And right away the door opens and the doctor enters. But his forehead is clouded, which everyone notices at once, and without a word he sits down at the table where the others have already taken their seats. It seems that the house doctor

Table Seasoning.

From Waller Domansky.

In the garden, which abuts the Augustinian monastery inhabited by Doctor Martin Luther, an aged couple is enjoying the midday sunshine. It is the old Hans Luther with his

The gentleman is still holding his "monastery silence," for he stares silently at his plate without hardly touching a bite. This, however, annoys the respectable housewife, who has prepared the midday meal with the greatest care.

"My dear husband," she began the conversation which the others did not dare to begin, "will you not taste of the excellent venison which our most gracious Elector has honoured you with?"

And as she does so, she hands the master of the house the bowl on which lie the juicy pieces of a roe deer's tongue.

"Keep away from me, dear ones!" replies Doctor Luther, "I consider the meat of venison too 'melancholy,' and my mood is truly not the best already."

"Well, try it with the pikes that are from our pond: Frau Käthe replies mildly and puts the best pieces in front of her husband.

Doctor Luther generally looks a little more cheerful, and now the door is opened for a common conversation. At first, of course, there is only a little "chatter", with all kinds of news being given. But in the meantime the talk turns to more interesting things, and the learned gentlemen raise this or that theological question, which Doctor Luther is in the habit of solving "finely rounded and briefly. The time passes, and the meals, which Muhme Lene has served, without sitting down at the table, are enjoyed. After the meal a drink is to be had, and the housewife has good Torgian beer served up in a pewter jug. She should not have been ashamed of her home-brewed beer, but when entertaining such highly respected guests she wants to do the rest. Many a joke is served up, and Doctor Luther seems to have regained his good humour.

"That still makes me think of something right as a table condiment," he begins. "How would it be, gentlemen, if we were to see which of us could say the shortest prayer of thanksgiving after the meal?"

Magister Philippus and the city pastor Bugenhagen give their approval by nodding their heads approvingly, and the latter says: "Well, let us think for a while, and then each one may recite his little saying."

For a while there is silence at the table, and old Hans Luther looks expectantly at the learned gentlemen with his wise eyes. The old mother, on the other hand, would like to talk to her daughter-in-law about domestic matters, but her shyness about men keeps her from doing so.

First of all, Bugenhagen, the city pastor, lets us hear his little saying, which is: "Dit unde dat, drocken unde nat, gesegne uns Gott. ("This and that, dry and wet, God bless us.") At this he holds his strong hands folded over the table, and it can be seen how food and drink have tasted splendid to him.

The others are full of praise for such a fine little saying, but Doctor Luther means to make it even shorter. Immediately he says: "Christus leans potus et esus" ("Christus JEsus unsre Speis' und Trank"), and at the same time he devoutly bows his head at the mention of the dear name of JEsus, which the others follow him in.

This little saying also finds applause, but now it is still Mr. Philippus Melanchthon's turn. And the silent man opens his mouth and speaks only the two words: "Benedictus benedicat" ("The blessed bless").

"Truly the prize is yours, Magister Philippe," cries the town priest Bugenhagen across the table; "none of us have done it so briefly and succinctly as you."

Magister Philippus looks modestly before him and replies nothing. But the master of the house raises his cup and says: "This is what I call a fine table condiment, when one enjoys food and drink with thanksgiving to God. Let it be said once more: Benedictus benedicat. Yea, yea, the blessed bless!"

The deathbed of a monk.

In a gloomy, desolate cell we see two monks together. One of them bears the signs of approaching death on his face and is lying on hard straw in a wooden bedstead which, according to the rules of St. Francis, has the shape of a cross, and the other monk is the writer of these lines.

A table occupies the centre of the room; on it stands a crucifix roughly hewn, and beside it lies a skull, on the bald forehead of which are engraved the words, "Thou art earth, and shalt become earth." The only ornament of the cell is a beautiful copy of Raphael's Madonna. Some works of ecclesiastical history and theology complete the picture of the dying monk's surroundings.

The premature victim of death, that terrible wages of sin, was scarcely twenty-two years old. Father Aegidius, as he was called, possessed much intellect and was gifted with extraordinary abilities; of an open, straight, energetic nature, gentle of heart, and in spite of his rare gifts and careful education, humble and simple as a child, he formed the pride of the fathers of the order; they hoped to see him one day as an eloquent defender of the Roman Catholic faith. Irreproachable was his observance of the rules of the monastery; he did it to all before in fasting and in severe penitential exercises and self-mortifications, developed the ardor of a Paul in the defense of the ecclesiastical statutes, and formed a pattern for the novices in what he and those around him considered fidelity and sanctification. Yes, already the people began to put confidence in his intercession; but for the space of a year the Lord seemed to want to destroy completely so many brilliant hopes. The young monk was approaching an untimely death; the consumption of the lungs was taking its toll on him.

It was on the afternoon of June 20, 1846, when the friar in charge of the care of the sick in the monastery at C. in the Kingdom of Sardinia knocked at the door of my cell: "Father Aegidius is dying," he called to me. "Make haste to him, holy father! You will yet find time to give him holy absolution; for the flames of the purgatorial fire will probably not reach him, for he always lived holy and as a faithful servant of St. Francis; but to himself it will be a consolation and a refreshment on his journey home."

I hurriedly went to the dying man, although I was surprised that he had sent for me, since I was not his confessor.

No sooner did I enter his house than his almost extinguished gaze sought me, and he asked me to close the door.

"Is it quite solid?" he asked with a concerned expression as I approached his camp.

"Yes, my brother, fear nothing; we are alone with Him who tests hearts and kidneys."

"Dear Father Ferrero, my only friend on earth," he exclaimed then, "it is not on my account that fear animates me; I have nothing more to fear from men, for my moments are numbered. It is you for whom I care; but when we are safe, speak to me again of that peace of conscience, that peace with God, of which you told me before."

three years ago, when I asked you why you read the Bible so often. I am about to die, you have nothing to fear from me; so tell me, O tell me before the face of God who sees and hears us, whether our doctrine is in accordance with his word. Are we justified by our works, or only by grace? Has my past life, all my zeal, all my fasting, have all my prayers, all my scourgings, and the castigations I have put upon this weak body, all my merits, has all, all this been but a hindrance, and rather a pernicious delusion than a meritorious sacrifice? I see my works heaped together on God's waggon, they weigh nothing! I do not now, in the face of death, see salvation as the result of my works; God turns his face from me! If his grace and mercy do not take the place of his justice, I am lost and damned. O help me, Father; I am afraid to meet God! .If thou wilt, O Lord, impute sin, O Lord, who shall stand?"

"No one, no one, dear brother Aegidius. But listen to the end of the psalm and consider the promises therein: 'With the LORD is forgiveness; with the LORD is grace, and much redemption with him; and he will redeem Israel from all their sins.'"

"Yes," he replied in a dying voice, "ah, yes, I am in need of grace, of forgiveness," and fixing his eye on the crucifix, he cried, "The blood, the blood of JESu, which makes clean from all sins-repeat to me what you said of it, Ferrerol."

He wanted to speak further, but the restlessness of his mind, the violent movement of his frightened heart, the weakness of his body, which was already seized with deathly shivers, shut his lips; only his eyes were still fixed on my face with a fearful and consuming expression, as if he wanted to seize by force the comfort and peace that he was waiting for.

"The Holy Scriptures," I said, "promise salvation by grace to poor sinners through faith in Christ's suffering for us on the cross. Just remember the passage I read to you: 'For it is ever certainly true and a precious word, that Christ Jesus came into the world to save sinners, of whom I am the chief.' O how we are deceived! What audacity to rely on the power of our own works, when God's Word itself tells us, 'Therefore by the works of the law shall no flesh be justified in his sight' (Rom. 3:20). But hear this: 'Now that we have been justified by faith, we have peace with God through our Lord Jesus Christ. Here is overflowing grace, full justification, forgiveness for time and eternity! Go then to the throne of grace, Father Aegidius, and take comfort in the fact that God's Son is seated on that throne at the right hand of God, the merciful and faithful One who offered Himself on the cross as a propitiation for our sins. It is written by the pen of the infallible writer, the Holy Spirit: 'There is one God, and one Mediator between God and men, even the man Christ JESus, who gave himself for all to be redeemed.'" Further, .And if any man sin, we have an advocate with the Father, JESUS Christ, who is righteous." And he is not only the propitiation for our sins, but also for the sins of the whole world. Dear Aegidius, you have a firm conviction that you are a wretched sinner; O then believe no less firmly that the promises of this holy book are truth. Trust solely in the full merit of JESu Christ' in his dear blood, and soon you will be with him in Paradise."

As a wanderer lost on the burning sands of the desert sips in long, thirsty draughts the cool water of a freshly discovered spring, gushing forth from the rock, so my brother in Christ eagerly drew the water of life flowing from the eternal rock, JESUS CHRIST! Still in possession of full consciousness and master of his mighty spirit, even though his paralyzed tongue no longer permitted him to speak clearly, he fixed his dark eyes on me with such a gentle, joyful expression that the memory is still vivid in my mind today.

At that moment the prior, accompanied by the monastery doctor, knocked at the door of the cell. I opened it, but as the sweat of death was already beading on the forehead of the poor dying man, he hurried away to gather all the monks around the deathbed by the ringing of the bells, who were to take part in the last ceremonies prescribed by the rules of the order in cases of death or to give assistance. Soon all were assembled, some in the cell, the others in the corridor chanting litanies in a monotonous voice. When they had reached the passage, "Saint Michael, pray for him," the prior asked me if I had heard the dying man's confession. On my answering in the negative, he did not hesitate to absolve him and to sprinkle his whole body with holy water, as he no doubt attributed the omitted confession to the already very weakened condition of the sick man. During this act, Father Aegidius shook his head constantly, his fingers convulsively clasping the Holy Scripture lying on his knees. The prior and the monks, suspecting this movement of the head to be a symptom of delirium, made preparation for the last rites; which were administered, as was always done, to his eyes, ears, nostrils, lips, hands, feet, and kidneys. At every touch of the oil he seemed to protest against the act to which he was subjected; the movement of the hands, the expression of the eyes, proved to me that he took no voluntary part in the action.

At last he gathered up his strength for a last effort, and fixing one glance on me, another, the last, on the crucifix, he cried in a loud, though trembling voice, "Bone - Jesus! - vulnera - tua - merita - mea si - si mea - Jesu!" And crossing his arms on his chest, he passed away in the Lord.

"O kind JESu, thy wounds are my merit, yea, yea mine - JESus!" thus was the last confession of Father Aegidius.

In accordance with the custom of the Order, a circular note was sent to the various Franciscan monasteries of the Empire, containing the following words: "Father Aegidius is no more. His life was a holy one, but according to the inscrutable and mysterious counsel of God he died without the sacrament of penance. God have mercy on his soul!"

A few days later I received orders to go to a monastery of the order, where I was placed under the supervision and discipline of a very strict superior.

Dear reader, do you know who, even before Father Aegidius, said that brief but eloquent prayer which contained such a touching confession of the faith of my dying friend: "Good JESu, your wounds are my merit"? These words belong to an extraordinary monk, the great theologian of the eleventh century, Bernard of Clairvaux. Would that they were repeated by thousands of souls of both Roman Catholic and Protestant denominations with the same living faith that the dying Franciscan friar, my brother and friend in Christ, put into them!

The goddess of reason.

This was a terrible time during the French Revolution, when the guillotine ruled the roost and blood flowed in torrents through the streets of Paris. It was then that the living God was officially deposed, and the cult of reason and the republican calendar were introduced. All worship was forbidden and abolished-except at Fritz Oberlin's in the Stone Valley. He was too clever for the bloody republicans; he was obedient to the authorities and continued to hold his church services in spite of everything. When the order came to the Stein Valley that instead of a church service in a parish hall a speaker chosen by the congregation should speak against the tyrants, Oberlin presented the order to the congregation. When it came to the election of the speaker, the congregation chose their popular pastor Oberlin as such. The church was chosen as the congregation hall and Sunday as the congregation day. When the speaker began his lecture against the tyrants under the pulpit, the people shouted that they could not understand the speaker and that he should climb into the pulpit. No sooner said than done. Now Oberlin railed proficiently against the tyrants of the people, immorality, fornication, and above all against the worst tyrant, the devil, who plunges men into temporal and eternal ruin. Thus the service was regularly continued and at the same time the command of the authorities was literally carried out.

But in Paris, unreason prevailed. To the cult of reason belonged, after all, a centre, a representative of the deposed god. On the 10th of November, 1793, the singer Maillard rode on a triumphal chariot through the streets of Paris amid blasphemous jeers and songs, cheered and danced around by many thousands of the noisy mob. In a white dress, with a sky-blue mantle, the red Jacobin cap on her head, a spear in her hand, so she stood on the chariot, and was drawn by the jeering crowd into the main church of Notre Dame. York they carried her to the altar and celebrated her as the "Goddess of Reason."

Fifteen years later, in 1808, in Naples, a doctor was called to a dying woman a mile out of town. York in a wretched tavern, up in the garret, on straw and wrapped only in rags and covered by the house servant with a coarse sack, lies a miserable woman. Theatrical make-up covers the distorted face. The doctor examines her, asks her who she is and where she is from. Then the dying woman answered, hollow and shaken, "I am the goddess of reason."

After two more operations had been performed in the Lutheran Hospital, his earthly life came to an end. Brought to the parental home, C. C. Schmidt held a short home service. With a large attendance of the congregation and school, the teachers' conference, special emissaries from the Troy congregation and many friends and acquaintances, the funeral service was held Thursday at Bethlehem Church. The undersigned, as pastor of the deceased, preached the funeral sermon in the church on 1 Thess. 4:13, 14 and officiated at the graveside. The deceased leaves behind his deeply grieved widow and four children, his aged parents and several brothers and sisters. May God comfort them with his consolation and may he bless their hearts and ours with a happy reunion
Iloh. H. C. Fritz.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the Missouri Synod of the year 1916. Concordia Publishing House, St. Louis, Mo 10th Atlantic District. 84 pp. Price: 18 Cts. 10 u. Brazilian District (Porto Alegre). 48 pp. Price: 12 Cts. 11. Southern Illinois District. 68 pp. Price: 14 Cts.

The report of the Atlantic District contains teaching treatises by Prof. R. W. Heintze, based on very diligent source studies, on the "beneficial influence of the Reformation on the school system". No school teacher or pastor who teaches school should leave this report unread; and whoever else may read it, he will repeatedly reach for it; for here one finds material which one would otherwise only seek out with difficulty. The report is a little more scholarly than most of our other reports, but that does not matter, it is still easy to understand. - The Brazilian District Report is printed in Porto Alegre, on thin paper; but the doctrinal treatises, "Von Christi Amt," do not find thin, rather Prof. J. Kunstmann has given his paper an appendix which makes us regret that the secretary has summarized everything so briefly. Well, in return we learn all kinds of interesting things from the Brazilian church field. - And whoever wants to hear more about the ministry of Christ, our Reconciler and Redeemer, and whoever wants his soul to be satisfied, should read D. F. Pieper's paper (No. 11) on "The Reconciliation of Man to God." There he learns: 1. Man needs reconciliation, but cannot procure it himself. 2. God, through Christ's vicarious satisfaction, has reconciled the whole world of man to Himself. (3) Man, in turn, becomes a partaker of reconciliation with God when he believes the divine message of the reconciliation made through Christ. Only this faith is necessary. And how one comes to this, as well as that the task of the Christian church in this world consists precisely in bringing the gospel of reconciliation everywhere where it is not yet, and in keeping it pure and loud where it is already resounding, the speaker has explained so clearly and brightly and edifyingly that one likes to read it twice.
K.

Synodal Report of the Western District of the German Ev.-Luth.

Synod of Missouri, Ohio, &c. St. 1916. Concordia Publishing House, St. Louis, Mo. 64 pp. Price: 13 Cts.

As the "Lutheran" has previously shared, this account contains an excellent historical work on Luther's struggle with Carlstadt. One often reads and hears about many reformers of the church. But, speaking accurately, there is only one Reformer of the Church, and that is none other than D. Martin Luther. In him the prophecy of Revelation 14:6, 7 found its fulfillment, which is irrefutably evident from the history of the Reformation itself. Just as the Jews recognized from the words and works of Jesus that he is the Messiah prophesied in the Old Testament, and just as Luther deduced from the words and works of the Pope that he is the Antichrist foretold and painted in Scripture, so we also recognize from what Luther said, wrote, and did that in him the prophecy of the Reformer of the Church has found its fulfillment. And we find such unmistakable characteristics not only in Luther's struggle against Rome, but also in the controversy that was forced upon him by the enthusiasts who ambitiously raised themselves up as reformers of the church next to and above Luther, whereby, however, they for the most part did not fulfill the prophecy of the Reformer of the Church,

Obituary.

Teacher Konrad E. Kellermann passed to the eternal rest of the blessed on Easter morning, April 8. He attained the age of 39 years and 9 months. After graduating from our Addison Seminary, he first served school in St. Peter, Ill. After two years he accepted a berth to Troy, Ill, where he labored in great blessing for fourteen years. In the fall of 1914 he came to the Bethlehem parish in St. Louis as senior teacher. His difficult task there he presided over with great love, zeal, skill and sacrifice. New life came into the school, the number of pupils increased, an eighth grade and kindergarten were added to the school, and the teaching staff was increased from two to four. A kidney ailment, aggravated by an accident on the tramway some years before, made

what Luther had already rebuilt, made good, and truly reformed, corrupted anew, tore down, and deformed according to their reason or their ostensible new revelations. To what extent this is true of Carlstadt is shown by the present account. F. B.

THE CASE AGAINST THE LODGE, with Special Reference to the Woodmen of the World. By Benjamin M. Holt. 72 pages 5x7 1/2. Concordia Publishing House, St. Louis, Mo. 22 Cts.

This is an excellent account of lodge worship with special reference to the greatest of all lodges, the Woodmen of the World. Although the author has not himself been a member of this Lodge, our readers already know him as the man who resigned from the Masonic Order some years ago for reasons of conscience, and after his resignation bore manly witness against the ungodly doings of the Masons (see the articles in the "Lutheran" 1914). Mr. Holt also gave his resignation at that time to a number of other Lodges to which he belonged. In order to warn others of the ruin in which he had already almost perished, Mr. Holt has now set himself the task of making clear, by the example of the Woodmen of the World, what the Lodge actually does and what it wants. No one who examines this booklet will deny that he has succeeded in doing this in an excellent manner. It is quite evident that the author not only had a large body of evidence at hand, but also possessed considerable acumen. He goes after the defenders of lodgeism in all their dodges and loopholes. To the unprejudiced reader the book must seem convincing. Besides the remarks on the oaths and ceremonies, and on the religion of the secret societies, there is information here on the insurance system of these societies, and on certain proceedings in the initiation of new members, which is not likely to be found elsewhere. Some illustrations of Supply Houses of the various Lodges find here in photographic reproduction. *The Case against the Lodge* should be read especially by our young men. Whoever has read the book even once will hardly want to join a Lodge if he still has a spark of spiritual life in him.

G.

Children's Service on the Reformation Anniversary, October 31, 1917. A Festal Liturgy, compiled on behalf of the Committee by Wilh. Simon. Concordia Publishing House, St. Louis, Mo. 1917. 12 pp. 5x8 1/4. Price: 5 cts; the dozen 45 cts; the hundred H2. 73. postage extra.

This is the first of the programs for the children's service, which were prepared by the Central Committee for the Jubilee celebration according to a Synodal decision of 1914. This festive liturgy consists of a catechesis in five sections with interspersed hymns for children and congregation. A number of declamations are included, which can be used at the appropriate place. Our publisher reminds us that it would be worthwhile to order a sufficient number of copies so that every listener can receive one. This will save the printing of a special program. It increases the interest of the listeners if everyone has a copy of the festive liturgy in front of him and can follow each song as well as the declamations and answers of the children.

G.

CREDO FROM HAYDN'S FIRST MASS. By 4th L. Wendt, 2719 S. Karlov Ave, Chicago, Ill. 3 pp. 7x10. Price: 15 Cts.; the dozen Z1. 75.

The English text, according to which this piece for mixed choir is to be sung at the Reformation anniversary, is a call to "praise" and thanksgiving to God, the German text an Easter Hallelujah. The music is good and so is the arrangement. L. F.

On sund. Jubilate: P. Th. Schubkegel in the congregation at Henning, Minn, by W. Eifert.

Incomplete report: P. J. Chr. Hildbrandt in the Jmmanuelsgemeinde zu Menno, S. Dak., by H. F. W. Gerike.

Introduced as teachers in parochial schools were:

April 11: Teacher A. G. Frinke as teacher of the third class in the Cross parish school at Collinsville, Ill, by P. H. A. Klein.

On Sun. Quasimodogeniti: Teacher F. J. Himmler as teacher in the school of the Jmmanuelsgemeinde near Lewiston, Minn. by P. R. G. Gaeser.

On sund. Misericordias Domini: Teacher H. Bergmann as head teacher at Trinity Parish School at Boone, Iowa, by K*. O. Heir.

Initiations.

Dedicated to the service of God were:

Churches: On Sun. Quasimodogeniti: The new church of Trinity Parish at Boone, Iowa (P. O. Erbe). Preachers: kk. F. Pfotenhauer, J. P. Guenther, and W. Dallmann (English). - The enlarged church and new organ of St. John's parish at Grand Prairie, Nebr. Preachers: Mießler and Erck. The consecration prayer

spoke Father E. Holm. - Sunday. Misericordias Domini: The new church of St. Paul's parish at Little Rock, Mo. preachers: PP. Falke, Rohlfing and Bapler (English). The dedicatory prayer was said by Rev. F. W. Horstmann.

School: The new school of the Emanuel parish at Okawville, Ill. Preacher: Father J. Müller, who also said the dedicatory prayer.

Groundbreakings.

The foundation stone of the new church was laid:

On Sun. Quasimodogeniti: St. John's Parish at Pitts ton, Pa. Preacher: PP. Dasler and Sorge (English). The consecration was performed by Fr. E. Kraus. - The Jmmanuelsgemeinde zu Augsburg, Ill. preachers: PP. Schwagmeyer and Neuendorf (English). The consecration was performed by Fr. R. Herrmann. - The Bethlehem congregation at Greⁿ leaf, Kans. Fr. C. F. Lchenbauer performed the consecration.

K-nfrrnz ads.

The Mixed Eff i n g h o'm - Special Conference will meet, w. G., on the 29th and 30th of May (two full days) in Father Neuendorf's parish at St. Peter, Ill. Practical Work: Catechesis on question 7-12: teacher Roschke. Addition and 8ni-tru6tion ok Oommon lUctions: teacher Brauer. Theoretical work: The Puritans: Schaaf. Bible reading in school: is it necessary in ever school? How is it to be driven? I". Schöuing. The divine foundation of the sacred office of preaching: Schaaf. Sermon: Father Schwagmeyer (Father Beiderwieden).

R. Herrmann, Secr.

The L i t c h s i e l d - Pastoral Conference will meet, w. G., on the 30th (9n .) and 31st of May in Fr. Bruegmann's parish at Bethalto, Ill Ar.

beiten: Exegesis on Richt. 6, 33 ff.: Fr. Gübert. Pastoral dignity in and out of the ministry: P. Klein. What is the relationship between us and Christians in other church communities? Father Bernthal. How should the necessary funds for the Kingdom of God be raised in our congregations? Father Müller. Confession: Father Schultz (Father Torgler). Sermon: Father Broders (Father Beiderwieden). Please notify the local pastor in time. A. Pennekamp, Secr.

The Wall Lake special conference will meet, w. G., June 5 and 6, at the home of P. Discher, in Wall Lake, Iowa. Papers have been received from the UU. Schwidder, Noack, Rüber, Runge and Wolfram. Service June 5, 8 o'clock in the evening. Confessional address, Rev. Hölcher (Rev. Noack). Sermon: Fr. Wolfram (Fr. C. Wehking). A.W. Brauer, Secr.

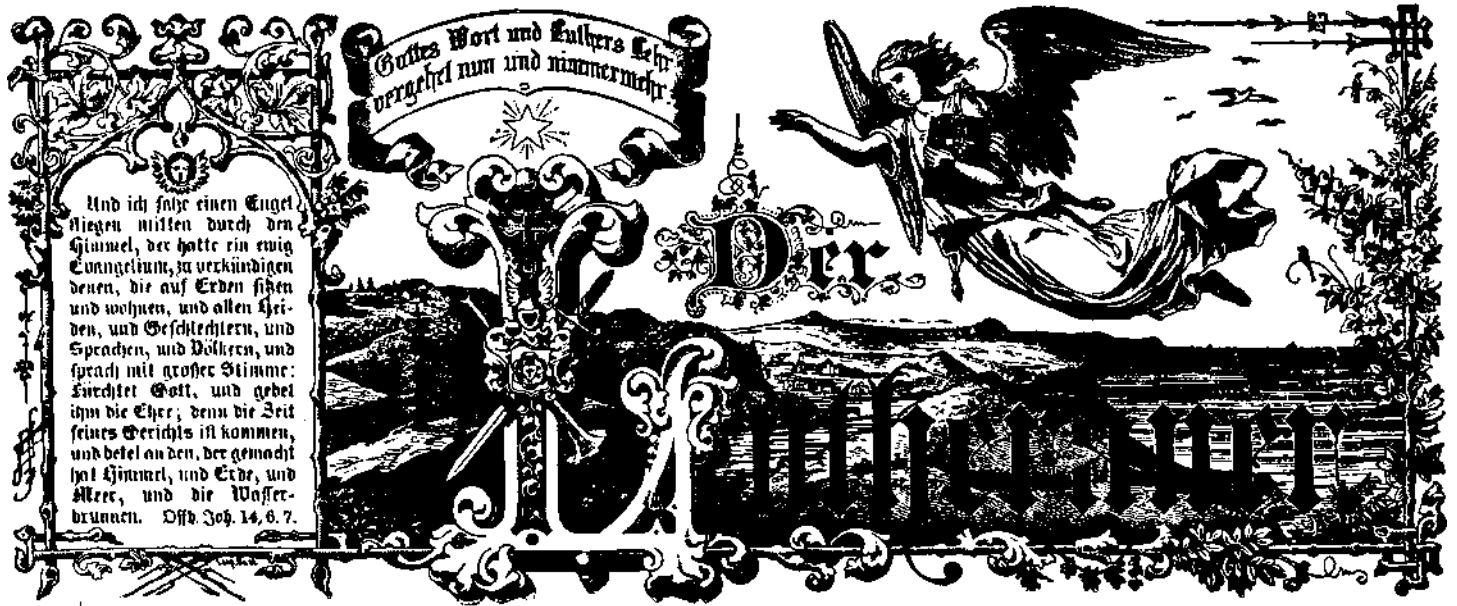
The Northeastern Iowa Special Conference will meet, w. G., June 5 and 6, at P. Th. Hanssen's church at Sherrill, Iowa. Work has been done by PP. Brammer, Händschke, Hempel, Kettler, Rudolph, Beer, O. Koch, Maas. All deliver their work on Gal. 1. Confessional address: p. Prekel (P. Welcher). Sermon: p. Kreutz (Fr. Maas). Collection from Dubuque. Those who can, come by automobile, and then state in their registration if and how many more they can take from Dubuque. Those coming by train, please indicate the time of arrival in Dubuque. Timely registration requested.

W. H. L. S ch ü tz, Sekr.

Introductions.

In the discharge of the concerned District Praefides were introduced:

On Sun. Misericordias Domini: P. G. A. Derwig at St. John's parish, Middletown, Conn. assisted by the kk. Glazier and Kavash by P. A. C. Th. Steege. - P. O. W. Mappes at St. Peter's parish at Wilkes-Barre, Pa. by P. E. Kraus. - P. J. G. Pflantz in the parish at Claris Fork, Mo. assisted by P. Bahr ofl. H. Mueller. - P. F. W. S ch u l z e in the Jmmanuel parish at Daykin, Nebr. assisted by P. Zagel and Pros. Schmidt by P. E. O. Potratz. - P. G. Tönjes in the parish at Stuttgart, Kans. by P. K. T. Domsch. - P. H. M. S ch r e i n e r in dei: Zion's parish at Lincoln, Mo. assisted by P. Niemann by P. Th. Maschoff. - P. O. Rothe in the Jmmanuel church at Granite City, Ill, assisted by Prof. L. Fuerbringer from P. A. F. Bernthal.



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No. 11.

"By grace."

Neither herb nor plaster healed them, but thy
word, O Lord, which healeth all things. Weish.
16, 12.

"By grace!" - happy celestial fairy tale,
How have you faded away
At that time, so tearful,
So deathly pervaded!
Peace light, it can't be
The world without you healthy
Of her thousand wounds.

"By grace!" - sweet power of God,
Show your strength again,
Ignite Christ's discipleship
To the holy messenger's work!
Let it be known with a mouth of flame:
"O world, all thy harm
Heals only the oil From graces!"

F. W. Herzberger.

The witness of our church in the Jubilee year.

III. by grace alone.

Annually a Dr. Carroll in Washington, D. C., compiles certain figures concerning the churches of the United States. This year his statistics have appeared again. Dr. Carroll lists about fifty different denominations or confessions, and these are again divided into a large number of separate bodies, so that finally a total number of about 180 different church communities comes out.

When the unbelievers see this long series of ecclesiastical names, they take occasion from it to bitterly ridicule the church and religion in general. "The simplest thing to do is to belong to none of them, for no man will be able to examine them all in order to know which is the right church.

is. I remain a free spirit. The Lodge," he adds well, "is church enough for me!"

Others recognize, however, that a distinction must be made between the various "churches" that Dr. Carroll lists, a distinction must be made. There are Christian churches and non-Christian churches. There are the Christian denominations that adhere to the Bible, and other churches that have their own book of religion, such as the Mormons, the Christian Scientists, and others.

Others find, after closer examination, that the Christian church communities again fall into a number of groups which differ in their confessions. First of all, there are the Catholics and the Protestants, who have different beliefs. The Catholics believe in the Pope, in purgatory, in the saints, go to Mass, and have monasteries and nunneries. Protestants think nothing of these things, but also believe in a triune God like the Catholics and hold the Bible to be true. Then you would already have three religions: the extra-Christian ones, like the Christian Scientists and the Unitarians, who do not believe in the triune God, and among the Christians the Catholics and Protestants. But (it is said) among Protestants there are again those who trace their history to Luther, these are the Lutherans, and those who trace their origin to Zwingli and Calvin, or to the Anabaptists, these are the Reformed sects, of which the Presbyterians, Methodists, and Baptists are the most notable.

This would then again, all things considered, give a total number of perhaps six to eight different religions represented in our country. Obviously, however, the Episcopalians, who are neither Protestant nor Catholic, but Anglican, and the great Greek-Russian Church, which wants to be Catholic, but not Roman Catholic, are different from those mentioned. The reader already perceives, we have only to go on a little in this way, and there will soon come again Dr. Carroll's fifty denominations, if not his

180 communities into which those fifty are again divided, as eöensoviele teach more the way to salvation, how shall a man come to faith and be different religions out of it. After all, the unbeliever is right in his mockery saved?

and is wise to stick to the lodge religion, according to which all will be And yet this unspeakable sadness is a fact that cannot be denied. blessed whom the lodge chaplain buries. The greater part of Christendom has fallen away from the doctrine that man

So how many religions are there? There are, basically, only two. Of is saved by grace alone. It is true that the grace of God is not expressly the 1,691,000,000 people who live on earth, every single one adheres to denied. In a thousand places or more it is taught in Scripture that God is a either one or the other of these two religions. And whether he adheres to gracious God; who would make a line through all these sayings? But it is one or the other is determined by the answer he gives to the question: said that the grace of God alone does not do it; blessedness also depends How will man be saved? Some say: Man is saved by his works. He who on the conduct of man. This is the doctrine of the Roman Church. Whoever believes this is a heathen. Others say, "Man is saved by grace alone obeys the laws the Pope gives to the Church, whoever goes to through faith in Jesus Christ. He who believes this is a Christian. confession... He who has masses said, calls on the saints, prays the rosary,

One is the answer which man gives by his own reason and strength is a good Christian according to Roman doctrine, he earns the grace of to the question: How can I be saved? As long as man is dependent on God. Luther, too, when he was still in the errors of the papacy, tried to earn his own reason, which has just been darkened by the Fall, he will answer: the grace of God in this way. For this reason he had entered a monastery, I must be saved by my own efforts, my own merit, my own work. So long in order to earn satisfaction for his sins and the grace of God through as man believes that he can do enough for his sins by works, he is a unceasing divine service. The new day dawned for Christianity when Luther heathen; he may be called what he likes, he may belong to this or that recognized that man becomes righteous and blessed not through the church, or to no church at all. fulfillment of the law or through any other achievement of his own, but

The other is the answer that man can give, because the Holy Spirit through faith in the Savior JESUS CHRIST, who freely and gratuitously has enlightened him through the gospel, so that he now speaks with Paul: grants salvation to us sinners. By this realization Luther became the "There is no difference here; they are all sinners, and lack the glory which reformer of the church. Because they had not rightly grasped this article, they ought to have in God, and are justified without merit by his grace the people who sought to reform the church before him could not break the through the redemption that came by Christ Jesus. ... Therefore we hold power of the papacy. And if we celebrate the anniversary of the that a man is justified without works of the law, but by faith alone: Faith." Reformation rightly, we testify this truth to the Roman, also to the Protestant Whoever believes this is a Christian and will certainly be saved. Not as if sects and to the churchless multitude: By grace alone, without his good it were now all the same what else a man believes. He who has the true works, man is justified and blessed before God!

Christian faith of the way to blessedness knows also that there is a triune Yes, even to the Protestants of our day it is very necessary that this God, that JEsus Christ is the Son of God, that through His holy life and doctrine be testified to with great emphasis. It is not as if there were no His substitutionary suffering and death God's grace has been purchased longer any people there who relied in faith on the redemptive work of Christ for men, that there is a resurrection of the dead and an eternal life. But and wanted to be saved through his most holy blood alone. Even the that which makes the Christian an heir of eternal life is faith alone, which Reformed sects have the open Bible, and it is also diligently read there? forsakes all reliance on its own merit and works, and appropriates to itself But where the Scriptures are read, there will always be people who come to faith, who also persevere in faith until the end and become blessed. Nor the merit of Christ, which covers all sins and excludes heaven.

Now we should think that an article which, like this, is central to is it to be denied that there are still preachers in the sectarian churches Christianity, should also be known and taught by all church communities who rightly practise the article of the sinner's justification by grace alone, which call themselves Christian. Yes, we cannot think of anything more and thereby bring men to faith. But on the whole, Reformed Christianity in terrible than that people who have the Bible and who call themselves our country has departed far from this main doctrine of Christianity. There Christians should teach the attainment of salvation by their own works is an aversion to the gospel. One does not want to be saved by grace alone. and merit. In so doing they destroy the heart of Bible doctrine. "But if the It is said that in a certain sense the eternal welfare of every man depends salt become foolish, wherewith shall we salt?" If so-called Christian on his actions and conduct, and that it is ultimately in his own hands churches do not whether he shall be saved or not. God, however, wants to be merciful to the sinner, but the sinner must first prepare and send himself properly for grace, must behave properly against the gospel when it is preached to him. When the good God sees the good will of man, he helps, does his part, and brings man to faith. Thus, in the last analysis, blessedness depends entirely on

People off. But many preachers have long since gone beyond this point of view. They no longer want to talk at all about how a man gets to heaven, but want to instruct him how to vote in the next election, how he can best prevent consumption, and how far the stable must be from the well so that the drinking water remains healthy. Minister "A minister must teach his people not only how to save their souls, but also how to save their crops," was said in a recent circular to country pastors; and many try to act upon this instruction. Or the preacher may lecture on the poetry of Shakespeare, or on Italian music, or on astronomy. At the best, such a preacher looks upon himself as a leader in all sorts of movements which have for their object to make people pious by state laws. Above all, the eradication of the beverage trade, the restriction of child labor, animal protection, the eight-hour day, and similar efforts provide the objects for their sermons.

To give proofs and evidences that it is so in the sectarian churches is superfluous. The daily papers are full of these things. Hence a Jesuit was able to write this year in the March number of the *Catholic World* that the opposition of the Protestants to the Roman doctrine of the attainment of blessedness by good works had long since fallen away, for the Protestant preachers themselves now generally found the essence of religion in service to the community, social service, and that this was nothing other than righteousness by one's own works; the doctrine of salvation by grace alone was considered obsolete. And the *Catholic Encyclopaedia* says that the doctrine of salvation by grace alone is almost completely dead; only the Lutheran Free Church in Germany and the Missouri Synod still hold to this doctrine!

Shall the writer in the *Catholic Encyclopaedia* and.

...do you want that Jesuit to be right? God will see to it that their word does not come true. God will not let his Gospel perish again under the tangle of human statutes in the corner. But that this should not happen, he has appointed his Christians as witnesses. That the doctrine which alone can make men happy and once blessed, the doctrine of the *Lola Oratia* - by grace alone - should not perish, he has above all charged his true visible church on earth, the Lutheran church, with the duty of witness.

How sad it is that not the whole Lutheran Church has preserved the confession of this fundamental truth of the Gospel! What the *Catholic Encyclopaedia* says has long been true of the Lutherans of Germany, namely that

only our Saxon Free Church still fully professes the Alone-from-Grace. In Sweden and Norway things are no better. But even in the American synods there is no lack of people who want to concede some honor to man in the trade of the conversion and beatification of the sinner. Yea, even people in high places teach to this day, "The conversion of man depends not alone on God's grace, but also in some sense on man's conduct." "Some people behave better against grace, therefore they are converted." By this teaching the Lutheran Church of America is divided into two camps. Because of this departure from the teaching of Scripture.

it is also made impossible for our synod, together with all who call themselves Lutheran, to represent our Lutheran confession before the world. Instead of opposing the papacy, sectarianism and all works of righteousness with their witness as a united force, Lutherans make common cause with the enemies of the alone by grace by teaching that it depends on the will and decision of man whether he comes to faith and becomes blessed. We do not want to let ourselves be deceived about this in this Jubilee Year.

And we, who have been saved by God's grace from such an apostasy from the main doctrine of the Lutheran confession, are to puff ourselves up and boast about it, as if we were the people in whom God must also have a very special favor? Just read what our Commission for Inner Mission has to report to the Synod! To the shame of us all, it says that the expected gifts for this most important mission work have fallen short of the need in recent years by a full third, namely by more than K50,000, so that our travelling preachers have not received their meagre salaries, much work has had to be left undone, and thousands of souls have not heard the Word that alone can make them blessed, who should have heard it. Only a small sum would be needed from each congregation to do this work properly. Not a single Christian needed to make a real sacrifice, but only to give a few small coins from his abundance, and the treasury would have been filled. But so weak is the zeal for the spread of the gospel among us that even these small sums have failed to materialize. If we do not make up our minds to change this, how can we make a great noise before the world with our jubilee? Our rejoicing in thanks would be deception and hypocrisy. All the talk about Luther and Lutheranism would be vain boasting if we did not make sacrifices to bring the gospel to those who are still in spiritual death.

"We want to come before God in confession," we read in the synodal report of our Eastern District in 1916, "with the confession that we have not so appreciated and valued the precious treasure of the pure gospel, have not dealt with it as we should have done. Just as the Saviour so soon had to call his first Christians to repentance because they had abandoned their first love, just as Luther in the last days of his life raised his voice powerfully against the indifference to God's Word that was becoming more and more apparent, so let us not close our eyes at this time to the fact that these sins are also to be found among us, and that we should earnestly repent of them. We want to go to confession before God and confess to him from the heart where we have sinned.

"Let us then celebrate this memorial service with heartfelt prayer, that the Lord in grace may continue to give us his precious gospel. Of course we do not deserve it. When we consider how great is the general contempt for God's Word, how both the threats and the promises of God are regarded as nothing, how the dangers of losing the Gospel are ever increasing, then let us ask all the more urgently:

Thy divine word, the bright light, Let it not be extinguished in us!"

G.

The Missionary Conference in India.

The seventh General Conference of Missionaries in India met from 23 to 29 November 1916 in Trivandrum, the beautiful capital of the kingdom of Travancore, which is under an indigenous prince. While ten missionaries were present at the sixth conference in Krishnagiri, there were only nine at this conference, since in the course of the months Missionary Naumann also left the work that had become dear to him, as we confidently hope, only temporarily. Truly, the few workers are becoming fewer and fewer! But nevertheless, all were delighted that they were again granted the privilege of coming to a general conference to discuss the weal and woe of the so important missionary work.

Part of the morning sessions was spent on doctrinal discussions. Missionary Harms presented a paper on Thesis 14-17 of D. Schwan's "32 Theses on Unevangelical Practice", in which again the great importance of the right distinction between Law and Gospel was emphasized. Neither the law nor the gospel must be left entirely aside. Even to Christians the law must still be preached, because they still have the old Adam about them. But the fruits of the Spirit must not be expected from the practice of the law, for the law is not the means of sanctification. From the right knowledge, namely, that the renewing of the heart, the fruits of the Spirit, come through the gospel alone, right evangelical practice is now to flow. This was then explained in detail and applied to our missionary work.

The discussion on training indigenous mission workers continued. Since, as a rule, good mission workers will not grow out of bad churches, the proper training of good mission workers must begin with the careful education of the churches. That good mission workers will be scarce, especially in the early days, is obvious; but unfortunately there is no lack of applicants for salaries, some of whom are ignorant, some dishonest, and often both together. Therefore many who offer themselves must be rejected. And since catechists and pastors of a Christian mission are not to proselytize by empty words, but by the Word of God and a walk consistent with it, people who have not only the necessary knowledge, but above all the necessary conviction of heart, must be trained up by God's grace from the Christian congregations.

Missionary Küchle presented a paper on the formation of the Tamulian church language. It is a very interesting study to investigate how the Gospel affects and transforms the languages of the different peoples. The Tamul language is very old, rich in forms, especially rich in religious literature. When the first Lutheran emissaries came to India (Ziegenbalg in 1706), it was no easy matter to designate Christian terms with suitable Tamul expressions. In time they found their way, having for a time over-adapted to the Catholic missionaries who had been working in India since about 1500. Epoch-making was Fabricius's work in revising the Bible, which was in part a new

translation, and also created the Tamulian Protestant church language through his hymns. This Bible is still used by the Lutheran missions today, while the Reformed use the so-called "*Union Version*," which was produced about fifty years ago by several Reformed missionaries. The work has by no means turned out satisfactorily, however, as the revisions have often abandoned fidelity to the text in the interest of beautiful style. There is now much talk of a new revision of the two translations. We, too, will have to deal with this.

As preparations are being made throughout the Lutheran Church for a worthy celebration of the four hundredth anniversary of the beginning of the Reformation, so also in India. According to the recommendations of a committee, this celebration should have three main guidelines:

1. within the congregations. All congregations and preaching places should hear something of the significance of the day. Where they are near enough together, communal celebrations are to be held, which will bear the character of an Indian folk festival. A jubilee conference is to be held at Nagercoil from November 8 to 14. Two items dealing with individual pieces of Luther's life and ministry are to be discussed at this Jubilee Conference.

2. literary. Tamul and Malay tracts are to be written and distributed. English tracts from America are also to be distributed and sold, and specially written articles are to be published in secular papers and missionary magazines.

3. out of church. In places where more Europeans and Americans live, or where there are institutions of higher learning, perhaps lectures could be given in English on the history and significance of the Reformation. This would be a good opportunity to educate people about the Lutheran Church, its doctrine and position.

Following a submission to the Conference, it was also decided to submit a petition through our Mission Commission to the Synod of Delegates, urging them to consider whether it would not be possible to give greater prominence to the work of Outer Mission in our Synod than has hitherto been the case. Some of the points in this submission are: to resolve that in the intended new edition of our Agenda a corresponding section for Outer Mission be included in the general church prayer, and that, where possible, some general prayers and collections about mission be inserted; to resolve that in our seminaries for preachers, lectures or at least talks about Outer Mission be included in the course of instruction.

Among the heathen in India there is at present a movement to introduce into the school laws a so-called "conscience clause", the object of which is to exempt heathen children from religious instruction in Christian schools. That is, mission schools are to be compelled to admit heathen children who do not wish to attend religious instruction, and to teach them secular subjects. In one of our boarding schools it has already happened that heathen children, who attend the school as "day scholars," are excused from religious instruction, but are not allowed to take part in all other instruction.

but wanted to take part in the lessons. This matter may eventually become very dangerous to the education of Christian communities and to the whole missionary work, especially in schools where the largest percentage of the children are heathen children. If they do not come to religious instruction, the main purpose of Christian schools, to acquaint children with Christianity, is defeated; for to teach them only a worldly knowledge is not the task of our school system. After a lengthy discussion, the whole matter was referred to a committee for further deliberation.

On the Sunday of the conference, November 26, 1916, a communion service took place, in which Missionary Ludwig held the confession about Is. 1, 18, and Missionary G. Hübener held the sermon on the topic: "The Cover of the Lutheran", which he based on the Bible words on the cover. By decision of the conference, this sermon is to be sent to the "Lutheraner" for publication.

At the hot noon hour the whole conference and the missionary women present drove to the village of Kudizzel, nineteen miles away, where a meeting of all the churches belonging to the station of Trivandrum was held. Missionary Harms gave an address in Malay on the Saviour's command to baptize, and Missionary Kühle preached a short sermon in Tamul on 1 Pet. 2: 5, in which

He described the priestly state, the priestly growth and the priestly work of the people of God. There were about 500 to 600 people present, and it seemed to be a joy to all that so many missionaries had come to their jungle. Such gatherings are of benefit to missionary work. When the people, who are otherwise taught in thirteen different places, come together in one great communal service, it is to teach them that they belong together, that they are all members of the Christian Church, and that they all have the same goal, eternal blessedness.

On the American National Thanksgiving Day, November 30, which the missionaries as Americans do not forget to celebrate, even if only in a quiet way, Missionary Hamann delighted the conference with a sermon in English on Ps. 127:1. 2. R. Görß.

English parochial schools within our synod.

One of the greatest dangers which the transition from German to English, which is taking place in our Synod, entails, is undoubtedly the possibility that through this transition our parochial schools will become extinct. But there could scarcely be a greater calamity than this; for by the parochial school, as by no other means, the youth of our Synod are educated to be convinced, faithful Christians. The ruin of the parochial school would threaten the inmost life of our church.

If it is sometimes said that this very thing, namely the loss of our schools, will be the consequence of the change of language, this judgment is probably based on the fact that in some places the matter has taken this course. It is unfortunately, unfortunately true that, in spite of all teaching in word and writing, our

People have not everywhere come to the realization that we have our schools only for the sake of the gospel. The idea has not been abandoned that the parochial schools of our synod are really there for the sake of the language, and therefore the school has been closed when the congregation has made the change from German to English. Although in a number of cases other reasons have played a part - consider how often schools have suffered through longstanding disputes in congregations - it cannot be denied that other congregations have taken the stand in incomprehensible and inexcusable folly: If the church becomes English, it no longer needs a Christian school, then the Sunday school will suffice.

It must be a great joy to the readers of "The Lutheran", who are all friends of the parochial school, to hear that some of our congregations have already successfully completed the change of language in the school. Faced with the question: Either an English parochial school or none at all, they have made their school English, and now have religious instruction given wholly or for the very greatest part in English. In this way they have not only saved their synod a school, but a large proportion of their children for the parish. Not as if a change from German to English, even in the school, where it is made without necessity, were to be here advocated. It is well worth while for some communities to make sacrifices in order to preserve the German language for their youth. But where the youth has become completely Englishized, so that the greatest difficulties arise for German religious instruction, because the children have to be taught German as a foreign language for years, it is necessary to consider whether it would not be better to give religious instruction in English, taking into account all the conditions in the congregation and its sphere of activity.

Now it is not the intention of the writer, in the present place, to throw light on all sides of this question. Rather, these are to be introductory remarks to a series of articles describing to the reader how our congregations have here and there successfully established and flourished an English parochial school. There are, to our knowledge, now about forty parochial schools in our Synod, in which, a few hours or so of technical instruction in German apart, the instruction is given entirely through the medium of the English language. The purpose of these articles is to furnish proof that the demise of the parochial school is not necessarily a consequence of the transition from German to English. Our schools can be maintained if we start right, and this includes above all that the tone is not set on the "German" but on the "Lutheran" when we speak of our German Lutheran schools.

In what follows, we will now let the people who now preside over such schools have their say. This is an uplifting chapter in the history of our parochial school system, and our readers will follow this series with interest. G.

1. the parochial school at Fort Smith, Ark.

The alternation between progress and decline, and from German into English, characterizes the history of the above parochial school, which belongs to the Western District of our Synod.

Our parish, the oldest in the State of Arkansas, was organized in 1868, and called as its first pastor, Father M. L. Wyneken. The establishment of the school also occurred at this time. Interesting and instructive is the "Honorary Memorial of Blessed Rev. M. L. Wyneken," which appeared in the "Lutheran," in the number of February 15, 1885. Among other things, we read about his initial work: "The young people had been baptized (in the English sect churches), but had then grown up without any instruction from God's Word. The great majority could scarcely speak German, much less read or write it. His regular

building with two classrooms. The school, which in the meantime had become a municipal matter, now increased in number of pupils until it was attended by 90 pupils in 1890. Then, however, an embarrassing decline became noticeable, so that when the school closed in June 1914, there were only 38 pupils on the roll.

How did this happen? Was it the fault of the Sunday School, which the congregation had established by necessity? Or was it due to the sad decline in large families? Both are often claimed as reasons for the decline of the church school. But we look upon our Sunday School as a recruiting ground for the weekly school, and have thus probably gained more pupils than we have lost. Also, the congregation is as full of children today as it was twenty-five years ago, because it has more families than it did then. Whether with good reason or not, some parents now sent their children preferred to go to the splendidly equipped public schools. Added to this was the circumstance that, although the community had become almost entirely English, and the vast majority of children who came to school could not speak a word of German, the school was still considered the "German" school. A small part of the community was anxious to save the German language for the community. The school, and especially German religious instruction, was regarded by them as the best means of accomplishing this end. Since, however, in spite of all efforts, the English language prevailed, and the English element in the community gradually withdrew its children from the "German" school, the school could not prosper.



English Community School at Fort Smith, Ark.

In a letter to his brother who was in Germany at that time, Blessed described his daily work with the following words: "In the morning at 7 o'clock first confirmation classes with the young people, whom I also had to teach to read and write German in the evening school. From 9 to 4 o'clock I hold school, every day. After school I spend two hours, from 4 to 6 o'clock, on visiting the sick, etc. After supper I have catechism classes with several adults who have also not yet enjoyed the same. In addition, I teach some more adults to read and write German and hold singing lessons once a week, to which are added the Sunday sermons here and in Van Buren." He soon succeeded in establishing a school at Fort Smith, which enjoyed an excellent reputation, because God's blessing rested upon it. As the school was entirely his private affair, so he appointed for his own person the first teacher in the person of Mr. Schöverling. God's blessing accompanied his activity." No commentary on this is necessary.

The community experienced a great day of rejoicing when, on May 10, 1874, they opened their new school, a plain frame

What could be done to save the school? First, the benefits of the parochial school were emphasized in several sermons. Then, in the congregational meetings, great attention was given to the school matter. Finally, the congregation decided with great gusto to build a new school that would meet every just requirement for a should be satisfied. It was then unanimously decided to have all instruction given in the English language. And finally, although school had closed in June with 38 children on the roll, it was decided, trusting that God would supply the pupils, to open a second class and to appoint a special teacher for that class. These decisions were soon carried out with God's help.

On September 13, 1914, with praise and thanksgiving to God, the new school shown in the picture was dedicated. Not only the massive building, but also the interior fittings and furnishings of the classrooms, the elegant auditorium, the gymnasium, etc. are of the best quality and most modern construction. The building with furnishings cost H20,000. In the summer of 1914, however, there was not merely building, but also missionary work. *) The school was opened on September 14. The number of pupils shortly after the opening was 77.

Now a few things: With each classroom, the

Timetable attached. The carefully designed curriculum prescribes an eight-year course. New pupils are admitted in September! Commencement exercises, which prove an excellent means of maintaining interest in the school, are held at the end of the school year in June. The diplomas of our high school graduates are recognized by public school officials and secure admission to college.

Are these sacrifices for the building of the school and for the necessary running expenses too great for a congregation of 80 voting members? Is the laborious work involved a waste of energy? The history of our Synod affords the answer. H. W. Bartels.

To the ecclesiastical chronicle.

"The Purified Lutheran Church of America." Such a one is to be brought about by the union of the General Synod, the General Council, and the United Synod of the South. The Inter-Synodal Jubilee Committee thereof has passed the resolution, "Believing that the time has come for a more unified organization of the Lutheran Church in our country, we recommend that the three general Lutheran church bodies of America, namely, General Synod, General Council, and the United Synod of the South, together with all other synods which are one with us in the Lutheran faith, be united as soon as possible into one general body to be known as The United Lutheran Church in North America." The Presiding Officers of the three Synods concerned publish in their papers a proclamation signed by all three, in which they quote this resolution and have this to say about it: "The movement which thirty years ago brought about the common order of worship and the hymnal published this year has led in a logical manner to this resolution. The laity of the individual synods enthusiastically advocate a united church. In order to bring this matter before the church in due form, and in time for the coming meetings of the three general bodies of the church, the presidents of the same, all of whom attended the meeting, were instructed to join with other pastors and laymen to formulate the principles upon which the union may be effected, and to submit a constitution to the several bodies. All existing committees and commissions already working in this direction, as well as all authorities and officials of synods, are kindly requested to communicate as soon as possible to this committee for the preparation of a constitution any plans or proposals which in their opinion should be incorporated in the proposed constitution. Our aim is the early organic union of the above-mentioned church bodies and finally the complete unification of the Lutheran Church in America. The real union can be accomplished only after the three bodies have decided to submit the Constitution to their partial synods, and when the latter approve the same. The proposed union means the cessation of the three separate great bodies of the church, and the amalgamation of separate authorities. The district synods retain their present independence. Any new delimitations which may be subsequently made will be determined by the synods themselves. The teaching institutions and educational authorities will remain unmolested. The suggested union is, as everyone will admit, made up of many

reasons quite desirable. No difficulties should be allowed to thwart its accomplishment. The Vicennial Committee presumes no further right than to lay its plans before the church bodies, and to urge the unification of our beloved church upon our people, that they may consider and pray for it." The *Lutheran Church Work and Observer* breaks down

...at the thought of it. This was the fulfillment of many people's favorite dream. One should not be ashamed of this dream, "and now we see with open eyes how these dreams actually come true; our hearts are filled with a peculiar feeling of joy and heavenly peace. Are there not many among us who can say, 'Lord, now let thy servant depart in peace'?" "The United Lutheran Church-that will mean more to us than a full face: it will be the answer to our prayers. We have criticized one another too much, and the church does not bring it to great unity by constant criticizing of the past or the future. We have hitherto tried to show "the" other how we could live together in peace and unity, if he would only be just as we are; but we have not thus brought about unity. We have prayed earnestly, believing that the Holy Spirit would guide us into all truth, where alone true unity is to be found, and we believe that God is just now answering our prayers. We are glad that this union has been called for. It should be a trumpet blast for the church. It should lead to serious self-examination and especially to a renewed and deeply honest and prayerful study of God's holy Word. Let us all hope and pray that the vexation and sin of dissension within our Lutheran Church may be put away, and that the children of the good confession may also become children of the great United Lutheran Church!" - As deep as this may come from the delighted heart, it sounds like true mockery of God's Word and right unity. It is simply a despair of true unity. The high and hollow phrases, translated into plain German, mean nothing but: We have hitherto sought in vain to find the right way to unity, sought in vain to agree in the truth, that we should all speak the same thing, and hold fast one to another in one mind and in one opinion (1 Cor. 1:10). Let us leave that alone! If someone only says that he is Lutheran and accepts the Lutheran confession, to whatever extent, and what he thinks of the individual doctrines, then let him be one of ours, and because it is so nice to present ourselves to the world as one large body, let us then all say together: We are the "Great United Lutheran Church. E. P.

The "Lutherische Kirchenzeitung" correctly judges the **proposed unification of the three synods into** one large new synodal body. It says, among other things: "It is very striking that in this so suddenly appearing unification plan not a word is said about confessional position and practice. The resolutions speak of 'our Lutheran faith' as if all three church bodies were naturally in agreement on everything. It is a fact that they have long since practiced pulpit and communion fellowship among themselves; we have often noticed it. We doubted, however, that the General Council would be willing to abandon all that it had otherwise held to the General Synod. But now we must believe it. And that is the main meaning of this recommendation of unification! All the splendid work of a man like Charles Porterfield Krauth in the Council, who worked his way up from the General Synod and became the leader of the General Council in all the great confessional questions, is to be, so-.

The Council, as far as it is concerned, is to be annulled. It is, after all, a foregone conclusion that in a union such as this the confessional position of the body which stands lowest becomes the position of the new united body. Are they really willing in the Council to take this retrograde step? It seems to be a done deal. That means then that in the united body the lodges will generally triumph. What was still opposed in the Council will herewith receive the death blow. The congregations will no longer be able to say a word; for the General Synod stands on the point of view that membership in the Lodges is a private matter, which every man decides for himself. The preachers and officials of the church will also have all this freedom. The president of the institution at Springfield, O., belonging to the General Synod, has been a Mason for years. We reported the other day how things are in the Pennsylvania Synod of the Council, namely, that they wanted to amend the Synodical Constitution there so that preachers could also belong to the Lodge, since quite a number already belong to it. A great step backward, even if one fully recognizes all progress in regard to confessional status within the General Synod in recent years; and we are quite willing to recognize any such progress. And then there is the communion with the sects. The General Synod has always defended this fellowship, and actuated it all round, to the point that two preachers of that Synod officiated together with Jewish rabbis. The Council has hitherto had its so-called Galesburg rule that Lutheran pulpits and altars are open only to Lutheran Christians. Of course, they didn't want to cut off the exceptions to that rule, they allowed them as a kind of privilege. Now the rule will be over; the former exceptions will now be the permanent rule after the manner of the General Synod. The consequences of such fellowship will be the same in the united body as they have been for years in the General Synod. This synod has always dragged a millstone around its neck, which has constantly prevented it from taking a sincere Lutheran-Christian position in confessional matters. On other points it will be the same. What was still sound and firm in the Council will crumble. A union like the one proposed is a great victory for the lax position of the General Synod, a lamentable defeat for the General Council and all its work since the beginning of its history. O surely, many a word will be heard about the salting effect which the Council will exercise in the new body! That is the way people like to deceive themselves. It is an old, old game that no longer deceives prudent people. And this fall from the Jubilee Committee, of course, as a particularly great and glorious ornament to the Jubilee! That is a jubilee to weep for. There Luther ought to return, and with the thunder of his contempt duly crush this exaltation of the jubilee of his great work. Now, we also think, the eyes of all should at last open in regard to the General Council. What the actual confessional position of this body is, should in the meantime no longer be a question. Thus at least something is gained - a little more clarity than hitherto. But God strengthen us all, that we may once for all completely renounce such a sad way of jubilating! Where Unionism rejoices, all faithful Lutherans turn away sorrowful and indignant." E. P.

What is standing in the way of the purification of the Lutheran Synods of America? In advertising this booklet, recently published by our firm, the "Lutheran Zion Messenger" of the General Synod says: "This is a timely little work, and contains a wealth of information concerning our Lutheran Synods of this country." What is exposed in it about his own Synod is not rejected by the Scoreboard as slander, but he confesses, "The author has endeavored

to state the real facts soberly and factually"; and he admits, "Much of it is simply history." He utters the very sensible thought, which ought to be self-evident to all who do not wantonly harden themselves against the truth, but which, alas, is not: "Let the truth be honored, whether it be uttered by a Missourian professor or any one else." But he thinks the expositions at his Synod refer "almost without exception to the English part of the same," and judges, "I suppose our English pastors will look into it a little more." But if the German pastors think that they are not affected by the exhibitions, but only the English, but speak of the latter as of "our English pastors," they ought to think it their duty of love to help their synodical comrades to "look at it a little more closely," and to insist that they do so. The pamphlet, "What Stands in the Way of the Union of the Lutheran Synods of America?" is not written out of joy that there are things standing in the way, and in the hope that they will remain standing in the way, but that these obstacles will be "looked at a little more closely" and put out of the way. The Scoreboard noticed this, too, so it emphasizes: "In a 'Concluding Note' to the book, the author expresses his conviction that, in spite of the numerous obstacles still standing in the way of the unification of the Lutheran Church in America, he has no doubt either of its present real possibility or of its future realization. Nor can he understand why, on the point of the doctrine of grace, unification should be unattainable," and concludes his advertisement with the words: "The 66 cents for the purchase of this book is something no Lutheran pastor would want to regret

Of the same book the "Watching Church" (Buffalo Synod) writes: "A paper prepared with great diligence. The individual sections fall into two parts. One brings the history, the other the doctrinal position of the Synod in question. The exposition and refutation bring nothing new, but are a compilation and summary of what has been written during a number of years on the various points. Whoever wants to inform himself quickly will have to resort to this work. But whoever wants to use what is offered here for the public, will do well to check the sources given. Where the writer deals with the ban which Buffalo imposed on Missouri in 1859, he has omitted important things. If what has been omitted does not, in our opinion, justify the ban, it does explain it, and puts it in a very different light from the author's account. The remark that Buffalo lays more than ordinary stress on liturgy, altars, candles, and crucifixes, is unproved and fatuous. When the writer says of the Buffalo Synod that it takes a unionistic position in doctrine, he proves that he has not grasped the difference between union and unity. Union is something human, and therefore something to be regarded with suspicion. Unity is something willed by God, and therefore something to be striven for on the basis which God himself has laid down in his word. The Synod of Buffalo works in this sense. Those who lay down other foundations may boast of their orthodoxy, but they stand apart from Scripture. Expositions such as those offered in the paper indicated have the benefit of causing one to examine his own position, and this is no small service." - What important things are said to be omitted in regard to the ban which Buffalo imposed upon Missouri, need not be so very important after all, since, even in the judgment of the indicator, they "do not justify the ban." If the writer "has not grasped the difference between Union and Unity," then he will be well served by the

It is of little help to him that the two words, one German, the other Latin, which in themselves mean the same thing, are held up to him and he is told: "Union is something human and therefore something to be regarded with suspicion. Unity is something willed by God, and therefore something to be striven for." This is not a contradiction. What is to be said is: Union or agreement in the face of existing difference in doctrine is something human, etc. On the other hand, union or agreement on the basis of unanimously recognized and known truth is something willed by God. And such books want to serve this unification, no matter whether they bear the title "On Unification" or whether they approach the matter from a different point of view and invite the reader to examine and dismiss the obstacles to unification. E. P.

Papist mischief for the month of May. Faithful Catholics are told, "Among all Christendom the month of May is beloved not only for its springtime splendor, but especially for the devotion which the Church offers to the Queen of Heaven throughout the month." At the end of the exhortation it says: "The month of Mary is, as a pious spiritual scholar says, as it were the great audience day of the Queen of Heaven. As the treasurer of all God's graces, she is especially inclined to share her treasures with those who call to her for help in their spiritual and temporal concerns. With childlike trust, then, we want to reveal our needs, worries, desires, hopes, our whole heart to Mary during the May devotions, and we can be convinced that Mary will not leave us consoled and helpless. Above all, we must not fail to implore Mary most earnestly for those graces which are necessary to us for the salvation of our souls." - If all of the above is to be presented to Mary, and she is especially accessible to it in this month, then this would be tantamount to a month of vacation for our God and Savior. Since our God has no need of such a holiday, but the guardian of Israel does not even sleep or slumber, nor does he want to give his glory to another in May or at any other time, nor has he commanded or promised us anything about a queen of heaven, so the whole of Christendom will not stain itself with this "May devotion," and the church will not call for it, but only name it, so that Christians in this jubilee year may especially remember what a mighty bundle of thick superstition has been taken from their shoulders by the Reformation.

E. P.

The Pope orders prayers of peace to the Virgin Mary. In a letter to his Secretary of State, Cardinal Gasparri, he complains that his message of peace in 1915, on the first anniversary of the outbreak of the war, had received no attention at all. "We," says the letter in question, "at that time suggested to the peoples a method for the honorable settlement of their disputes on the basis of a lasting peace. We implored the nations, in the name of God and humanity, to abandon their mutual plans of destruction and to come to a just and equitable agreement. However, the voice insisting on an end to the terrible conflict was not echoed. The tides of hatred between the belligerents seem to be rising higher and higher, and a dreadful vortex is dragging other peoples into the war and increasing death and ruin." The Pope orders the Cardinal to announce to all the bishops of the world his earnest desire that prayers for peace be addressed by name to the Virgin Mary, and that from June 1 until further notice the prayer, "Regina pacis, ora pro nobis!" be added to the Litany of the Blessed Virgin. ("Queen of the

If prayers were generally offered to the Virgin Mary or to any other saint, bypassing God and his Christ, one could not expect God, who has neither given up the rule of the world nor the answer to prayer, to restore peace on the basis of these prayers. On the contrary, such prayers would be sufficient reason for God's holiness to inflict other plagues on idolatry. On the other hand, all Christians will agree with him - and that should be the end of it - when he says: "The sufferings of the nations have become almost unbearable, and that in spite of the general longing for peace. May the heavenly Redeemer, in his immense goodness, guide the hearts of governments so that, recognizing their responsibility before God and the world, they may at last no longer close their ears to the voice of peoples pleading for peace!" E. P.

Envy.

The holy apostle James writes: "Where there is envy" - literally: jealousy - "and strife, there is disorder" - literally: disruption - "and vain evil", Jam. 3, 16. This is true in general, but it is especially true of the Christian community.

Envy is an outflow and therefore a characteristic of selfishness, a proof of narrow-mindedness and lack of sympathetic love. An envious man begrudges his neighbor when he is well, when he is successful, when he is honored and respected, when he achieves something in his profession. Instead of rejoicing over it, promoting it, encouraging it, he becomes bitter against it, seeks to suspect it, to hinder it, to do it harm where possible. The Scripture says: "I looked at the work and skill in all things, and one envied another," Ecclesiastes 4:4.

But this attitude of the heart is also very soon noticeable in outward conduct. One seeks all kinds of inducements to come to his neighbor's aid, to damage his position, to arouse evil suspicion against him. In everything he does one suspects dishonest motives and hypocrisy. The slightest trifles are resented and interpreted as intended insults. With anger and resentment one withdraws from the brother and hardly allows him a "good day". The result is that what St. Paul describes thus comes to pass: "But if ye bite and devour one another, see that ye be not consumed one of another!" The church of God is broken up. I. A. F.

"Undead."

A pious child lay seriously ill. One day his mother asked him if he would not like to go to heaven. "Oh, yes, very much, but without dying," he replied. Fr. Nink remembered this child's words when he lay on his deathbed, and said with a smile that he would also like to go to heaven "unestered". And no less a person than the Apostle Paul expressed the same desire when he wrote 2 Cor. 5:4: "We would rather not be unclothed but clothed, that what is mortal might be swallowed up in life."

Obituary.

On April 23, in faith in his Savior, teacher Anton Ehmann passed away at the age of 83 years, 2 months and 21 days. He was born on February 2, 1834 in Abtehlungwitz, Kingdom of Saxony, entered the school of Father Brunn at Stecdn in 1865 and in 1867 our teacher's seminary at Addison, where he completed his studies under Blessed Director Lindemann in 1868. He now first overcame the school of P. Rohrlack's parish at Oshkosh, Wis. to which he served two years board. He then served the north district of the township at Addison about four years. From 1875 to 1892 he presided over L. Wambsganß' school at Town Sherman, Sheboygan Co, Wis. His last service in the vineyard of the Lord was at New Orleans, where, with his faithful wife, he administered the difficult but delicious office of orphan parent at the Bethlehem Orphanage there for about five and a half years. Then it was the end of the day for him. His consolation and joy was his Saviour, to whom he clung in humble love and in whose great mercy he fell asleep.

E. Deffner.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The birthday of the Reformation. A day in Luther's life. Wartburg Publishing House. Chicago, Ill. 122 pages X7H. Price: 55 Cts.

The first narrative has October 31, 1517 as its background, the second is partly compiled from Luther's Table Talks, partly poetry. Actually this volume is not adopted for this year's jubilee, but is a reprint from the same plates which the Pilgrim Bookshop purchased from Velhagen L Klasing in 1883.

G.

Gebhardt's 100th Psalm. For mixed choir. By A. L. Wendt, 2719 8th Xnrlv -4.ve., OliosZo, Ill. 5 pp. 7X10. Price: 20 Cts.; the dozen tzl. 75.

Intended as a festive chorus for the Reformation anniversary, with German and English text.

L. F.

Introductions.

On behalf of the district prefects concerned were introduced: On sund. Judica: P. L. Zehner in the St. Johanne parish at Bishop, Ill, by ?..H. A. Nothnagel.

On Sun. Quasimodogeniti: P. A. H. M e i l i n St. John's parish at Sayville, L. I., N. P., assisted by the Pallmeyer and Woll of P. J. F. M. Essig.

On Sun. Misericordias Domini: P. A. Taster in St. John's parish at Westfield, Mass. assisted by P. L. A. Linn. - P. J. F. M. Vinegar in Jmmanuels parish at Buffalo, N. P., assisted by the Dallmann, M. Walker, E. E. Mueller and Judge by P. F. E. Verwicbe.

On Sun. Jubilate: P. L. A. Linn in the parish of Zum Heiligen Kreuz at Saginaw, Mich. assisted by I'P. Zeile, J. Schinnerer, J. G. NUchterlein, Westendorf, Zink and Hönccke by Fr. H. Grüber. - P. M. Götsch in the parishes at Kimball and Eden Valley, Minn. assisted by P. Weseloh of P. A. Bartz. - P. W. F. R o l f in Trinity parish ^u Gillsord, and on Sunday. Cantate in St. James parish at Ehester, Minn. by I". G. Ferber.

On Sunday. Cantate: P. W. J. I s r a e l at Bethlehem Parish, Town Alban, S. Dak. by P. H. Nitschke.

On Sun. Rogate: Rev. P. E. Ross at St. John's Parish, Tenhaffen Tp-, Minn, by Rev. W. C. Fleischer.

Als teachers in community schools were introduced:

On Palm Sunday: teacher M. E. Lorenz as teacher in the school "First and H St.) of the Jmmanuels parish at Lincoln, Nebr. by P. W. F. V. Bäder.

On Ofter Sunday: teacher J. V o r n s a n d as teacher of the second clafe in the Concordia parish school at Chicago, Ill, by L. A. E. Reinke.

On Sunday. Misericordias Domini: Teacher C. A. H. Eickemeyer as teacher in the school of the North District of St. John's Parish M Eagle Lake, Ill, by L. R. Piehlcr.

Initiations.

"Consecrated to the service of God..:

Churches: On Sun. Misericordias Domini: The new church of St. Paul's parish at Lakewood, O. Preachers: I "P. Sauer, Reinking and (English) Witte and Wesel. The dedicatory prayer was offered by Father J. H. Meyer. - The new church of the 21ount Oliv" OüncrcM at Detroit, Mich. (L. Th. H. Schrödel).

Groundbreaking.

The cornerstone of the new church was laid on Sun. Rogate the Zion congregation at Lavallo, Wis. Preachers: I"? Middle City and Kansier (English". The consecration was performed by Father K. Rose.

Anniversary.

On Sun. Jubilate the St. Johannsgemeinde zuPleasant Ridge, Ill. celebrated (Fr. H. v. Gemmingen's 70th anniversary. Preachers: P. Lange, Prof. L. Dorn and P. A. F. Bernthal (English).

Aecon displays.

The Shawano - Special Conference will meet, w. G., May 29 and 30, at P. Heffe's parish at Belle Plaine, Wis. Work has been done by PP. Müller, Hesse, Huebner and all other conference members. Confessional address: p. Mueller (p. Markworth). Sermon: P. Selle (P. Lang).

T r. Fieß, Sekr.

The O c l a h o m a - Pastoral Conference will meet, w. G., from May 31 to June 4 at Fr. Mueller's parish at Fairmont, Okla. Work to be done by Roesel, Frentzel, Holtmann, Kuehnert, Fritsche. Pastoral sermon: Fr. T. Otte (Fr. Roesel). Confessional sermon: Fr. Vetter (Fr. Wrede). Sunday sermon: Fr. Burkhardt. English sermon: P. P. Hoyer. Timely registration or cancellation requested from the local pastor. -

I. H. Holtmann, Sekr.

The T o p e k a - Special Conference will meet, w. G-, on June 5 and 6 (until noon) at the undersigned's parish near Junction City, Kans. Gathering day on the 4th works: That "water and Spirit" (Joh. 3, 6), resp. "water-bath in the Word," "bath of regeneration" can only mean baptism, proved to the Baptists. Errors of Melancthon in doctrine. How do the Methodists differ from the other sects? Confessional address: Father Fischer (I>. Leinberger). Sermon: Fr. P. D. Müller (Fr. Wittrock). Sign up, please! G. H. Hilmer, Sekr.

The N o r d - N e b r a s k a - Central Conference will meet, w. G>> on June 5 and 6 at P. Bornemann's parish near Wakefield, Nebr. Registration requested. N. Sereres, Seir.

The S ü d w e s t - M i s s o u r i - Special Conference will meet, w. G., June 5-7, at Bro. Heinke's church at Prairie City, Mo. Work: The pastor as a pray-er and intercessor of the church: Bro. Meyer. Exegesis on Gal. 3:15 ff.: Fr. Kraus. TvuussKs" and Hol ston 8)uc>68: Rodgers. LseUnxUsiu: ? Grieße. Catechesis on the law: Fr. Harms. Benediction of the conference visit: Fr. Recknagel. Confessional address: L. Pooker (k. Grieße). Homily: Fr. Miller (Fr. Koch). Pick up from Rockville (24th, k L 1st) on June 4. Timely registration with time of arrival requested from the local pastor.

O. H. A. Pooker, Sekr.

N e b r a s k a - Lchrer Conference will meet, w. G., from the 26th to the 28th of June in the church at Hooper, Nebr. (P. Lang). People wanted to sign in or out before June 10. Picking up from Hooper on the 25th. arrival of trains: 3 n. from north; 4. 30? . Lk. from south. bring 8ur8um oorckn! Prepare for the following numbers: Page 37, No. 18; Page 97, No. 41. sign in or out with the local teacher, F. A. v. d. Lage. E. C. M ü l l e r, Sekr.

Anniversary stuff.

For your convenience, we have listed here all the items that have been made especially for jubilee purposes or are especially suitable for jubilee purposes. We also publish an English selection elsewhere.

All prices quoted are those now prevailing and include postage unless otherwise noted. All these things can also be obtained through the pastor or the teacher of the parish.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo.

Commemorative coin for the Resormation Jubilee.

Bronze coin, packed in cute white boxtz. 50
Silver coin, packed in jewel-like velvet lined boxtzl. 50



Our Synod decided that a special commemorative coin should be minted to celebrate the anniversary of the Reformation. This decision was carried out by our publishing house with the assistance of the Synod's Central Committee for this celebration. No effort and no expense has been spared to produce a worthy commemorative coin. The work is well done. The obverse shows in high relief the portrait of Luther after a commemorative coin of 1821. The inscription reads, "Martin Luther, October 31, 1517." The reverse is a reproduction of the angel in the header of the "Lutheran." This angel indicates yes from Ossenb. 14, 6. 7. The inscription on this side reads, "American Lutheran Celebration of the Quadricentennial of the Reformation 1017." On the side of the angel are still found the words, "Ein feste Burg ist unser Gott." It is to be wished that this beautiful coin would find wide circulation. It is a lasting memento of this celebration, which, if kept in the family, will still tell children and children's children of this celebration, and is therefore also very suitable as a gift.

The coin has been produced in silver and bronze. The minting is the same for both issues. Part of the surplus resulting from the sale goes into the Jubilee collection.

Luther portrait (bust). Photogravure.
After an original by Lukas Kranach
from 1535. 16x20 r. 55

Portrait of Luther (bust). Steel
engraving. 9X12tz 39

- (Bust.) - dldruck. 19X25 r. 83
- *The Boyhood Days of Luther...*

A finely executed lithograph in
black print, "Luther's Exception to
the Cotta Family." 22X18

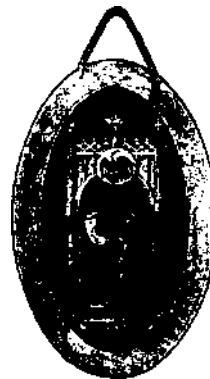
- (Bust portrait.) Color print. 15^4X20
.....tz. 55



According to Luke

Luther medallion made of celluloid.

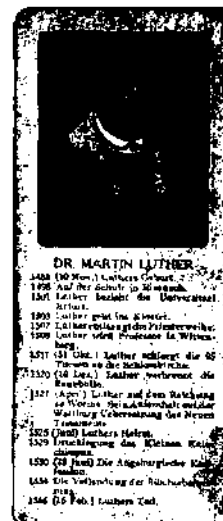
An oval medallion with the image of Luther posting the 95 theses on the castle church in Wittenberg, on a dark background with a pressed white frame, all made of celluloid. With loop for hanging.
Price: 10 Cts.



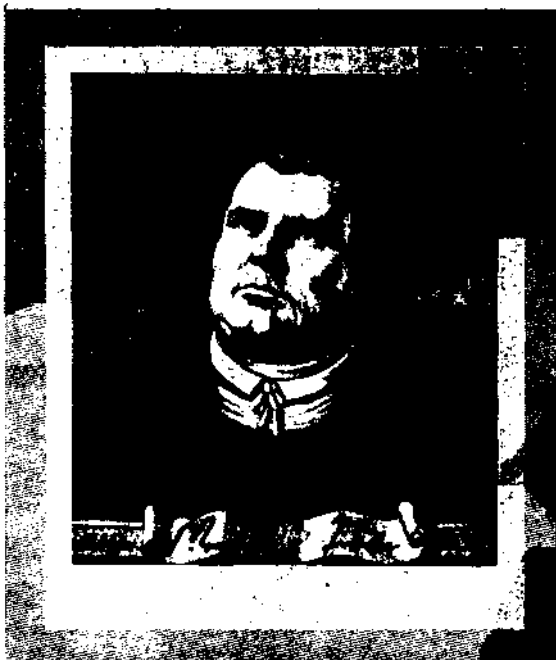
Celluloid Luther bookmark in larger size.

With German or English text.

Size: 2^4x6 inches.



A splendid picture of Luther!



This bust shows Luther with a clear gaze directed towards heaven, with striking facial features. This fine Luther picture will be an ornament to every Christian home. The reproduction is extremely finely made in copperplate (photogravure). The picture measures 15X19 inches; paper size: 19^X25K inches. Price: H1. 10.

a Luther's bust in fine colour print, below the main events from his life with indication of the years and date.

v. Luther's Tesenanschlag in color print with indication of the four main theses.

Price: Per piece 10 Cts.

The "Lutheran" is published every fortnight for the annual subscription price of one dollar; in St. Louis, obtained by carrier or mail, as well as in Canada and other foreign countries L1SS. Payable in advance.

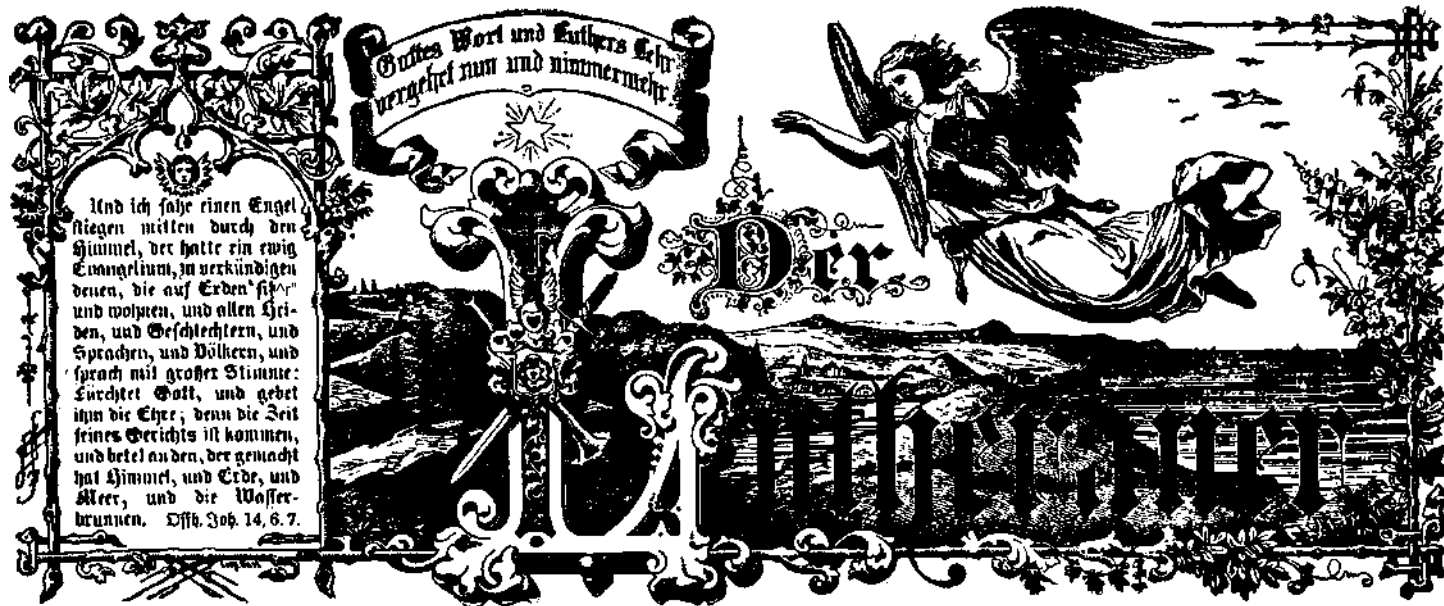
Letters containing business > orders, cancellations, funds, etc.) should be sent to the address: Vonvorckin kudUstins Lonss, ckelLsrson L Lkiuilli 8t." 8t. llouis, Lio., to be sent.

Those briefs which contain notices for the paper (articles, advertisements, receipts, changes of address, etc.) are to be sent to the address: "Qntbvnmner," your ok krol. M". Srnodnsr, SK18 Pexas 8t. Qonis, "lo., to be sent to the editor.

- In order to be included in the following issue of the paper, all shorter suits must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

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No. 12.

Synodal number of the "Lutheran".

From June 20, God willing, the Synod of Delegates will meet in Milwaukee, Wis. With eager interest the members of our Synod everywhere will await the reports of the sessions of our Jubilee Synod. In other years daily reports have been issued and sent out for a subscription of 10 cents. This year these special reports will not appear. On the other hand, the "Lutheran" will make its July 3 issue a Synodal number, which will give a fairly full report of all the proceedings.

The price of this number, singly and in quantities, is 5 cents. Orders should be sent to Concordia Publishing House, St. Louis, Mo. and may also be left with our representatives during Synod in Milwaukee. But these orders must be in our hands before June 29. Our "Lutheran" readers will, of course, receive their copy of this number without extra payment.

Concordia Publishing House, St. Louis, Mo.

The witness of our church in the Jubilee year.

IV. The Kingdom of God.

That the eternal, righteous, holy God has a kingdom on this sin-ravaged earth, in which he reigns with his grace, is one of the most glorious truths of Christianity. "I will be your God, and ye shall be my people," is the founding charter of this kingdom. It was established on earth by the revelations which God gave of His nature and will to the saints of the Old Covenant. There was then visibly a people of God, the people of Israel. After the destruction of the Old Covenant, the invisible kingdom of grace was established anew through the word of New Testament preaching. The first witness of the New Testament kingdom of God was John the Baptist. Then the Son of God Himself appeared and said that the kingdom of God, the consummation of which the prophets had prophesied, had now appeared. The Scriptures call the Gospel the "Word of the

Kingdom". The apostles then preached of the kingdom of God among all nations.

And according to the preaching of JEsu and his disciples, what does the kingdom of God consist in? Of Paul it is said in the Acts of the Apostles, "And he went into the synagogue [at Ephesus], and preached freely three months, teaching and counseling them concerning the kingdom of God." Later Paul spoke of this ministry in Ephesus in these words, "I have testified both to the Jews and to the Greeks of repentance toward God, and of faith toward our Lord JEsu Christum." This, then, was the apostolic preaching of the kingdom of God: repent and believe! The Saviour Himself taught Nicodemus that only through the new birth of water and the Spirit can a man enter the kingdom of God. And with this agrees the Lutheran confession, which testifies in the Apology of the Augsburg Confession that the kingdom of God consists of those "whom the Spirit of God enlightens and governs". (Art. IV, 18.) "Therefore, those who alone according to the Gospel

God's people, who received the spiritual goods, the Holy Spirit, and this same church is the kingdom of Christ, distinct from the kingdom of the devil." (IV, 16.)

The teaching of the Roman church is in sharp contrast to the scriptural teaching of the Kingdom of God. The Roman Church teaches that the kingdom of God consists in the external, visible community of those who recognize the pope at Rome as spiritual head and accept his teaching. "The Church of Christ," says Bellarmine, "is a visible, tangible kingdom like the French or Roman." That the Church is invisible in its very nature is expressly denied. Because John Hus taught an invisible Church, he was burned.

But also the Reformed churches have a doctrine of the kingdom of God that is fundamentally different from the doctrine of Scripture. The Reformed of our day distinguish between the church and the kingdom of God. This distinction, however, already appears in the old Reformed confessions. Zwingli already taught that the church should not be divorced from the state, but should be in the closest connection with the state. He established a state church in Zurich, a "state of God" (theocracy). The Bible became the law book of the state. Thus a state, which, as Zwingli put it, "is governed according to the teaching and conduct of Christ," would actually be the kingdom of God, in which the church would then conduct its business. Calvin, too, twenty years later at Geneva, made the church the lawgiver for the state. False doctrine was punished by fire, even adulterers were executed; severe punishment was inflicted by the state for neglect of church attendance, attendance at dances and theatres, etc. The kingdom of God, therefore, consists of a state governed by ecclesiastical laws. Accordingly, all Reformed confessions also contain the doctrine that the state must protect the purity of doctrine, and that the teaching of Scripture must be the guide for civil legislation and administration. "The state has a duty to extend Christ's kingdom," states the Belgic Confession. According to the Anglican Confession, the English king, who must be an Anglican (Episcopalian), has supreme authority in the church, "except for the administration of the word of God and the sacraments." The Reformed Confession of the Swiss Church and the Confession of the Presbyterians are similar. According to the Westminster Confession, the state is to preserve divine truth and Christian morality, and to see that the "divine institutions" (for example, the Sabbath) rightly remain. To this end, the state is also to call synods and then watch that these synods do not decide anything contrary to God's Word at their meetings.

Against the false doctrine of the Romans as well as of the Reformed we raise our testimony, first, because this doctrine is contrary to God's Word. The Saviour has distinguished between what is God's and what is Caesar's; he has refused to pronounce judgment in matters which belong under the temporal regiment: "Who hath made me a judge or an hereditary judge among you?" (Luk 12:14.) He calls his church an invisible spiritual kingdom, which fights not with earthly swords.

Secondly, we bear witness against the false teaching

of the Kingdom of God, because it has caused unspeakable confusion both in the Church and in the State. Because the Roman church teaches that every Christian must be obedient to the pope, and the pope arrogates to himself dominion over all kingdoms and regiments, the most terrible religious wars have arisen and the bloodiest persecutions have befallen the children of God. If the Lord of the Church had not broken the back of this temporal power of the Pope through Luther, he would still be raging against the disciples of Jesus with fire, sword and rope. That this power of the pope may remain broken, God uses the preaching of the gospel for this purpose. Through the prayer of our little children, the Antichrist is overcome, so that he can only curse powerlessly, but can no longer persecute the Church of Christ.

But should we not, in this Jubilee Year, celebrate thanksgiving and jubilee together with the Reformed, who after all also reject the authority of the Pope? We ask the counter-question: How far does the doctrine of the Kingdom of God, which the Reformed put forward, differ from the Pope's doctrine? It is true that they do not want to know anything about the Roman pope. But the Reformed also want to make the state the servant of the church. They say so expressly in their confessional writings. And according to this doctrine they still practice today. Also 'the Reformed have punished those to liberty and life who did not agree with their doctrine. Surely one will not have forgotten the persecutions which the Puritans inflicted on dissenters in the American colonies? But the thought has been expressed that in a purely civil sphere the blessings of the Reformation might be commemorated in common with the Reformed. Apart from anything else, are the goods of civil liberty which we enjoy under the separation of Church and State the fruits of the Reformation brought about by Zwingli and Calvin? Is it not rather true that even today and in our country the Reformed want to use the State as the servant of the Church? Yes, is not the ecclesiastical activity of the Presbyterians, Baptists, Methodists, etc., largely directed to prescribing to the State how it shall make the people pious by laws? Every reader knows that the Prohibition movement and the movement for Sunday legislation are on the program of all these churches. Explicit mention is made in Reformed: Journals praises Zwingli for having been a political reformer who had labored for the legislation of the nations "according to the law of Christ." The Reformed thus praise the blending of religion and politics in the fathers of their church, and still practice this blending today. Were we to hold common festivals there, we should have to silence our testimony in more than one piece of Christian doctrine. But who gives us the right to do so?

G.

(Conclusion follows.)

The two regiments (the spiritual and the secular) are not to be mixed together, but are to remain separate and distinct from one another, otherwise the right gospel and the right faith may be preserved. He that is a preacher, let him leave the secular regiment alone, that he make not a mixture and disorder. (Luther.)

From our East Indian mission.

1.

We are convinced that the best way to give our Christians an insight into the situation of their mission to the Gentiles is to let the missionaries speak in their regular quarterly reports. This is what we want to do again today. Missionary A. J. Lutz, at Nagercoil on the South Territory, writes a lengthy report under February 9. From what he tells us of his new and previous work, our readers can again see how in some places in India there is evidently a movement towards Christianity, and how we should therefore also pray diligently and fervently for the end of the terrible world war, so that new missionary workers can step into the great harvest field quite soon. We also ask our Christians to remember their mission to the Gentiles with abundant gifts at the mission festivals now beginning and on other occasions. The missionary treasury is at present suffering want, and its debts will have increased to H5000 by the time this article comes into the hands of the readers. Finally, we inform the Women's Missionary Society, who so kindly make clothes and other things for the poor Indian Gentile Christians, that no missionary boxes can be sent to India this year. It is too uncertain to send them because of the dire world situation, and the freight charges and other costs are so enormous that the missionaries themselves consider it advisable to refrain from sending them. But we ask the associations to keep the things they have already made and to continue their tabloid ministries (Apost. 9, 36-42), so that, God willing, next year an even more abundant shipment can be accomplished.

It now says in Missionary Lutz's report:

"The time has come again to write a report. I have much to tell you this time. I want to start with the new work.

"People from Madatucherri, a neighboring village of Ootamadam, bought land in Kottar about five years ago and have now moved for the most part in the past year. Several of these people used to attend classes and services at Ootamadam. Just in the last year, six to eight of them have come reasonably regularly. Some, now adult young people enjoyed schooling as children. So it is natural that we must continue our work on them. That is also the wish of these people. As long as they lived in Madatucherri, many obstacles were put in their way by heathens. This has now changed, and so we have to help them. We can take up the work there without any particular difficulty, since Kottar is so close to Nagercoil that the two together actually form only one town as far as location is concerned. Nevertheless, the distances between the part of Kottar where these people live and the two places Vadasery and Ootamadam, which are not very far from Nagercoil, are so great that Kottar must be served as a place by itself. Classes at Kottar began in December.

"Another new work is Vadamankulam. In its response to our submission about this place, the

In fact, the final decision to begin the work there was placed in the hands of the Conference by the Venerable Commission.*)" Thereupon first the brothers in Nagercoil, then the whole conference weighed the reasons for and against each other and finally decided to begin, if by a discussion with the Roman priest of the place our opinion would be confirmed, that we do not run the risk of reaching into a foreign office. Brother G. Hübener and I then also went for the purpose of a discussion with the priest. We found nothing that should be considered a valid reason to turn people away. So we decided to begin in God's name.

"I preached the first sermon there on December 3, and have been going as regularly as I can on Sundays ever since. I always stay until Monday morning. The average audience at first was about 260, now it is 300.

"I have no assistant there as yet, nor shall I have one until we have trained ourselves some. The place is fifteen miles from here, and I visit it on an average of four Sundays out of five; therefore it is quite out of the question that I can for the present go to work so thoroughly as, however, would be very desirable. I do what I can, and pray God to bless my little work. I preach the law and the gospel to them. And I teach them about church education and let them gradually organize themselves into a church. I will not go into details this time.

"Two needs must now be remedied. The building (43X14 feet) which stands there is not sufficient. The average audience, as I have said, is now 300. Quite a number, I am told, do not come because of lack of room. For the same reason nearly all of the 71 school children we have there are kept away from the services. By all accounts we will have over 500 souls there in a short time. The building is not sufficient for the school either. We will have, I believe, four classes of about 100 children next school year. I have therefore asked the Conference to support my request for a grant of 1500 rupees (H500) for a new building 100 feet long, 20 feet wide and 10 feet high. I hereby also request the Honorable Commission to grant me the request.

"The second need is for indentured labourers. It would not be right to hire a worker from another caste right at the beginning; nor could we spare one now. The right thing to do is to train some of the people themselves as mission workers, and that is our intention. Some have come forward to be trained, and I pray God to let us find the right persons and give them grace to become faithful workers.

"You can imagine how the Roman priests in the whole area are annoyed with us. The priest in the place did not give the secular official there any peace until he inquired about me and my relations. Then

*) The Commission did this on the grounds that it could not conclusively judge from America whether the already overburdened missionaries were at all capable of taking up even a piece of new work.

he wrote me a most rude letter, whereupon, according to the advocate to whom I showed the letter, I might sue him in court. At last he sent in two letters of complaint against me to the government.

"It has also created a stir elsewhere that we have started work in Vadacankulam. It has been reported in the newspapers. I am told that people are talking about it here in Nagercoil, and they are rejoicing, especially among the higher castes. I will not permit myself to pass judgment on the latter. It may be true, but it may just as easily be untrue. Only I will say this, that I do not think it altogether impossible that this is the beginning of a greater movement to Christianity in this region among the higher castes. Whether this is so or not, we should prepare ourselves to the best of our ability for such a thing. No harm will come to us from such preparations, even if what has just been suggested does not come to pass. We live in a time when great movements towards Christianity have taken place and are still taking place in India. These movements are a problem of our time. And we should not pass by this problem carelessly.

"Finally, the perhaps superfluous remark that there is as much work in this village as a missionary can do. God grant that you may succeed in sending out new missionaries this year!"

L. F.

Mission trip at Spruce Island.

Every other Sunday is service with preaching and Sunday School at Los Indios on the south coast of the Isle of Pines. Los Indios is served from here. This means a trip of 25 to 30 miles by water each time, and that is just the outward trip. Someone can usually be found to drive me there. We then usually leave here as early as eight o'clock on Saturday morning and, weather permitting, arrive at Los Indios about 3 or 4 o'clock in the afternoon. Sunday afternoon we start on the return journey and arrive here at about 9 o'clock in the evening, that is, under favourable circumstances. Our conveyance is usually a canoe eighteen feet long and three feet wide.

Last Friday I spoke with a young man and arranged with him that we would leave early the next morning. He promised to go with me. It used to be necessary for two men to go, as two men are needed to handle such a boat, but as I have had some practice in the art of sailing, only one man is needed besides myself.

I packed my things already on Friday evening to be ready in the morning. The next morning I looked in vain for my comrade. He lives on the opposite side of our bay, about three miles from here. I waited one hour after the other, always hoping that he would finally come. Everyone who has been through it knows how nerve-racking such waiting is. When noon had come and the man was still not to be seen, I looked around for another opportunity.

um. One of the neighbors has a boat about twenty feet long and five feet wide. This he offered me. But this did not help me immediately, for this boat lay in a lagoon, and a mile from here. I therefore quickly took a small canoe and rowed thither to fetch the boat. I had in mind, of course, to sail from the lagoon to our landing-place. A boy had gone with me to assist me. We then tried to sail, but soon found that the sails, rigging, and main-mast boom were -right. I had no choice but to take the boat in tow. This I did, and rowed canoe and boat to the landing. Mr. Aaron Powery had agreed to go with me to Los Indios. Mr. Powery is seventy years old and one of my overseers, a faithful soul.

We now had to get the rigging and the mast in order first. By the time we had finished and everything was ready for departure, it was 5 o'clock in the afternoon. To add to all this trouble, the wind had shifted and was blowing straight towards us. This forced us to tack our sails often, that is, instead of going straight ahead we had to zigzag.*)

After sunset a strong wind arose so that we had to take down the mainsail. Mr. Powery handled the front sail and I the back sail, steering alongside. It had been windy all day, and the waves were going up. Now, as the wind got stronger, the sea got rougher too, and the waves broke in the open sea, several times just alongside our boat, so that we got soaked from top to bottom. Sailing like that under a strong wind, you can't sit down leisurely, but sit on the edge of the boat to get the necessary balance. I've sat on the edge like that all the way to Los Indios on quite a few trips.

At 10 o'clock the wind dropped a little. We were now in Pt. Frances Bay and had to pay close attention not to fail on one of the coral reefs. It was not moonlight, but starlit. The north star and the southern cross served as our compass.

It was getting to be 2am by the time we got to Pt. Frances, the far western tip of the southern part of this island. From Pt. Frances one can go directly to Los Indios via Siguama Bay, if the wind is favorable. But before we got all the way around the headland, we had a bit of a layover. The outermost headland is separated from the rest by a lagoon, and you can drive through it to shorten the trip a bit. We tried to do so, but in the darkness we missed the right place, got into shallow water, and - our boat seized. While we were trying to push it free again, the rope of the front sail came loose. To retrieve it, Mr. Powery climbed up the mast. But as our keel was on the ground, the boat was brought into a precarious position by Mr. Powery's weight, so that he

*) The trip goes over a part of the Caribbean Sea. The Isle of Pines is south of Cuba. G.

had to lower himself quickly. He came into the water in the process, as the boat had leaned so much on its side. Fortunately he had got the end of the rope he wanted. When, after quite a few attempts, we got the boat free again, we sailed round the point rather than through the lagoon.

Now the wind was no longer strong, and the moon, which was in the last quarter, had risen by this time. We were now just half way to Los Indios, but we had the satisfaction that the wind now favored us more, so that we no longer needed to tack. Mr. Powery now relieved me in steering. I had been quite fatigued by rowing in the afternoon, and by steering during the strong wind. I was able to sit down a little more comfortably now, although sleep was out of the question. I did nod off a little now and then, though.

It was 7 o'clock in the morning, when we were still a mile from the mouth of the Los Indios River. The wind was now dropping entirely, and we had to row this big boat the mile. This was no pleasure either, especially under these conditions. We rowed our boat to the mouth of the river, where we borrowed a small rowboat. With this we had to row three more miles up the river to get to Los Indios.

It was 8 o'clock when we arrived at the Los Indios Hotel. Now I bathed and shaved quickly and then ate my breakfast, but was too overtired to eat much. I then had only a short time to collect myself and go over my sermon again.

At 10 o'clock there was a church service and Sunday school. There were about thirty listeners. After lunch I had all kinds of business to transact, since I only come to Los Indios every two weeks.

At three o'clock we got back on the boat. There were six passengers, people from the south coast, who wanted to go out with us. So there were eight of us, and they also had luggage and such, so that the boat was so overloaded that everyone had their own little place and no more. So there was no thought of resting at all.

At first the wind was favorable to us, but later it was not, and it was 12 midnight by the time we got home. I leave it to the reader's judgment whether I was tired.

The next morning at 9 o'clock I opened my school as usual.

I would like to mention here that Mr. Jackson and his son have often accompanied me to Los Indios, putting their own interests aside, as has Mr. Powery, as can be seen from this report. Those who thus cooperate are fellow helpers in the work of the mission. May the Lord reward them abundantly!

W. H. Hafner.

winds, or get into windlessness, so that nothing wants to move from the spot, but this is experienced by every missionary, whether in the country or in the city. Many of our missionaries have to endure severe hardships and do so without complaining. But this is bitter when the promised comrade does not come! When you want to do your work, but you cannot, because the promised help does not come. That is what many of our missionaries experience. And who is the comrade who promised his help? That is you, reader. The Missouri Synod, which sends out these missionaries, is composed of congregations, and the congregations of members. These, through their missionaries, do the work of missions. And now, if the comrade, that is, our congregations and their members, fail to render the promised aid, what then? If we put missionaries into the service, and we-the same 'we'-then fail to raise their salary, what then? Then many souls are in danger of being left to die away without the Word of life, and be eternally lost. Not only the Southern District, which drives the Spruce Island Mission, but all our Synodical Districts will have to contend with cash shortages if the gifts do not flow abundantly.

But there are people who step in, like that seventy-year-old old man who drove the missionary across the stormy ocean on a small sailboat. We need a lot of people like that this summer. We need thousands to lend their barge to the Lord JEsu - to help sustain the mission from their earthly means. And have we not the divine promise that our barges shall one day enter the upper harbor heavily laden with blessed cargo? G.

Our English Community Schools.

2nd Bethlehem School of St. Louis, Mo.

The Bethlehem parish school is one of the oldest in the city of St. Louis, and years ago had six teachers and a large number of children. Until last fall, religious instruction was given in German. Why no longer? For a very simple but good reason: With very few exceptions, German is no longer spoken in our families; our children either do not understand German at all or understand it only very poorly. The children no longer have any feeling for the German language at all; the language in which they think and which they speak, read and understand is the national language. Under such circumstances we would be doing a great injustice to the children and to the Church if we were to insist on German religious instruction in our school. Yes, we would thwart the very purpose of our Christian parochial school: Christian education through the means of the Word of God. The language is to serve the Gospel, and not the other way around. The question whether we personally prefer German or English, or whether for other reasons one language is preferable to the other, must not come into consideration at all.

As our congregation has recognized the need for English religious education in our school, so it has also

This travel report not only gives us an insight into the strange conditions under which our missionary on the south coast of the Isle of Pines does his work, but should also be an incentive to many of our readers to help fill the mission coffers to the brim this year. For it is not only our dear young missionary on the Isle of Pines - Fr. Hafner has only been in office a year - that has to face adverse

willingly decided that the necessary change would be made in our school. A German lesson, in which the children are to learn German as a language, has been retained.

Is it not to be feared, however, that in the course of time the disappearance of German religious instruction will result in the disappearance of the parochial school? We ask: Why then? If our parochial schools had German religious instruction or German language instruction as such for their purpose, then indeed. But if our congregations maintain their schools for the purpose of Christian education, then language cannot be the decisive factor. Our schools are not "German schools" - even though they have often been erroneously called such - but Christian schools.

Our church has had an English Sunday School for many years. It is our Sunday School, however, that has served in recent years to bring children to our church school. Our parish school, which, owing to certain circumstances, had sunk to two teachers and less than one hundred children, now has four teachers and nearly two hundred children. The prospects for the new school year are even more favorable, helped by the fact that our English religious instruction in the school allows us to meet the needs of all our children, which would not be the case with German religious instruction.

Let us, indeed, hold out for our parochial schools.' If we teach our congregations diligently about the real and only purpose of the parochial school, then it will not only continue to exist with an English religious education, but only in this way will the parochial school be able to be preserved in the course of time under present conditions. If a congregation were to make the mistake of insisting that its school remain a "German" school, without regard to the circumstances, then it must experience it as a matter of course that as soon as the German language is no longer the language of the house, the congregational school will no longer be able to fulfill its purpose and will perish in the course of time. As dear as our German language is to us, the church will never be able to preserve it for us: and the church is not there for this purpose, it has a completely different and much higher purpose: it is to proclaim the Gospel so that people can be saved.

J. H. C. Fritz.

He looks askance at warrior servants handing out clothes and rejoices in existence. Above all, however, this war comes upon the Lutheran Church in the Jubilee Year, and that because in the strife within its own borders it spills infinite blessings from what God has entrusted and commanded it. How many souls have been alienated from our church by being divided into so many synods and parties! How many souls have not joined this church because, in their opinion, there is no eternal peace to be found where strife is continually sown! - But who, above all, is to blame for the fact that the Lutheran Church in America is in such a state? From all sides one hears the answer: Missouri. No, Missouri is certainly to blame for the fact that this war has come upon us and our country, but the blame for the general disunity and strife does not belong on Missouri's shoulders. It belongs where Lutheran churches throw excrement at Luther and sprinkle incense on the Pope with impunity. Here works doctrine - there Christ's merit I is, after all, the motto between the Papal Church and the Lutheran Church. Besides the Papal Church, however, no one teaches greater workmanship than the Freemasons and Odd Fellows. But these moral-Christian-being societies are invited by so-called Lutheran pastors to public services in Lutheran churches, as the pastor of the First English Lutheran Church in Kitchener did on May 6 of this year. This is, of course, only an isolated case, but probably one that can be singled out to show that Missouri is not to blame for the fact that there is general disunity in the Lutheran Church. As long as Lutheran Synods have pulpit fellowship with such pastors, Missouri says, "As long as you teach and preach thus, you are not Lutheran, so we cannot join with you in thanking God for our Luther, we must separate from you for conscience' sake. - But at this cruel time of war, this time of the last visitation, should not the consciences of such people wake up, that they recognize and dismiss their errors? No one would thank God more for this, and no one would be more ready to extend the brotherly hand to such, and to put out of the way all that is contrary to the free course of the Gospel, than Missouri. (Lutheran People's Gazette.)

From **Statistics**. In 1914 our Synod decided to publish the "Statistical Yearbook" only every three years. Since then, for the first time, statistics of our congregations as well as our missions, charities and educational institutions have again been collected. Much delayed, mainly by the slow arrival of the completed schedules, the sheets of the "Yearbook" are now on the press. So far as the figures have been finally compiled, we wish to give the readers here a glimpse of the numerical proportions of our Synod. And this, especially, so far as the school system is concerned. The following table extends over those districts in which the addition may be considered reasonably complete:

To the ecclesiastical chronicle.

Is it mere empty coincidence that the United States enters the world war in 1917, the great jubilee year of the Reformation? Is it empty coincidence that in 1517 Germany put the world in its place and in 1917 she did so again, only in a very different way? Surely the war of the Jubilee Year is a punishment for Germany having become lukewarm in the war of 1517. And America, the States? No country on earth has received such glorious blessings from Luther's Reformation as the States. Where would the Lutheran Church ever have flourished so much as in this Occident in the twilight of the world's evening? But it is not considered, it is not respected. People walk lukewarmly and indifferently by the preached cross.

District.	Souls. Berh.	Retentions.	School Const	bapt.
		to 1914.	linder, to 1914.	to 1914.
Atlantic	55593-6323206-5852663-43			
California & Nebada	13118-st7731030-	1471-68		
Canada	9965-1576830-119293-64			
English	41605-st 11676282-1021558-st330			
Iowa	41616-18173574-st2731724-86			
Kansas	..... 36092-st34243997-st	1211279-st25		
Michigan	75538-st32428738-st5222857-1-167			
Minnesota	88212-st26148724-st2263598-st285			
Medium	87315-159710853-st1012808-	56		
Nebraska	..... 46542-st3695554-st	751987- 17		
Northern Illinois	108745-123212388- 84298-260			
N. Dak. & Montana	20483-st27311493-st	151104-st	59	
Oregon & Wash....	8398 . -st808945-1-110397-st	64		
Lstlicher	40793-23972834-4321384-104			

This gives an increase of 194 for the number of parochial school children for the districts computed here. Now comparing the number of school children with the baptismal number in columns five and six, it is evident that the school fluctuates about in proportion to the present baptismal number. The balance between plus and minus in the baptismal statistics for these fourteen districts still gives a plus of 292, which is thus approximately in proportion to the number of school children. We may not speak of a decline in the school, viewed in the Synod as a whole, but we may speak of a decline in the number of births. Which is the more distressing phenomenon it is difficult to decide, but as a matter of fact it does not stand that the Missouri Synod is gradually losing interest in the parochial school. By apportioning the Brazilian District, the school numbers shape themselves still more favorably. The South American congregations have grown in number of souls by 7716 since 1914, about 50 per cent (from 13,967 out of 21683). In school children there has even been a (statistical) increase of about 90 per cent, from 1332 to 2289. The increase in the school number of the Iowa district, which in 1914 had a minus under this heading, is gratifying. The increase in the North Dakota and Montana districts is also a pleasant surprise; for our brethren in North Dakota have suffered from hostile legislation. The Minnesota district embraces the vast mission territory of western Canada, and here also the schools have had much adversity since the second year of the war; in large areas our schools have been closed by the government. There has been no thought of growth since 1914. Yet this district has an increase of 226 school children. The decline of the Canada District in all headings is partly explained by departures to the western provinces. In number of souls the English District shows an abnormal growth - from 29,929 to 41605. A comparison with the 1914 list of English parishes gives a total of 27 parishes for which no figures were available in 1914. These were partly parishes of the English District which had not sent in their statistics, and partly parishes which have since joined the English District from other districts. Altogether this amounts to about 8000 souls, so that the net increase in this district will be about 4000 (instead of 11,676). To what extent the numbers of neighboring German communities are affected by this increase is beyond calculation. The total increase in the number of souls in these fourteen districts amounts to 16,396.

The "Zeuge und Anzeiger", the solid and skilfully edited district journal of our eastern brethren, announces that in future it will no longer appear every week, but every two weeks. The reason given is, "as our expenses exceed our income by a considerable amount." "This step was taken by the Commission after submitting the matter to the two great conferences of our Atlantic District. " E. P.

Bishop Rhinelander of the Protestant Episcopal Church in Pennsylvania has sent out the following letter on behalf of the Scandinavians in his diocese: "We recognize that the Scandinavians do not separate themselves from the native Americans or from people of other tribes, but identify themselves with the country and people of their choice. There is nowhere in the United States a "little Sweden" or a "little Norway" or a "little Denmark." Because there are few Scandinavians in this country, and those few are widely scattered, they naturally find it difficult to build and maintain their own churches. To all such we bring the message that they are now and always welcome in

all Episcopal churches, and that the church of this diocese is willing and able to render them all spiritual service. Of all the American churches, the Protestant Episcopal Church is the nearest in doctrine, church discipline, and order of worship to the churches of Norway, Sweden, and Denmark. By union with the Episcopal Church you have all that you were taught in your youth by your mother church, and you need not adopt here any doctrine which your church rejects." - If Bishop Rhinelander really believes what he has written in his letter, his knowledge of the doctrines of distinction is weak; for as a bishop of the Episcopal Church he ought surely to know that the Scandinavians, the great majority of whom are Lutheran, reject some doctrines in the Episcopal Church according to God's Word. Perhaps, however, the bishop is less concerned with doctrine than with the hoped-for increase of his church fellowship. If so, however, his words should not be taken at face value. "Bacon catches mice." (Parish magazine.)

Thus the wrath of God and the scourge of war are not taken from our land. Recently, a local newspaper published a mocking poem about the German emperor, in which he calls on God in broken English to make common cause with him, then they would share in the world regiment, so that God would be emperor in heaven and the emperor would be God on earth. But if God would not be at his beck and call, then he would storm the sky with his zeppelins. In addition, the dangerousness of Uncle Sam is emphasized in a grandiose manner. Now a brother from quite another part of the country writes to us that this "poem," along with others equally silly and equally blasphemous, is making the rounds in the small newspapers of the country and is regarded by many as a great joke. The brother rightly judges, "Christians must not be silent when at this time, when truly our country has every cause to repent in the dust and ashes, God's name is shamefully abused." There are no cheaper jokes than those about sacred things, and a newspaper should dismiss as incompetent its humorist who cannot make jokes without dragging the sacred into the excrement. Secondly, this is no time to be loud-mouthed, but for penitent, humble petitions to be brought before the throne of grace. "He that putteth on the armour shall not boast as he that putteth it off," 1 Kings 20:11. Apart from the fact that it shows a wretched brutalization of the mind to mock a man because he does not shrink from publicly confessing his faith, it is above all things true, "Be not deceived; God is not mocked!" Gal. 6:7. Let us not behave in such a way that God must teach us! People who had to say, "We will not find a thing to Daniel without his worship," Dan. 6:5, have found out that Daniel's trust in God was not put to shame, and that God does not let His majesty be touched with impunity. - Surely it is much more worthy of men and Christians what the Federal Council of Churches inculcates as "special duties at this hour": "to make our hearts pure from pride and selfishness; to keep ever before us and our allies the purpose for which we are fighting; to see that our people do not forget that they claim to be fighting for liberty, justice, and fraternity. To testify to our fellow-Christians in all lands, especially to those from whom we are at present estranged, that our unity with them in the faith of Christ is unbroken; to gather into fellowship of service the multitudes of such *who love their enemies, and are ready to rebuild with them the desolations as soon as peace comes; to keep our eyes open against every attempt. to excite vindictive lusts and unjust suspicions against such as are born in foreign lands, or born to such lands-.

and, above all, to call people everywhere to a new obedience to the will of God the Father, who gave himself in Christ as the supreme sacrifice for the redemption of the world, and who wants us to participate in the work of proclaiming reconciliation.

E. P.

A timely article on "The War and Hate" is brought to you by the *Watchman-Examiner*, the New York-based baptistic sheet, in its last number. This article should be read thoughtfully by those preachers who at present preach hatred. The article rightly says: "If the church of JESUS Christ were to set aside the obligation of love even against enemies and allow itself to be swept away by the waves of hatred created by the present dire circumstances, it would be an unspeakable misfortune; it would be a confession that Christianity is not equal to the tension caused by the present crisis. For its own sake, for the sake of the country, for the sake of the world, Christianity must insist that the love implanted by the Gospel is more than a light sentimentality for fine days and good times, that it is a ruling power, a governing principle which even the horrors of war cannot overpower."

(Messenger.)

Mexico. In these days a meeting of representatives of Protestant churches will be held in the city of Mexico, in which they will discuss the improvement of education and church life. A theological seminary already exists there. Schools for both sexes are to be founded, likewise a common church for Engisch speakers, a daily paper and a clubhouse for maturing Americans. The times are said to have become calmer and the conditions of employment more favorable, but the bitterness against Americans is said to have subsided. (Wbl.)

The Mission after the War. It is obvious that after this war the missionary system must be subjected to a thorough reorganization, since it has unfortunately turned out that a nationalism opposed to all principles of Christianity has asserted itself on all sides. On the expulsion of the German missionaries from their fields, some of which were wonderfully flourishing, English government officials unabashedly declared, "German missionaries shall never again come into these parts." On the other hand, in Germany it was said, "German missions should spread German Christianity under German protection," and, "No more German missionaries for British mission fields." It must, of course, be borne in mind that such utterances arose out of the general excitement of the times. But they show how deeply politics and one-sided nationalism have penetrated into this work which belongs to the Lord alone. How different it was in the beginning of the present missionary era, when German missionaries placed themselves in the service of English missionary societies, and worked there with apostolic self-denial, without even dreaming of any political relations, men like Schwartz, Ziegenbalg, Gützlaff, whose blessed work, however, is now, precisely where it should be remembered, being deliberately forgotten. (Messenger of Peace.)

Where are we drifting to? We just read an enthusiastic victory report from a large congregation where the revival fire is supposedly burning all year round and everything is so practical and perfectly set up that amazing things are in store for the Kingdom of God. This congregation recently spent over P300,000 to renovate, modernize and enlarge their church property. For the purpose

it has erected a new six-story building, with the following divisions: first floor: a number of mercantile stores; second floor, a powerful, magnificent auditorium for use for Sunday-school purposes, with seating for 2,000 persons; third floor: gallery and classroom for individual classes; fourth floor: A splendid banquet hall, club or society rooms, and a fine kitchen, as fine as money can make them; fifth floor: a hall for ball games, two bowling alleys, splash baths, and five rooms for the verger (or shall we perhaps say the house servant?); sixth floor: gallery for spectators at gymnastic games, and a roof garden, 50x100 feet, overlooking a park. The whole building is beautifully ornamented and tastefully furnished, and the equipment complete for all the purposes mentioned. Here you are sure to have everything you want and don't want, according to your tastes. Those who wish to go to the penitential bench will probably find one there, and those who like to play skittles will not go amiss there. But we do not want to get involved any further; this is enough and more than enough for us. But we cannot help wondering where we are drifting to. We would also like to note that what has been said does not refer to one of our churches, but it nevertheless touches our hearts.

(Ev. Magazine.)

Excellent handling of a Catholic prayer book. In a Catholic family newspaper we read this delightful story: "The recently deceased priest Hansjakob from Baden tells a nice little story in one of his books about his work as a priest. A girl from the country, who had often heard him preach, came to him and confided in him her complaints of conscience. She told him that she would like to marry, but that in her prayer book there was such a great praise of virginity that she always had misgivings about doing what she herself and her parents so ardently desired. She reported that a good fellow, whom she liked, had asked her to marry him. But she could not come to a decision, because every Sunday when she opened her prayer book in church, the prayer about virginity involuntarily fell into her eyes and made her wonder. It made her wonder. Hansjakob continues: 'I had the prayer-book given to me, tore out the leaf which caused the scruples, and gave the book back to the marriage-loving woman with the words: "So, maiden, I will keep the prayer to myself, and you go home now and marry."' Happy at this advice, the maiden went from thence. After half a year I met her again in the street. She came up to me and shook my hand, saying, "I also thank you very much for your good advice. I have followed you and am quite happy." And I was also glad to have contributed to that happiness/" - If a prayer is so arranged as to make a man enter into marriage only with an evil conscience, that is the best use of that prayer, to tear it out. Even better, then, is to destroy it outright. Nor did the minister need to say, "I will keep that prayer to myself." Marriage is not forbidden to him either. On the contrary, of no second estate on earth is anything similar said by name, as, "A bishop shall be blameless, a wife's husband," 1 Tim. 3:2. But whether the telling of such stories does not degrade the exquisite, meritorious sanctity of the matrimonial clergy and monastics in the eyes of the laity? E. P.

War and the Pope. Mr. John Carroll, Catholic Bishop of Montana, recently preached a sermon on war, according to newspaper reports. In it he asserts that the war came as a result of the godlessness of the peoples of Europe.

So far he is right. In the further course of his speech, however, it turns out that this "godlessness" consisted mainly in the fact that the peoples no longer asked for the Pope's advice. For a thousand years, until 1899, on the occasion of the Congress of Powers in the capital of Holland, all the governments and great statesmen of Europe had been guided by the principle that the independence and leadership of the Papacy in the field of morals must be respected. It was by disregarding this principle that this bloodshed had come into the world. Europe would only be happy again if, as a result of this war, it completely relearned the old lesson of the supremacy of the papacy in the field of politics. And he is not right in that. Has the dear man forgotten all the bloodshed wrought in the world in the "happy" time of which he speaks, when the world still listened to the Pope? We only remind him of the Thirty Years' War, of the Parisian Blood Wedding, of the wars which Spain and France, faithful daughters of the Pope, waged at that time. No, honorable bishop, we do not want to saw that you lied, but sand you did want to throw in the eyes of your listeners. That old man in the Vatican has more war and blood on his conscience than many scoundrels of statesmen put together.
(Luth. Guardian.)

Obituary.

It pleased the Lord of the Church to transfer a worker who had grown old and weak in the service of His vineyard to the dwellings of eternal peace, namely Martin Türmenstein. He died after a short illness on April 9 at the age of 78 years, 4 months and 15 days. The deceased was born on November 25, 1838 in Dresden, Kingdom of Saxony. As a child of three weeks he made the arduous journey of the Saxon emigrant community. The parents, Samuel Tirmenstein and Christiane, nee Klaus, settled in Perry Co, Mo. Here he passed the deprived years of youth. After confirmation he entered the institution in St. Louis, and after passing his examinations in 1860 he accepted the call of the congregation at Port Richmond, Staten Island, N. Y. Here he married Miss Amalia Stöppler in 1861. In 1866 the Lord led him to a new field of labor at Providence, R. I.; in 1868 to New Orleans, La.; in 1879 to St. Paul, Minn. where he ministered at Trinity Parish of the Hon. Minnesota Synod; in 1893 to Logansport, Ind. From 1905 he served St. Paul's Parish at Indianapolis, Ind. as assistant preacher, and there also served in the school department for a number of years. Thus the deceased has stood nearly 57 years in the ministry preaching reconciliation, helping to build and defend the walls of Zion with great faithfulness and laudable zeal. Now the Lord has received his servant, who longed to be at home with Christo, into the rest of God's people. On April 12, the mortal remains were carried to the burial place by officiating brethren. At the funeral service W. Meinzen provided the home service, Rev. J. D. Matthias spoke on behalf of the Southern Indiana Pastoral and Teaching Conference, which was just assembled in Indianapolis. E. Reuter officiated at the graveside, and the undersigned preached the sermon on the ground of 2 Cor. 5:7, 8. - May the memory of the departed remain among us in blessing!
.. R. F. Z.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. , at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Reformer. A Portrait of the Life of D. Martin Luther. Presented to our Lutheran youth as a jubilee gift by W. Wegener, teacher at the Lutheran Immanuel School at St. Charles, Mo. Concordia Publishing House, St. Louis, Mo.... 1917. 112 pp.
5X7 H. Price: 33 Cts.

There is no lack of Luther biographies, also of good Luther biographies and also of good Luther biographies for school. And yet, for this reason, the publication of Herr Lehrer Wegener's "The Reformer" was not done solely for the purpose of increasing the list of our Reformation Christians. The book serves a definite purpose. It is intended to be a guide for teaching Reformation history in our German Lutheran parochial schools. It is well known that our children's understanding of the German language has greatly diminished. For the most part, they no longer understand their German textbooks, because they do not use German as a colloquial language. Wegener's book was created for such conditions. The language is so simplified that our children, if they still understand German at all, can follow this life of Luther with understanding. At the end of each chapter there is a "summary", which will be a fine help to the child in self-study, but will also be gladly used by the teacher in the gap lessons. The book contains 20 puffy pictures, and is handsomely bound in canvas with bust, title and spine embossed in black print, The price is remarkably cheap.
G.

KING OTTO'S CROWN. Translated from the German of *Richard Roth* by *Mary E. Ireland*. Concordia Publishing House, St. Louis, Mo. 1917. 139 pages 5x7 1/4. price: 44 Cts.

An exciting and instructive story from the Middle Ages. Against the background of the Hun invasions of Germany and the changing fortunes of Queen Adelheid, wife of Otto the Great, the experiences of two brothers from the people stand out effectively. The plot adheres fairly closely to the history of the time. Otto II's relations with the brother who sought his crown, and with his rebellious son Ludols, are most vividly and vividly woven into the story and have determined the choice of title. The language is light and fluent, and, in spite of the historical subject, all foreign expressions have been avoided which might interfere with the pleasure of reading. The book has been reviewed by our Commission for Children's and Young People's Literature and has been promoted for printing by them. O.

LUTHER AND JUSTIFICATION. By *William Dallmann*. Northwestern Publishing House Print, Milwaukee, Wis. 1917. 20 pp. 3 1/4x6. Price: 5 cts; 100 copies H3.00.

A reprint of the essay L. Dallmann wrote for our English Jubilee Christian. The false justification of the Papists by indulgences and the Christian doctrine of justification and its fruits are sharply contrasted..
.. G.

Tracts of the *Lutheran Publicity Bureau* (901 Summit Ave., Jersey City, N. J.):

1. **THE CHARACTER OF LUTHER.** By *Prof. W. H. T. Dau.* 12 Be ten. Price: 60 Cts. the hundred.
2. **JUSTIFICATION BY FAITH ALONE.** By *Prof. L. Wessel.* 6 Be ten. Price: 35 Cts. the hundred.
3. **AY HAT IS THE BUSINESS OF THE CHURCH!** By *John H. C. Fritz.* 6 pp. Price: 35 Cts. the hundred.
4. **THE NINETY-FIVE THESES.** 14 pp. Price: 60 Cts. the hundred.

These tracts are warmly recommended to our readers. Every congregation should distribute a few hundred of these excellent pamphlets in this Jubilee year to those who are distant from our church, in order to enlighten them about Luther, Lutheranism, the Reformation and the Lutheran church. No. 4 contains the text of the 95 Theses in English with an introduction.
G.

Honor" Noodle. A Narrative of the Glory of the Everlasting Gospel by Alfred Ira. Antigo Publishing Co, Antigo, Wis. 230 pages 5X8. Price: tzl.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

Venerable" Noodle is a Catholic priest. He probably wouldn't be called that if a Lutheran pastor hadn't named him that. But that's his name until the end of the story, after he's no longer an "Ehrwürden" at all, but has become a poor sinner who is saved by Christ's blood. But one forgets the name "noodle" in the last chapter. One forgets in general one's first impressions of the "book" - the paper, which is certainly no better than it needed to be, the printing, the drawings - one forgets also some unevenness in the plot and the too strong prominence of characters who belong in the background of the narrative; one forgets to criticize at all, because one is so pleased about the development that His Reverence himself, but even before that the landlady's daughter Cölefine (a lovely female character) and the impossible old Hink and also (somewhat late) Frau Trude go through, and about the mastery with which these processes in the souls of the aforementioned people are presented to the reader. We especially want to thank the author for having overcome the temptation to describe in detail celibate relationships as they too often are, and therefore he has not interwoven any incidents in his book that would offend the Christian sense of decency during the reading. It is evident to the writer that he is not filled with hatred against the Catholic Church, but with heartfelt pity for the poor servants of the pope; for his pen moves most freely not in the scenes which portray papal superstition and unbelief, but in those which display the gospel in its victorious and blessing power. The author seems to rejoice most intimately with the creatures of his imagination in the light that is shed upon them. Hence the breadth with which, for example, the change of soul of Hink is described, which is really only an addendum. But even this episode is not improbable; improbable, in fact, is only the name "noodle." The Romans are far too smart to let a man named "Noodle" become a priest. Despite this name on the title, Alfred Ira's latest book is warmly recommended to readers. G.

SEVENTY-FIVE COMPOSITION OUTLINES. By Albert H. Miller. The Miller Publishing Co, 511 Bonnie Brae, Oak Park, Ill. 84 pp. Qireis: 35 Gt\$. 3" bcjeppen bom Concordia Publishing House, St. Louis, Mo. Dd' IUiller ?udlisdin^ Oo., 511 Uonnie Urne, Ouk Ill..

The author of these essay dispositions is a professor at our River Forest teacher training college. As far as we have seen, the Hestchen offers a considerable number of useful dispositions on subjects within the range of child observation. The simpler ones are intended for the fifth and sixth grades, the more difficult ones for the higher grades. On the whole, there is material here for seventy-five essays. The price, paper and printing work considered, is amply high; but those who are in the school service will find themselves compensated for their outlay. G.

371 four-part chorales by J. S. Bach. Breitkopf L Härtet, New York. 178 pages 11x7 Price: tzl. 50.

SACRED PART SONGS OF J. 8. BACH, arranged by F. Wuellner. Breitkopf & Haertel, New York. 73 pages 6"x10. Price: 75 Cts.

If the anniversary of the Reformation is also a reminder of what an incomparably glorious gift we have in the Lutheran hymn, mention should also be made of the greatest musician of the Lutheran Church, who placed his great talent and great art entirely at the service of this church. No. 1 offers Bach's famous, beautiful chorales, which every lover of the Lutheran chorale will enjoy again and again. No. 2 contains 26 of Bach's sacred songs in exemplary arrangement for mixed choir. In No. 1 the words are not printed, in No. 2 only an English translation of the text is presented. The 26 numbers are also available individually, and if you would like a sample, have a listen to the very beautiful "O Jesu So Meek. O Jesu So Kind" (no. 22).

L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On Sun. Exaudi: Kand. W. A. Maier as assistant pastor of the Zion congregation in Boston, Mast. by P. H. Birkner.

Introduced on behalf of the respective District Presidents:

On sund. Rogate: P. W. H. Becker in the congregation at Ehester, Nebr. assisted byl. Meyer, Schabacker and Kuchenbecker by P. W. Cholcher.

On sund. Exaudi: P. H. F. Büttner in the Trinity Church at Hampton, Iowa, assisted by the kk. Beer and Tews by P. O. v. Gemmingen. - P. F. W. O b e r m e i e r in Trinity parish at Greeley, Colo. by P. F. W. Grunwald. - P. J. H. C. Wien ing in the congregation at North Milwaukee, Wis. assisted by P. J. Strafen.

Incomplete Report: P. W. G r e v e in Trinity Parish at Tinley Park, Ill, assisted by P. Schulz, of P. M. H. Feddersen.

Initiations.

Dedicated to the service of God were:

Churches: On sund. Cantate: St. Paul's new church (40x70 feet) at Falls City, Nebr. Preacher: kP. C. H. Becker, Rittamel and (English) H. W. Kowert and Bentrup. The dedicatory prayer was said by Rev. Th. Hömann. - The new church of the Trinitatis congregation at Sacra mento, Cal. preachers: PP. Bernthal, Menzel and Jacobsen (English). The consecration prayer was said by P. C. Fickenscher. - On Sun. Rogate: the renovated church, new freehold and pulpit of the Jmmanuelsgemeinde at NewButler, Wis. Preachers: Kaiser and H. E.

Brewer. - On Sun. Exaudi: The new church of St. Paul's congregation at Cuba, Mo. (P. H. H. Frohn). Preachers: PP. Haller and O. Krüger (English).

School: The new school of the Bethanian congregation at S t. Louis, Mo. Preached by Prof. L. Weffel and Fr. Fritz. The dedicatory prayer was offered by Fr. Hallerberg.

Groundbreakings.

The foundation stone for the new church was laid:

On Sunday. Cantate: St. Paul's parishc at Kenesaw, Nebr. (P. H. F. Ramelow to"). Preachers: PP. Landgraf and Will (English). The consecration ceremony was performed by Fr. Landgraf. - On sund. Exaudi: The Nazareth congregation at Detroit, Mich. Preachers: PP. G. F. L. List and Metzger (English). The consecration was performed by P. W. A. Dobberfuhl. - The Jmmanuel congregation at Dent, Minn. Preachers: PP. Eifert and Dünnow (English). The consecration was performed by P. Aug. H. Sieving.

Anniversaries.

Anniversary:

The 50th anniversary of the consecration of the church: On Sonnt. Exaudi: St. Paul's congregation at Des Peres, Mo. (P. Th. Mießler). Preachers: PP. R. Mießler, J. J. Bernthal, and Schulze (English). - The 50th anniversary: on Sonnt. Exaudi: The Jmmanuelsgemeinde zu Lost Prairie, Ill (P. W. A. Schwermann). Preachers: kk. Fühler, Thos. Schöch and Pros. G. Mezger.

Eonfereuzunzeigen.

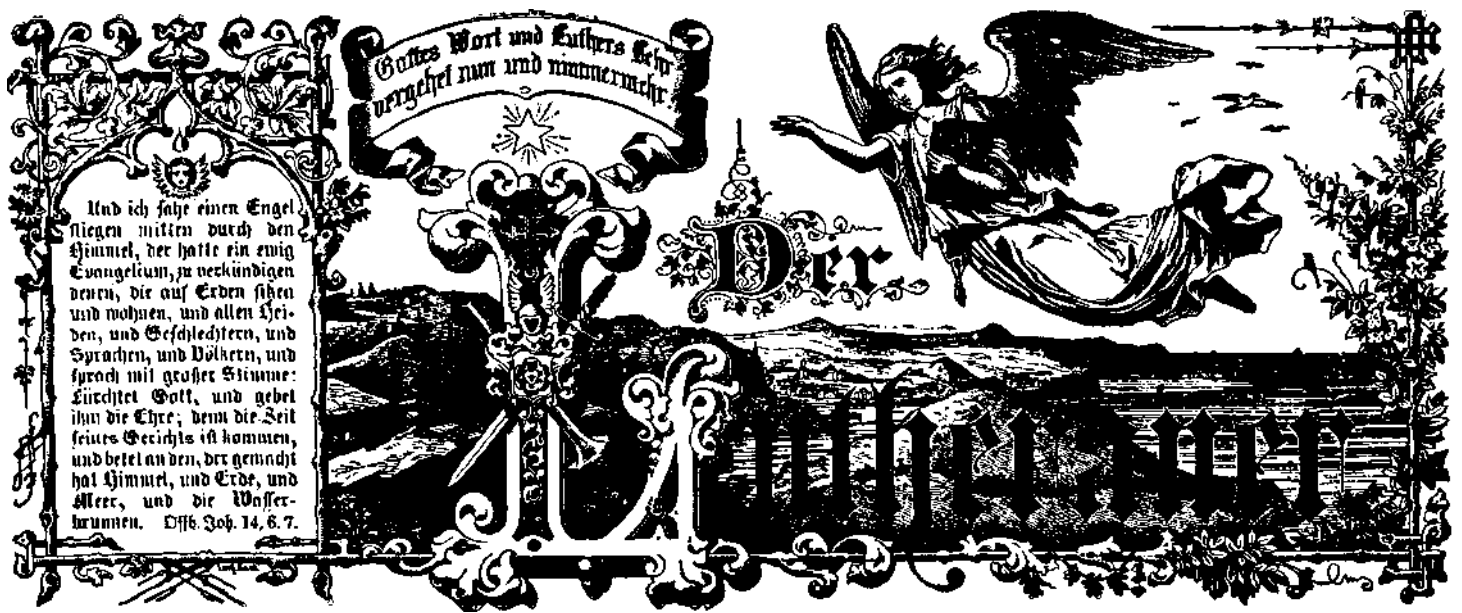
The Western Iowa Teachers' Conference will meet, w. G., June 26-28 at the home of Teacher Ansorge at Charter Oak, Iowa. Timely registration requested. C. F. Gutz, Secr.

The annual conference of teachers of St. Louis and vicinity will meet, w. G., from July 5 (9 x."-) to July 7 (12 n.) in the school hall of Mount Calvary church on Union Ave. near Easton Ave, St. Louis, Mo. Those desiring night quarters, report to Teacher L. H. Becker, 5234 Garfield Ave. W. Wegener, chairman.

The Okawville Mixed Conference will meet, w. G., July 10 and 11, at P. Schlegel's church at Nashville, Ill. proceedings: Formula of Concord, Art. VI: P. Colditz; Art. VII: x>. Feelers. English catechesis on the prohibition of the eighth commandment: teacher Maschhoff; on the v er bot of the ninth and tenth commandments: Fr. Herbert. Biblical history: Fr. Lehmann. Treatment of an English reading: Teacher Gehner. Confession: Fr. Steinmann. Sermon: Fr. Hubmann (Fr. Kocht. Please report by the end of June at the latest. Those coming with the 1^ L. X. must arrive on Monday evening. Wm. Rueter, Secr.

The General Pastoral Conference of the Northern Wisconsin District will meet, w. G., from Aug. 21 to 23, at Shatvano, Wis. Work has been done byPP. Heike, Rathke, Fichler, Kempff, M. Mueller.

I. G. Schliepsiek.



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No. 16.

The witness of our church in the Jubilee year.

(Conclusion.)

Since the Reformed communities have strayed further and further from the basic teachings of Christianity, they have thrown all their energies into the field of social reform. All Reformed communities are under a Federal Council which directs these movements. In a circular of this council we read that the Christian church must pursue the following ends: uniform state legislation concerning divorce, legislation for the improvement of housing conditions, regulation of female labor, health measures, labor protection, the right of laborers and employers to organize, etc. Therefore the church should cooperate with secular associations for national reform. The great aim is: "the establishment of world-righteousness"; "the application of the law of Christ in the moral and social relations of human life." Particular stress is now laid upon "the Christianization of the international condition of America." But local legislation is not overlooked. In the State of Massachusetts a revision of the State Constitution is at present being undertaken. There the National Federation, in a special letter, urges pastors to instruct the voters in their congregations how to vote in the election called for that purpose. In Chicago, church members have been asked to vote for an increase in appropriations for the city health department. In Kansas, pastors have been agitating for picking up tin cans and mowing weeds from *vacant lots*. We could fill this number of the "Lutheran" with the material before us if it were a matter of showing to what extent Reformed church work has now turned to social and political endeavors. And note: All this is done for the express purpose of "establishing the Kingdom of God in the world"! The kingdom of God is also, according to today's Reformed view.

The kingdom of God is distinguished from the church. Where people live piously and peacefully according to natural law and avoid gross injustice, there is the "Kingdom of God. This is often expressed as follows: "Where the laws of Christ take effect in the life of the people, there is the kingdom of God." Explicitly denied is that the kingdom of God is built by the conversion of sinners to God. In the episcopal state on July 18.

1914: "*Churchman* stood on July 18, 1914: "The world is not to be saved by saving the individual or any number of individuals", but rather by changing national legislation to suppress "social vices", i.e. by police violence; God's kingdom comes "by solving social and economic problems". In the

a preacher, Dr. Frank Crane, wrote in April 1915: "Formerly we sought to save men from a hell after death; now we strain to save men from 'hellish' evils of this age." The "transformation of the world" into a kingdom of God by way of social reform is said to be the highest aim of church work. Through the police people are to be made pious.

So far has the teaching of Christ been departed from. It has been so generally forgotten that Jesus said: "My kingdom is not of this world", "The kingdom of God does not come with outward appearances; the kingdom of God is within you" and the word of the apostle: "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit", Rom. 14, 17.

Unfortunately, this fundamental false doctrine has also spread to the Lutheran Church in our country. In the *United Lutheran* of May 28, 1915, we read: "More and more the kingdom of God is becoming a reality. Villages, cities, states, the whole world is being transformed by the power of the kingdom." (In contrast, the Savior says: "But when the Son of Man comes, do you think that he will find faith on earth?") Also the *Lutheran Observer* (of 14 No. 1915) says: "The kingdom of God is coming. vember 1913) taught that if justice, love, service were substituted for corrupt politics in human society, "the kingdom of God would be established.

be present." This view is taken from the Reformed press, which can scarcely be taken in hand without encountering this hope of the creation of a kingdom of God by state legislation. One therefore scolds out all "doctrines of faith" and "confessions." The *Christian Herald* contained an article on October 4, 1914, in which it was broadly stated that the kingdom of God was much greater than the church. The church was losing influence and power, but a kingdom of God was being built outside the church, "a kingdom of God which is human society organized to the will of God. The churches are advised by this writer to stop putting their religion into articles of faith, because the people have had enough of doctrine, "dogma".

To all these abominable aberrations the faithful Lutheran Church holds the doctrine:

1. the ^kingdom of God is the Christian Church.

(2) The Christian church is to be found where, through the preaching of the gospel, "repentance toward God and faith toward the Lord Jesus Christ" (Acts 20:21; cf. ch. 19:8) have come in.

Item 3: "What difference would there be between the people of the law and the churches, if the church were only an outward police? Now Paul says that the church is a spiritual people, which is not only distinguished from the Gentiles in police and civil character, but is a true people of God, enlightened in heart and born again by the Holy Spirit. . . . Therefore they alone, according to the gospel, are the people of God, who have received spiritual things, the Holy Ghost; and this church is the kingdom of Christ, distinct from the kingdom of the devil. . . . Therefore the true church is the kingdom of Christ, that is, the assembly of all the saints; for the ungodly are not ruled by the Spirit of Christ. So the church, which is ever certainly Christ's and God's kingdom, being distinguished from the devil's kingdom, the ungodly, who are in the devil's kingdom, cannot ever be the church." (Apology of the Formula of Concord I V, 15 ff.)

4 "Because the power of the churches gives eternal goods, and is exercised and carried on only by the ministry of preaching, the police and the temporal government hinder them nothing everywhere. For the secular government deals with many other things than the gospel. ... Therefore the two regiments, the spiritual and the secular, should not be mixed and thrown together. For the spiritual authority has its command to preach the gospel and to administer the sacraments, nor shall it fall into a foreign office, nor shall it abolish or disrupt the secular law and obedience of the authorities, nor shall it make laws for secular authority and establish secular affairs. (Augsburg Conf. XXVIII, VII, 10 ff.).

Finally, with reference to this glorious passage of our Confession, we wish our country and people to know that of all the Christian churches in the world, only the Lutheran can, by its own confession, identify itself as truly American, representing in its symbols, and it alone, the separation of church and state which is the cornerstone of American liberty. G.

Two good pieces of advice for the missionary feast.

First advice: Prepare right!

So you want to know how the increase in our mission festival collections has been achieved.

Here the mission feast is a real celebration, a feast that young and old look forward to long beforehand. Through lectures about our many missions in the associations and through reports of interesting experiences of our dear missionaries near and far, as well as through a special preparatory sermon for the mission feast, an attempt is made in a thoroughly evangelical manner to stimulate the people to give abundantly for the mission. Something very stimulating is the grateful recognition of the previous abundant gifts. Paul also repeatedly acknowledged, highlighted, praised, heartily rejoiced in, and thanked his God for the good works of his churches. Why should we not do the same, especially when, as here, we can report progress from year to year? Thus, on the Sunday before the Mission Festival, I have always given the total of our previous Mission Festival collections, "Nine years ago, that is, the first year of our church, 0, then \$28, P40, etc.; last year P112. Who among us would have dared to hope for so handsome a collection? To our dear Saviour let us again this year, with glad hearts, offer as rich missionary gifts as we can."

For the feast, the church is thoroughly cleaned by the women of the community and beautifully decorated with the most beautiful flowers and vines from their gardens and with palm trees. Everything should help to arouse interest. Of course, the singing choir must also perform festive pieces in all three services. In every free corner of the church, even close to the pulpit, our folding chairs are set up, so that all people have seats. If the weather is good, we can now expect a full church on the mission festival, not only for the morning and evening services, but also for the afternoon service, since all the people whose church we are allowed to take care of are informed of the festival, both through announcements in the newspapers and, in the case of many, through visits and letters from the pastor.

In all that we do, we must never forget that it is God alone who gives Christians joy to serve him with their gifts in his kingdom. And this he does through his gospel. Let us faithfully proclaim this, and then not be dissatisfied even if the visible successes seem small and insignificant to us, indeed if instead of going forward we should go backward. H. A. B.

B.

When a church member goes to the mission feast with his family, each person usually has a certain amount of money designated for the feast collection. Almost every churchgoer knows in the morning how much he will give for each of the two collections. Whether or not the pastors warmly emphasize the mission cause in their festival sermons has little or nothing to do with the amount of the collection. The size of the collection does not depend on the festival sermons.

The preparation for the mission feast is the main thing. In recent years I have followed this plan: I have preached a preparatory sermon in which I draw attention to the personal participation of each member in the expansion of the Kingdom of God. Then I show what blessings the mission bestows. But the money question is also touched upon. (The local pastor must know how the question of money is to be handled.) It is expressly emphasized in the preparatory sermon that no one should give even a cent if he cannot give it with joy; and no gift should be given if the giver has not first agreed with his God how large the gift should be, and that God may then also bless the gift for the salvation of many souls.

The mission collections are now somewhat better than before. In 1915 the congregation had raised P135 for foreign purposes, last year P756.

But that every congregation has a mission field in its environment, neither the congregation nor the pastor should forget. In nineteen months I have already confirmed fifteen adults. And I have by no means got all who live around here who ought to belong to the church. A. N.

Second piece of advice: celebrate separately!

Last summer the "Lutheran" diligently instructed Christians that as a result of the greater prosperity of our Christians, the gifts for the mission collection should now be larger. If many people can afford to go to the mission festival in cars, the larger bills should not be lacking in the mission festival collections. And to the general rejoicing, the "Lutheran" may also report that mission collections have increased gratifyingly almost everywhere. Collections of \$100 and \$200 and above are no longer uncommon among us, even in smaller congregations. That is gratifying to hear. But one more means or way could be mentioned to increase the missionary interest and the collections: namely, each individual congregation, even if several of them are served by one pastor, should celebrate its own mission festival with full worship services. I would like to give an example of how the mission is really served more by special celebrations in each individual congregation than by communal festivals.

The parish in F. and H. celebrated their mission feast together for many years. They collected quite nice collections for their circumstances, usually P240 to P250. Last year H. separated from F. in peace and appointed their own pastor. During the vacancy period I suggested to the sister congregation that it would now be appropriate for them to celebrate their own mission festival in such a way that the two congregations would continue to visit each other diligently at their festivals. My aim was twofold: 1. if there is a mission feast in each congregation, then all the members will hear the mission sermons, and the understanding of the work of the mission will be more promoted among the individuals, while at joint feasts especially those who live far away or who are indolent will seldom or never hear a mission sermon. (2) If the feasts are celebrated separately, more will be given by the individuals for the work of the mission.

So what is the result of only two celebrations? While last year we gathered over ^100 more through special celebrations in each parish, this year the increase is already close to P300.

Now I think that similar results could be achieved elsewhere, especially in the large cities, where often four or five congregations celebrate together. This is not to say that joint celebrations should not take place or that they are wrong; no, being together even at mission celebrations with a crowd of many thousands of guests is also something beautiful. But two defects usually remain: first, not all hear the mission sermons at common celebrations - and this is the chief pity - and secondly, the gifts are usually exceedingly small when the individual or individuals are considered. If, therefore, throughout our great Synod, and even if the congregations were small, the mission feasts were celebrated separately, with possible attendance from sister congregations, not only would the understanding of the work of the mission be considerably more awakened, but thousands of dollars more might be collected.

Therefore, it would be nice if, through our dear "Lutheran," each congregation would consider it its glory and adornment to celebrate its own mission festival with full worship services and invitations to any sister congregations; And if many congregations are close together, as in cities or densely populated Lutheran country districts, a general mission festival could be celebrated afterwards for all or part of the congregations of the city or region concerned in a park, forest, or wherever else it might be, as is already done in some areas of our Synod.

Well, this would be my humble opinion, and if you find anything good in it, I would be glad if the "Lutheran" would make special reference to this point once.

In conclusion, in order to express my experience to you in figures, let the statistics of the collections be placed here: 1914 F. and H. together: P243; 1915 (separately) F. P192, H. H172; 1916: F. H252, H. ^273. God willing, we hope that this year the result will be even more favorable; for the seed so abundantly scattered by four missionary sermons will probably bear more fruit from year to year.

K. S.

Our English Community Schools.

3. Jacksonville, Ill.

In response to the request in the "Lutheran", I hereby report to you that the Lutheran Salem congregation in Jacksonville has maintained an English parochial school since 1904. Religious instruction is given only in the English language, but the children also learn some German and the more advanced pupils also learn the Small Catechism and some sayings in German after they have the English Catechism.

For over forty years the local community had a German community school. The change of language among

The need to teach English to the growing up generation as well as the missionary work among Americans made it seem necessary to make the parish school English. The congregation has never regretted this step. Many children have thus been retained or brought to the school, and through the school to the church. The community has grown considerably in the last ten years through its English community school.

As we do not spend so much time on German, it is also easier for us to keep up with the English state schools and to get the able children through the eighth grade. The experience which our parish has now had teaches that under similar circumstances to those here it is as easy to maintain an English parochial school as a German one. There are, of course, difficulties to overcome here also. But where the right spirit prevails, these can be removed by God's blessing, and the church school flourishes for the temporal and eternal good of the children and the church.

J. G. Kuppler, P.

4. Arcadia, Ind.

For seventeen years my parish has had an English parochial school. I am now in my seventh year of teaching through the medium of the English - actually American - language. The community thinks highly of its school and has recently been in the process of rebuilding and enlarging the school building. Our school is probably the oldest English parochial school in the Middle District. G. A. Schimmel, Fr.

5th Tipton, Ind.

Our parish is happily through the language change and has a thriving English parochial school. I give all classes an hour of religious instruction in the morning, and then a teacher (member of our congregation), who has graduated from a State Normal School, enters and teaches the secular subjects the rest of the day. We had 24 pupils at the close of the school year 1916, two in the eighth grade. Both passed the examination for college. Our teacher teaches in all subjects in such a way that the child's mind is always directed to God's wisdom and love; so also in the history lessons and in the physiology and geography lessons. This is real education.

Only a few of our children come from homes where German is still understood. In no families is German used as a colloquial language. We have, however, two half hours a week in which lessons are given in reading and writing German. Geo. H. Käse, U.

From our East Indian mission.

2.

In the last issue we had Missionary A. J. Lutz in Nagercoil speak about two new mission stations in his area. Today he is to tell something of a very special branch of his missionary work, and that is to bring the latest statistics of our mission for the year 1916, recently received. In spite of the war, it shows an increase in every section during the last three

years, for which we must give cheap thanks to God. We can best illustrate this by a comparative table. 1913. 1916.

Main stations	711
Mission item	4461
Average number of listeners	15252301
Catechumens in Class	13211756
- Baptized Christians	6751378
Communicating Christians	162230
Schools	4149
Baptized Pupils	193429
Non-baptized pupils	15241886
Indigenous Evangelists	5... 11
Indigenous catechists	1523
Christian teachers	4257
Pagan teachers (for secular subjects)	3847

Only in one section has there been a decrease: in 1913 there were 13 missionaries at work, in 1916, unfortunately, only 9, precisely because of the war. -

Missionary Lutz now writes:

"I now come to speak of our work among the blind and deaf and dumb.

"We have seven blind people and three deaf-mutes in our mission. It goes without saying that we must also take care of these people. We have already made a start with the blind. We have brought them together at the Institute in Nagercoil, where they attend religious instruction in the school and spend the rest of their time learning to weave mats. This has helped a great deal. They hear God's Word there daily, and learn by heart, slowly of course, the catechism, and they have employment, which is worth a great deal. That is how it stands now. But ought they not also to learn Braille? An absolute necessity it is not, however, but very desirable, especially here in India, where relatives and acquaintances do not easily take the trouble to read God's Word to the blind and help them in other ways. Should they not learn other occupation besides mat-weaving? They cannot support themselves by weaving mats, it is not such a profitable work.

"That our blind have to be accommodated in the big school is a great hardship. They are much teased by the healthy boys. This ought not to be, and it is being controlled as much as possible. It is a difficult thing, however. The blind should by all means be in a place by themselves.

"For our deaf-mutes we have done nothing yet. Their physical need is not as great as that of the blind; they can work. But they cannot hear God's word, and since they have always been deaf, they have learned neither to read nor to speak. May we wait any longer? Little has yet been said about this matter, as two of our deaf-mutes are still children, only five and ten years old, and the third an adult who has only recently come to us. Shouldn't we do something for these poor people too? . . .

"I will make the rest brief. God has blessed the work in all my villages. I learn again and again that most of them are serious about their Christianity. This is certain: God's Word is powerful and does here also what it is sent to do. And our Christians in the homeland will one day experience that their gifts contribute to the salvation of many souls.

have borne. We also need their intercession above all: first, we missionaries, that God may make us grow in faith and trust in Him, in courage, zeal and love for His work; second, our Christians here. They are constantly in the greatest danger of going astray again. One who has been with us for eight years recently wanted to practice sorcery. Another, who has been with us just as long, had his son healed by sorcery. One has had his wife run away. A married couple has run away from each other by mutual consent and cannot be brought together again. An old member has given himself more and more to drink. They have not heard God's word from their youth, they have first spent many years in paganism and are still surrounded by paganism at every turn. They are threatened on all sides by great dangers. Therefore we ask the intercession of our dear fellow-Christians at home."

We let follow a short word from the report of Missionary O. A. Ehlers in Trivandrum, also on the southern territory. He writes under February 8:

"The fourth quarter of 1916 has now passed for some time. A report is more than due again.

"I enjoyed quite good health again in the fourth quarter and was able to go about my work as usual. And since the weather was also quite favorable, church attendance was better than in the second and third quarters. As for the success of my work as well as that of my catechists, what I have always had to report up to now is again true of this quarter, namely, that what we have achieved with the people we are now teaching is very small in comparison with what is still to be achieved. But when one considers how many things there are that make it difficult to teach people even an outward knowledge of Christian teachings, and how great are the obstacles that the devil, the world, and the flesh place in their way of letting what they have learned be reflected in their lives, one must not allow oneself to be too much challenged if the failures seem to outweigh the successes.

"I have not kept a copy of my statistics for 1915. But the average number of listeners in 1916 is probably somewhat lower than in the previous year. On the other hand, the contributions of the catechumens have increased not inconsiderably. Whether this is related in such a way that some people have gone behind because they have seen that there is not quite so much to 'get' in bodily terms in the Lutheran Mission as they may have thought, and because they are exhorted to give, while others have remained faithful to us, who are increasing in the realization that they have a dear good in the Gospel which is communicated to them by us, and with whom Christianity is beginning to go a little deeper into the purse? It may be. ..."

God also keep his protecting hand over our dear missionaries! May he give them one victory after another in the great heathen country of India, where the devil has held millions of people in his terrible slavery for thousands of years! May he also make us at home ever more zealous and willing to accompany the great, difficult, blessed work of the mission to the heathen with our interest, with our intercession, with our gifts!

L. F.

Mission in New Mexico.

In twenty-one places in the State of New Mexico the dear Gospel is now preached by five missionaries, some of whom reside in this State, and some in Texas. Only two congregations, Optimo and Albuquerque, have regular Sunday services and schooling for the children. But even in this distant field of our Inner Mission we are experiencing many pleasing things. We would now like to tell you about such joy that we have recently experienced here:

Our auxiliary missionary at Raton, N. Mex. last week prepared to revisit his preaching place, G., in the northeast corner of the state, which he had recently established. But in making this journey he intended to visit the place D. M., where quite a number of Lutherans were also to reside. Certainly he set out with a light heart. After all, he had received the following answer from one of the local settlers to his inquiry: "Dear, dear Pastor! We received your dear letter with joy and saw from it that you want to visit us. We will take a Lutheran pastor to our house at any time it suits him to come. I will be glad to pick you up at the station. There are only three Lutheran families here. My house is just convenient for holding services, and I will make it known everywhere that you are coming." Not true, a friendly invitation! And now how did it fare with the first service in D. M.? Of this the missionary reports in a letter of May 10, as follows: "At 1 o'clock Mr. F. came to fetch me. He has a nice house which accommodates him, four children and his wife. A moderately large room he has fitted up for divine meetings. A pulpit stands in one corner. It was touching to see such love for the church and God's Word. All day it stormed, and therefore the F. family formed my only audience." This was certainly, in spite of obstacles, a beautiful beginning in D. M., and we rejoice over this new little shoot on our missionary tree. God let it continue to grow!

But the missionary heard another good report during his visit there, namely, that our dear neighbor on the eastern border of the state, about 150 miles from here, in Dalhart, Tex., P. J. Sieck, had already come to this region some months ago, and had explored it as far as the western border of Oklahoma, and had founded four more preaching places in Union Co. the northeast corner of New Mexico. As these latter are all fifteen to forty miles from the railroad, finding and operating them certainly involved some discomfort. After all, it was first necessary to travel a hundred miles by rail and then to find transportation. Lack of the necessary carriage often hinders our work. The business traveler has no qualms about hiring a proper wagon to reach his customer. The business house in Kansas City or St. Louis, whose interests he represents, sees to that. We missionaries, who are "träveln" for a much better and more famous "house," must not manage so brashly and grandly, but should and will save handsomely. In the years 1915 and 1916 we had a helper, Student B.; he did not mind at all if the good people were not

came to the station-slation, sometimes for reasons that anyone can easily guess-he then simply walked out to them, twelve to eighteen miles, back again, too. But, as is well known, not every man is gifted with such good legs. Another of our missionaries also knows how to solve this problem as well as possible. We take the liberty of communicating the following from a private letter of May 15: "So there are now already seven places in the territory" (that is, in U. Co., N. Mex., where six months ago we had only one preaching place, we now have seven), "which must mostly be served 'overland.' You can imagine that it was no fun for me to make these long and arduous journeys on a large wagon. It is seldom that I have succeeded in getting a buggy. Mostly it goes on big country rides, because when people go to town they take the chance. . . . Now I serve eighteen places altogether. I am almost always off my feet - but not in the house. I rejoice heartily that the heavy office will be lightened for me next year. In the week from Palmarum to Easter I have traveled 450 miles by rail, 40 miles By automobile, and 70 miles by wagon, preached eight times, and conducted a confirmation service. Some month I have preached about thirty times."

As we read this report, may we all again be inspired to humbly thank God for every success - and also failure - and to diligently ask for His further blessing and assistance, but also, in view of the above zeal, may we all be spurred on to continue more eagerly and diligently in the kingdom work of our Lord! For:

There is still room! My house is not yet full, My table is still too empty;
The place is there where every one shall fitzen; O bring the guests here!
Go, compel them from all the streets, I have had much prepared.
There's still room!

Optimo, N. Mex.

P. Kretzschmar.

To the ecclesiastical chronicle.

What a lot is expected of the pastors! Because our government is preparing to wage a great war, for which a great deal of money is necessary, it has seen fit to make a tremendous war loan and to issue promissory notes for it, to which the name Liberty Bonds has been given. Of course, she wants to place these promissory notes. So all the levers are set in motion, officials make speeches all over the country, the newspapers bring the matter before the people and try to inspire them to participate in the bond. All this is all right; for if war is to be waged, the necessary money must be at hand. Now a government official has hit upon the idea of drawing the churches into this service. June 3 was set aside as Liberty Loan Sunday. On that Sunday the pastors were to preach on the war loan and exhort people to buy promissory notes. The government-appointed distributor of the bond shows his business acumen when he thus calculates: "By one estimate at least 15,000,000 families in the United States belong to some religious community." What a field

that is, for his mission! And how could the matter come to the people more urgently than if their pastor or priest or rabbi presented it to them as a duty of conscience! He therefore had a man, who was probably a theologian, compile five texts with brief explanations and send them to the pastors as instructions and samples for such a "borrowed sermon". The work was sent to the pastors "for serious consideration". Now, if we are to "seriously consider" this sermon outline, we must ask that we be spared such silly and sheer blasphemous drivel. It almost sounds as if it came from someone who wanted to mock the church and the American state for doing so. The first text is the wonderful saying Is. 61, 1. 2: "The Spirit of the Lord is upon me, therefore the Lord hath anointed me. He hath sent me to preach to the wretched, to bind up the brokenhearted, to preach a release to the captives, an opening to them that are bound." Luk 4, 21 the Saviour says that this was spoken to Him and fulfilled in Him. The text was probably only chosen because it contains the word freedom in the English Bible. In addition to this it is said: "If America continues the war as she started it, not to take but to give, not to subdue but to free, then America will be messianic", that is, doing a Christlike work. The second text given is Ezek. 46, 18 is given, merely because it speaks of robbing, and then said, If the Church does not deny Germany her robberies, "then the Church has less conscience than the State." Should the Church then wage war? The state should forbid it. On Rom. 13:3, 4, it is remarked, "Peter and Paul could not agree on some questions; but in this they agree that force may be used to enforce God's will on earth." On what question, then, were Peter and Paul opposed? Exhortation is, "As Christ died to make men holy, so let us die to make men free." Strangely touching is the suggestion of the text Luk. 22, 25. 26: "The worldly kings rule, and the mighty are called gracious lords. But ye not so, but the greatest among you shall be as the youngest, and the chiefest as a servant." This is what the Lord tells His disciples, His Church. All worldly governments, even American governments, are, after all, for the purpose of governing. It is claimed that this war is about distinctly religious matters. Does the man really long to have a religious war, that most terrible of all wars? Well, the German philosopher Kant has written something that is very agreeable to him, and it is said that one can see that this was literally given to Kant by God, so that it also applies to him: "The holy people of God have spoken, driven by the Holy Spirit," 2 Petr. 1, 211 - Apart from this content, it is an unseemly enterprise to want to press the Church into the service of the State. In other countries, even in Germany, the same thing has been said and done. But here we have separation of church and state, and that is precisely one of the most glorious of our American institutions. The State should no more call upon the Church, "Help us get money out of the people!" than the Church should say to the State, "We have a man here who absolutely will not believe that God is triune. You come to our aid with your sword, that we may get him to believe that." To excuse the people who sent out the circular, it must be said that a large part of the Church behaved in such a way that people could get the idea: the Church has forgotten the profession given to it by God, does not know at all what it is for, so will

she'll be grateful to be given a subject to talk about. War is the business of the state, not the church. The state has a sword, the church does not. Especially in a republic, where the people are supposed to govern, one must proceed in such a way that one proves to the people that war is just and necessary, and then shows them that money is necessary for it, and that they, the citizens, must supply it. This is what the church wants and ought to do, that it tells its members what God's word says about obedience to the authorities. But the church cannot and should not take care of the business of the state. And it is bad Americanism to want to drag the church into this, instead of vigorously breaking it of this right at the first attempt, if it wanted to subject itself to this.
E. P.

Statistics of the German Free Church. The "Freikirche," the journal of our brethren in Germany, contains in its number of February 25, 1917, a statistical report from which we report the following data: There are 36 congregations served by 23 pastors who preach in 76 places. The number of souls amounts to 5825, the number of communicating members is 3934. The 3934 confirmed members have communicated 14, 227 times. There are 26 fallen for the Fatherland. 670 children are in the parochial schools. Prussia has the most preaching places (35), the largest congregations Saxony - one such with 914 souls in Planitz and another with 685 souls in Chemnitz.
G.

Are the Purged States a Christian country? Twenty million children in the United States do not attend church or Sunday school and have no opportunity to receive religious instruction. Fifteen million children from five to twenty years of age have never attended Sunday school. That, according to the *Denver Catholic Register*, is the statement which

Rev. Wilbur F. Crafts, Superintendent of the International Reform Bureau. In an attempt to find at least a partial remedy for these conditions, the Board of Education of the District of Columbia recently adopted a plan to post in every classroom a card containing the Ten Commandments as adopted by representatives of 26 denominations, including Jews and Gentiles. The attempt to stem the tide of paganism that threatens to engulf our country is pathetic. But of what value are the Ten Commandments if the child has no knowledge of the authority on which they are based? Even the stone tablets of Moses would not suffice to save the land without proper training, and this, with few exceptions, is found only in the parochial schools. (Wbl.)

Against the union of the Southern and Northern Presbyterian Churches reported the committee of Southerners assembled at Birmingham, Ala. The committee, in its majority report, gives three reasons against the proposed union. It says: "First, because there seems to be no general desire for such a union in the Southern Church; and, secondly, only 6 of the 88 Presbyteries have expressed themselves to the effect that they would consider such a union. Now the committee hold that it would only be to the prejudice of the church to exert any pressure in this." The third reason they give is, "Because the Presbytery of New York persist in opening access to the preaching office to men who deny many of the most important doctrines of the church. For example, they have licensed to the preaching office men who do not believe in the resurrection of Christ, do not believe that Christ was born of a virgin, deny the raising of Lazarus, and other important truths." Just the third point

It is a credit to the Southern Presbyterians that they will not enter into a union with the Northern Presbyterians, so long as they cannot and will not master the most manifest unbelief in their midst, so long as they so cleanly deal with parts of their church as to allow into office men who bring from Union Seminary, or elsewhere, the most flagrant unbelief, and will not leave it.
E. P.

The office of district superintendent, or, as it was formerly called, presiding elder, seems to be little coveted in the Methodist Church at present, at least in the New England States. In a certain district the office was offered to five men, and in another to three, all of whom refused to accept it. A presiding elder in the Methodist Church has about the same work and duties as the president of the district synod with us, but with the difference that he serves no congregation, and has to devote all his time to the office. He has also more to say in congregational affairs than among us the president. Also, as far as we know, the congregations of his district are required to provide for his salary. One of their English papers, which discusses this matter, says that this office has become one of the weakest points in their economy, because strong congregations do not take the right position towards the office, and because there is a lack of capable men who are willing to take on this work.

(Zion messenger.)

Also an anniversary. Freemasons are also celebrating an anniversary this year. On June 24, two hundred years will have passed since the Masonic Order was organized in London. If one believes the drivel of the Masons, however, their Order is of much more venerable age; it is said to have existed under Solomon, and even Enoch, the pious man of the first age of the world, is said to have been a Mason. In fact, the Order was founded in 1717 in a London drinking-house, the *Appletree Tavern*. The Freemasons put it this way: it was there that the "modern speculative Masonic movement" was born. The journals of the Freemasons now call for the festive celebration of the day. The purpose of such celebrations is to call the attention of the general public to the merits and virtues of the Order. This is even now being done in articles and lectures. A circular emanating from a high authority of Masons assembled at Salina, Kans. contains a treatise on the question, "Why are we Masons?" There we read that a right Freemason joins the Order because he is convinced that the Masonic Lodge is an institution instituted by God Himself, "a divinely appointed institution," the purpose of which is to draw men closer to God, so that they may better understand their relationship to the Heavenly Father and to their fellow man, as well as the ultimate destiny of the human soul. The best Freemason is the one who finds his main interest in the "profound religious teachings of the Order". In other articles it is pointed out that all other religions, such as Christian, Mohammedan, Buddhist, etc., are only sects, but that the Freemasons possess the truth contained in all these religions. This, however, is just the standpoint of the ledges which were at the helm in England two hundred years ago. There was much raving about Natural Religion, Reason Religion, in opposition to Christianity, and out of this opposition the Masonic Order was founded. Those who denied the Masonic Order should know that they were not joining a charitable or social association, but a religious sect, the Deist sect. The fact that naked paganism is preached from so many Reformed pulpits nowadays is due precisely to the fact that the faiths of the Reformed Church are not in the

The Lutheran synods are largely made up of Masons, who then also appoint pastors who are Masons. But how is it possible that even Lutheran synods tolerate Masonic pastors among themselves? The affiliation of many preachers in General Synod and the Synod of the South with the Masonic Order is about the greatest scandal in the American Lutheran Church in this "Jubilee" year of 1917. G.

"Chrysostom's Stand Speech to Billy Sunday." (Vol. 8, p. 12.) Under this heading the "Watching Church" reprints a passage from a speech of the Church Father Chrysostom, which, however, sounds almost as if he had the aforesaid "Evangelist" in view. The passage reads, "Wretched! Wretched man! You behave like a frenzied man, that your performance is altogether removed from the showing of those whom the Spirit of God impels. With fear and trembling thou shouldst sound the praises of the angels! Trembling and full of fear you should confess your sins to the Creator and beg him to forgive them. But you are like mimes and dancers, throwing your hands back and forth in an indecent manner, jumping up with your feet, and moving your whole body unseemly! What is it that deludes thee that thou dost not tremble and shake at thy sacrilege against the sacred songs? Considerest thou not that the Lord himself, who measures all movements and knows the conscience, is here present? Do you not consider that the angels are standing around this holy altar, reverently and fearfully surrounding it? But you do not think of that. That which you hear and see in the plays has blinded your mind, and therefore you introduce the customs of the stage into the church, therefore you betray your disorderly mind by a meaningless clamor. How can you ask for forgiveness of your sins? How will you persuade the Lord to have mercy on you, since you pray to him in such a careless way, which comes close to contempt? God, have mercy on me,' you say; and yet your performance is such as to exclude mercy. You cry out: Save me,' and your outward appearance looks as if you neither asked for salvation nor were worthy of it. What is the use in prayer of the indecency with which thou art continually lifting up thy hands or throwing them about, the impetuous clamour, the violent noise which is emitted from thy mouth without thought or deliberation? Do not the harlots in the public streets and the screamers in the plays do so? How dost thou presume to mingle with the praises of rejoicing angels the antics of Satan? Why dost thou not honor the voice which thou hearest there from thee: "Serve the Lord with fear, and rejoice with trembling"? Is this serving the Lord with fear, when you are so insolent and unruly that you yourself do not know what you want with your disorderly shouting? That is the mark of contempt and not of fear, of pride and not of humility! This is not singing God's praises, but doing fool's defenses!"

on the spread of Zionism, that is, the movement to return the Jews to the land of their fathers, we read: "Zionism is making surprising progress. A meeting of five of its leaders is to be held in Baltimore on June 24. In Russia, Zionist meetings have been held in the principal cities, -namely, Petersburg and Moscow, since the dethronement of the Czar, while new Zionist associations are constantly springing up among the Jews. The revolution is indeed favorable to this movement, but a solution of the Jewish question is by no means given with it. The Jews themselves have to work on this. America

nian and Russian Zionists are working hand in hand; and the Baltimore Conference is being held in the interests of the Jews of Poland, Palestine and Belgium as well as those of Russia. It is now learned from British sources, after no news had been forthcoming for a long time, that the Jewish countrymen in Palestine have by no means suffered as was supposed. On the contrary, they have been of extraordinary use to Sir Archibald Murray on his march towards Jerusalem - just as the Armenians were to the Russians. Workshops and shops in Jaffa, Jerusalem and the coastal areas have remained undamaged by the Turks, as have their hospitals and schools. All apprehension has therefore been unfounded. If the Jews thus have every reason to be grateful to the Turks, their aims go further: they want a Jewish state in Palestine. To assist them to this end, the American Government and the British and French Commissioners are to be won over." - It is difficult to assume that our Jewish clothing merchants and especially the owners of large shops and financial institutions will be in a particular hurry to return to Palestine and engage in farming and cattle breeding. And if a mass of poor Jews were really to migrate back to the land of their fathers, this would be of little use. The poor people can only be helped in such a way that they crawl to the cross and worship their Messiah. They must take back the oath of their fathers, when they cried before Pilate, "We have no king but Caesar!" (John 19:15.) Messiah Himself proclaimed to them under what circumstances only He would have to do with them, "Behold, your house shall be left unto you desolate. For I say unto you: Ye shall not see me from henceforth, till ye say, Blessed be he that cometh in the name of the LORD." (Matt. 23:38, 39.) It is again as of their fathers, "All the day long have I stretched forth my hands unto the people, which will not let him say, and will gainsay." (Rom. 10:21.) E. P.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Synodical reports of the year 1916. 12 u. Nebraska District.

88 pages. Concordia Publishing House, St. Louis, Mo.. Price: 18 Cts.

Two items in particular were before the District for discussion. "The Expedient Use of the Law and Gospel" was the first, "The Provision for the Relatives of Deceased Pastors" the second. Excellently set forth in the first paper (Rev. W. Mahler) is what the law and gospel are intended to do, and really do do, according to God's will and purpose. It is also shown to false spirits what the law and gospel are not given and revealed by God for. Then it is shown how the law is to be preached to sure sinners, and the gospel to desponding sinners. The right relation between the two doctrines is preserved, when the law is preached only for the sake of the gospel, and therefore takes a back seat to it. Then the question is answered, whether the law has nothing more to say to those who are born again. - The second paper on the care of the relatives of deceased pastors is also worthy of attention. Here, too, everything that is said is based firmly and clearly on God's Word. May the true Word also find a good place everywhere and create change wherever it is needed! 1^.

Reformation Song: "Hallelujah! To God be the Glory!" For soprano and alto and the four male voices by P. T. Buszin (melody by C. Stein). Four stanzas of text. Two pages. Price: single 10 cts, price per dozen ^1.00. To be obtained from P. T. Buszin, 1739 McReynolds St., Chicago, Ill....

Judilaumssachett.

For your convenience, we have listed here all the items that have been produced especially for anniversary purposes or are especially suitable for anniversary purposes. We also publish an English selection elsewhere.

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Luther strikes the 95 theses. Size: 28X22 inches, \$1. 10.

Bust of Luther.

Inches high.



Hanging map.

No. 1917.

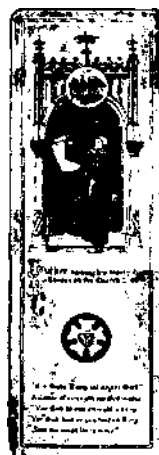
A very pretty card in the form of a wall verse. At the top the well-known and very good picture: Luther with the open Bible, his right hand out of his chest. This picture is followed by the opening line of Luther's wonderful hymn: "Ein' feste Burg ist unser Gott", embroidered from his white silk. Picture and text find so arranged that both appear as framed.

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Luther burns the papal bull. Size: 28X22 inches, \$1. 10.



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A bookmark executed in beautiful colours with the picture "Luther's Nailing of the Theses", including the English text: "Luther Nailing the Ninety- five Theses on the Church-door" together with his coat of arms and the first verse of his famous Reformation hymn "Ein' feste Burg ist unser Gott" in five different languages.

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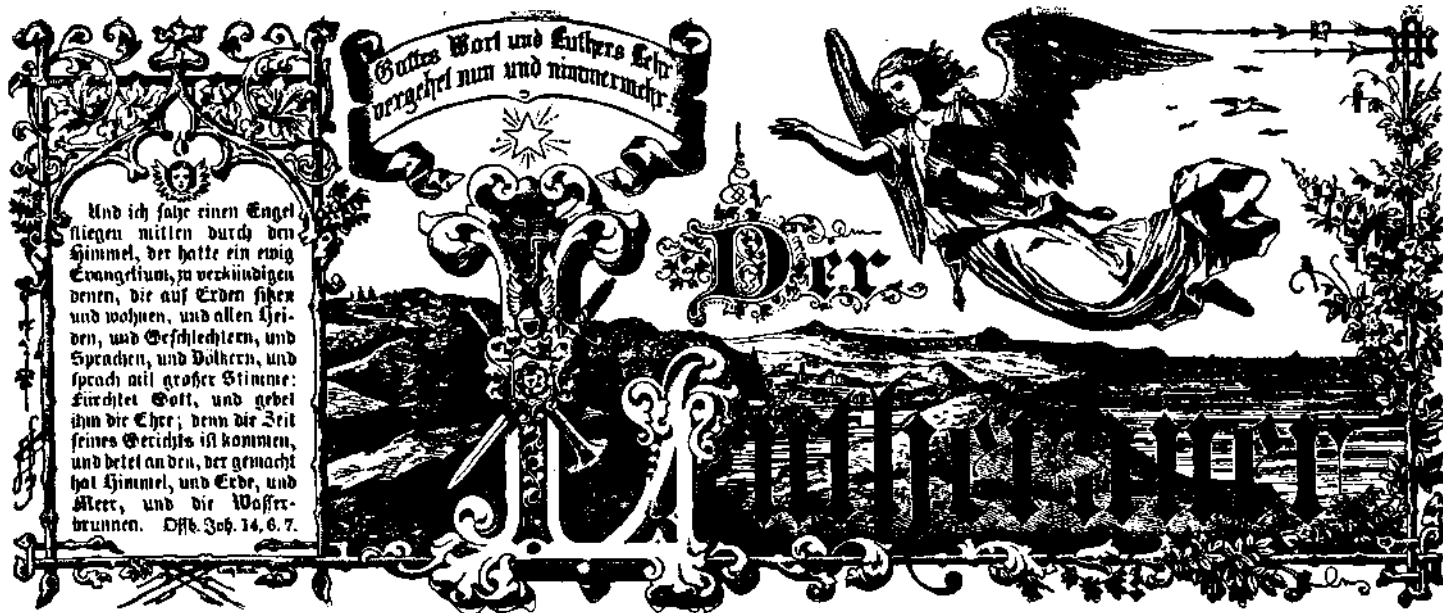
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In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editor no later than the Thursday morning before the Tuesday best date the issue will bear.

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No. 14.

Fifteenth Delegate Gnode.

Assembled at Milwaukee, Wis. from June 20 to 29, 1917.

Synodical Address.

Our help is in the name of the LORD who made heaven and earth. Amen.

Venerable and beloved fathers and brothers in the Lord!

Our Synod this year meets under very special circumstances. A terrible war is raging in the world, which has aroused almost all the peoples of the earth against each other, so that daily rivers of blood are flowing, and sword, famine and pestilence are killing thousands, even millions of people. And in the church one prepares to celebrate a great thanksgiving feast, namely the four hundredth anniversary of the church reformation by D. Martin Luther. Both the world war and the jubilee touch us deeply, since we are both citizens of our country and members of the Church.

As for war, we Christians should diligently practice judging it according to the word of God, which gives us ample instruction in this. Then we will remain sober, humble ourselves before God and repent, and learn to hold our souls in patience, confidently entrusting the outcome to God, since he directs and turns everything according to his will and has set a goal and provided beforehand how long and far all generations of men shall dwell on the face of the whole earth. That the present war is to remind us above all of the nearness of the Last Day, is explained by the Lord Jesus when he answers the question of his disciples, "What shall be the sign of thy future and of the end of the world? There shall be outrage of nation against nation, and of kingdom against kingdom: and there shall be pestilences, and great days, and earthquakes from time to time. And men shall faint for fear, and for waiting of things to come upon the earth."

Although we now live in exceedingly gloomy times.

and that all events are pointing to the end of the world, let us Christians not be sluggish or discouraged, but let us be diligent and walk with our heads held high. It is true, my brethren, that almost all the territory in which our Synod is working is at present in a state of war. In North America, in Cuba, in Australia, India, and Europe, there is war and the clamor of war. But lest we should think it of no use to make plans for the extension of the kingdom of God at this year's Synod, the Lord tells us that even in war and war-cry, in pestilence and dear time, the gospel shall run and be preached over the world. "The gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The signs of the times, then, are to spur us on to restless labor and to put forth all our strength, as, for instance, a countryman diligently gathers sheaves when black clouds are gathering, lightning is already twitching, and thunder is rolling in the distance. And in this work let not our limbs be paralyzed with anxious waiting of things to come. We are Christians, and we know what is coming. The dear Last Day is coming. Our Saviour is coming in heavenly glory to put an end to all earthly sorrow and to introduce us into his eternal, blessed kingdom. The Lord therefore cries unto us, "But when these things begin to come to pass, look up, and lift up your heads, because your redemption draweth nigh."

Because we Christians should not slacken in our ecclesiastical work through war and the clamor of wars, it is for this very reason that it is also quite compatible that we, as members of the church, celebrate the anniversary of the Reformation, while war, with its misery and horror, weighs ever heavier on our country. For what is the significance of the Reformation by D. Martin Luther? Certainly, through the Reformation many earthly blessings have flowed to the whole world and are still flowing.

on and on over the peoples of the earth like a wide stream of water; but the real chief gifts of the Reformation are spiritual and heavenly. Luther is the prophet of the last times of the world, who once more cleansed the well of Israel, broke the tyranny of the pope, and preached, confessed, and brought to bear the two great truths, that God's Word is to be the article of faith, and no one else, not even an angel, and that we are justified and saved before God without works of the law, but only through faith in Jesus Christ. Luther writes: "From this article nothing can depart or yield, let heaven and earth fall, or what will not remain. For 'there is no other name given unto men, whereby we may be saved,' saith Peter, Apost. 4:12. 4:12, And by his wounds we are healed, Isa. 53:3, And upon this article standeth all that we teach and live against the pope, the devil, and the world. Therefore we must be quite sure of it, and not doubt, or all is lost, and the pope and devil and all against us retain the victory and right."

Since our Synod possesses the full treasure of the Reformation by undeserved grace, it is right and just that we give special thanks to God for it in this jubilee year with heart, mouth and hands and also hold festive services at our present Synod meeting. Of course, such celebrations must be held in a proper manner. We must not exalt ourselves above those who are not as richly endowed as we are, nor must we want to show off through outward splendor and large numbers, nor must we, in order to gain more recognition in the world, make common cause with those who are not inwardly in agreement with us. It is well known that the very tercentenary of the Reformation in 1817 was the occasion for digging the grave of the Lutheran Church in Germany, when the Prussian King Frederick William III urged the fusion of the Lutheran and Reformed Churches. And in our country, too, many voices are being raised that we should unite on the occasion of the jubilee celebration, at least the synods calling themselves Lutheran should join hands as brothers over the points of difference. May the Lord help our entire Synod and our individual congregations to resist all such temptations with chivalry, and may our Reformation celebration be a loud and clear confession of the full, infallible truth of the divine Word, and may we be encouraged anew to keep the heritage of the fathers full and undiminished, to defend it against all attacks, and to bequeath it unabridged to our children! If this is to be done, our journals and our other publications must always give a clear tone, so that one knows what has been whistled and whistled. Then our professors in our educational institutions must let the Scriptures be the only sun that illuminates all teaching. Then our pastors and teachers must, in faithful, quiet work, use all their diligence to raise up in church and school a knowledgeable people, grounded in the Scriptures, glad of their Saviour. Then parents must see to it that their homes are governed godly, and that their children are firmly rooted in God's Word and Luther's teaching. Oh, it cannot be denied that in some respects we are no longer as our fathers were, that the earnestness and determination in confessing, the desire and love for God's Word, the activity of teaching, the thorough training of the youth in catechism instruction, and the walk in sanctification have diminished. May our Synod remain faithful and keep what it has! Against us is the devil, the world, and our own evil flesh, as well as church history, which teaches that the gospel has not remained in one place longer than a man's memory.

God's grace and mercy is for us, who wants to preserve the treasure of the Reformation for us without our merit and worthiness. Let us then, in faithful prayer, especially in this jubilee year and especially during the present synod, say in our deliberations: "Let not your dear word, the bright and unchanging light which now shines upon us, be suppressed or extinguished, but help us by your great, outstretched arm and sustain your church and congregation under so much strain, so that you may also have among us here on earth a people who recognize, honor, and worship you and serve your holy name! We beseech thee, hear our prayer, O Lord, and hear our cry, and be not silent over our tears: for we are thy pilgrims and thy citizens in Christ our Lord. Amen." F. Pfotenhauer.

Presidential Report.

State of our Synod.

Our synod three years ago numbered 2500 pastors and professors, 4100 churches and preaching places, 950,000 souls, 575,000 communicant members, 2260 schools, 1100 teachers, 1200 school-keeping pastors, 96,000 school children. The present number is as follows: 2740 pastors and professors, 4170 churches and preaching places, 972,000 souls, 599,000 communicant members, 2310 schools, 1120 teachers and 1230 school-keeping pastors, 96,700 school children. The number of Sunday school children is 85,900, and has increased by 10,800.

In the preceding triennium H2, 385,000 was collected for church purposes outside the congregation's own budget; in the last three years P2, 590,000.

However, as pleasing as these numbers are in general, let us not forget that the Lord keeps a different set of statistics than we humans do. It is said, "Lord, thine eyes are after faith." "The LORD knoweth them that are his."

Our District Synods.

During the past triennium, 43 district synods were held, 41 in North America and 2 in South America. The General Presidium was represented not only at all synods in North America, but also at a meeting of our Brazilian District. At all the Synods, teaching was diligently done, some of it preparing for the Reformation Jubilee, and the business matters were discussed and ordered in a fraternal manner. The District Presides saw to it that the business of the General Synod was secured the necessary time. To God's glory it may be said that in the individual districts no special interests are yet apparent, but by God's grace we still hold fast to one another in one mind and in one opinion.

Our teaching institutions.

The usual visits were paid to our educational institutions. A walk through them shows how rich the gracious God has made our Synod, and how dear He still is to it. Our professors, about 90 in number, not only do good work in their subjects, but also stand firmly on the ground of the Holy Scriptures and our Confessions, and in their teaching have in view the aim of training servants of the church. And our 2000 pupils and students are not only physically and spiritually fresh young people, but also bow under the rule of the Word of God. That our institutions still show all kinds of infirmities and deficiencies

and in need of a correcting hand is self-evident in view of the imperfection of all human beings. May the Lord further bless our educational institutions for the equipping of faithful laborers in His vineyard!

Our missions.

Our missions in North America, especially the Inner Mission, continue to green and flourish. In South America, God has opened wide doors for us. When I discuss our mission there, I will give the Synod a brief report on my inspection trip. The connection with our fellow believers in Australia and Europe has been disturbed since the outbreak of the war and has now almost completely ceased. Our heathen mission in India has also suffered greatly. Under the care of our Synod there are at present 1733 mission stations, which are served by 657 pastors together with a large number of assistants, and for which \$375,000 are to be collected from distant congregations. This year we have 11V candidates for the preaching ministry and 48 candidates for the school ministry for distribution, while the distribution commission has 137 candidates for the preaching ministry and 71 candidates for the teaching ministry.

Our finances.

The report of our esteemed treasurer shows that although through his skilful hand many funds have flowed from all parts of the Synod, our main coffers are in need of even greater help. Our Synod treasury has a debt of \$23,000. Of the sum of \$210,000 granted by the last Synod for the Synodal building fund, there is still a shortfall of \$45,000, and for the Inner Mission only a grant of \$95,869.72 could be given to the needy districts instead of the promised \$150,000. Diligent and regular contributions for the works of the Kingdom of God is also a fruit which the Lord is looking for on the tree of our Synod.

Our foreign relations.

Our relationship with our brothers in the Synodal Conference has remained unchanged. In those parts of our country where congregations of the different synods live side by side, even in confusion, the relationship is generally becoming more intimate. The members of the congregations know that they are of one faith, and they show it in their intercourse. Inter-synodal disturbances have occurred only very occasionally in recent years.

The situation in the Norwegian Synod has become increasingly serious. The Synodal Conference has taken the matter in hand, and the results of the recent Synod of the Norwegians will be reported during the Synod.

Miscellaneous.

The mandates given to me by the last Synod have been carried out. Thus I have appointed a General School Commission and a Commission for the Elaboration of a New Synodal Constitution, the reports of which are in print. The Commissions appointed by Synod for special purposes have also discharged their duties.

2. our educational institution in St. Paul has concluded a very favourable land swap after the municipalities had given their consent to it by means of a referendum.

The General Bureau.

During the past three years I have not only made the prescribed visits to the district synods and teaching institutions, but have also attended various commission meetings and conducted extensive correspondence. My

Colleagues in the Presidium have stood by me faithfully and done a lot of work, especially during my absence in South America and my recuperation period last winter.

The Synod was dealt a heavy blow when Vice-President H. Speckhard was called away on 28 December last year. He died in the fifty-eighth year of his life after a short illness in joyful faith in his Saviour, and went in from the midst of his work to the rest of God's people. The brother who fell asleep had received many glorious gifts from God, and as he willingly placed them in the service of the Synod, a grievous gap has been left by his death.

May the Lord continue to be with us with his Spirit and gifts, and keep us in pure doctrine and sound practice! Amen.

F. Paw Paw.

Synod Office.

Mr. D. F. Pieper delivered a paper on "The Reconciliation of Man with God." About half an hour on five mornings of the session time was devoted to these lectures.

Opening.

The Synodal Assembly opened with a solemn service held in the morning at Trinity Church.

Some time before, the delegates gathered in front of the church. Friends who had not seen each other for many years greeted each other. New acquaintances were made.

The service itself was introduced by the organist with Handel's "Hallelujah". Then the hymn No. 134: "Come, Holy Spirit, HErre God" roared mightily through the house of God, and the congregation invoked the Spirit of God upon their assemblies. After the local pastor, Rev. H. Sprengeler, read the 46th Psalm, hymn 241 was sung, followed by a choral piece sung by about 50 children of Trinity congregation. The 96th Psalm was read, the Apostles' Creed sung, and the teachers' choir of the local Missourian congregations, about 40 strong, sang the song "Glorious is God" by Bernhard Klein in a masterly manner, after which the Honorable General Vice-President J. Hilgendorf of Omaha, Nebr. ascended the pulpit and preached the opening sermon on Ps. 126:3: "The Lord hath done great things for us, and we rejoice." After "Ein feste Burg ist unser Gott" was sung and the teachers' choir sang "Laß mich dein sein und bleiben", the service was closed with hymn 298, 4-6.

After the service, the delegates marched to the auditorium, where they dined communally. -

At 2 o'clock in the afternoon the Synod of Delegates met for its first session in the Plankinton Room of the Auditorium. As the Credentials Committee had not yet finished its report, the Honorable General Praeses, Father F. Pfothhauer, read the usual Synodal Address, followed by his Presidential Report on the past triennium.

This was followed, the Credentials Committee having meanwhile completed its work, by the reading of the 800 names of the delegates, which occupied more than an hour. The session lasted daily from ½10 to 12 o'clock in the morning and 2 to 4 o'clock in the afternoon.

F. Brauer, of Southern Illinois, was elected chaplain, and P. W. Oldach, of the Eastern District, was elected substitute. P. E. Eckhardt, of Nebraska, was elected reporter for the

German newspaper, H. Eckhardt of the English District appointed for the English newspapers.

E. Eckhardt's reporting forms the basis of the present report.

Missions.

Inner Mission in North America.

It is true that the last Synod of Delegates resolved "to raise \$40,000 in 1914, \$50,000 in 1915, and \$60,000 in 1916 for missions in North America," but they fell far short of these figures. Instead of \$40,000 in 1914, only \$27, 257. 17, instead of \$50,000 in 1915, only \$31, 391. 70, and in 1916, instead of \$60,000, only \$37, 220. 85, were to be distributed. On the other hand, it was necessary: for 1914, \$39,931; for 1915, \$50,981; for 1916, \$60, 111. 85. So in the three years \$54, 131 came in less than was promised. But the mission commissions of the various mission districts set up their missions according to the promise of the last Synod of Delegates, and appointed their missionaries, and so the missions fell into great distress. The poor mission districts had to contend with great burdens of debt in their mission coffers, and the traveling preachers often suffered hardship. "Help!" If every congregation in the great Synod would keep but one collection, as for the Inner Mission in their own district, so also for the General Inner Mission in North America, they would be out of all need.

The following decisions were taken in relation to this mission:

1. to grant at least \$60,000 annually for the next triennium;
 2. That the General Mission Commission be required to publish in the "Lutheran" about every six months what the needs of the various districts are;
 3. that the General Mission Commission be required to communicate with the district commissions and also to represent or have represented the cause of the General Mission at district synods;
 4. That the General Mission Commission be required to hold a meeting with representatives of all district commissions and the General Church Building Fund on the day before the opening of General Synod.
- (5) The General Mission Commission is directed to solicit from each district a certain sum of money for General Inner Mission.

Resolved that a commission be appointed to consider the matter of chaplains. This commission should consist of five members to be appointed by the General Praeses.

Inner Mission Abroad.

In Brazil and Argentina there are currently 29 pastors serving 112 churches and preaching points. God's Word is preached to 20,000 souls. Every church and almost all the preaching points have their schools. Five new workers are urgently needed as soon as possible.

Issued for the mission in Brazil and Argentina: 1914: \$24, 727. 45; 1915: \$27, 512. 75; 1916: \$21, 578. 81.

Since the Honorable General Praeses, Mr. Pfotenhauer, had made a visitation trip to Brazil last year, the Synod asked him to report on the conditions there. The following resolutions were passed:

- (1) If circumstances make it necessary to send a Visitor to Brazil again in future years, the Commission shall be empowered to order it.

2. for the next triennium, \$25,000 per year has been granted for Brazil.

The Synod expressed its heartfelt thanks to the General Praeses for the service he had rendered to the mission in Brazil through his journey.

European Mission.

The world war has almost completely severed the connection with Europe, but the brethren in the faith in Europe, after the war has been brought to an end, will need our help more urgently than ever. The Synod conveyed the warmest brotherly greetings to all missionary workers abroad[^] to be provided by the commission concerned.

Mission to India.

The Commission reported:

During these three years the world has been terribly ravaged and violent. The missions in India have also suffered greatly, not excluding the mission to the Gentiles. Nevertheless, its existence has not been shaken, not even its prosperous progress has been brought to a standstill.

It is deeply to be lamented that a number of our tried and tested workers, who are urgently needed, have been taken away and kept away from their blessed work as a result of the war. Missionary Nau, as a German subject, was not allowed to return from Germany to India after the end of his leave. The missionaries A. Hübener, Stallmann, and Williams were deported from India to Germany for the same reason; but the latter was no longer recognized as a German subject and had to remain in Holland. All attempts to obtain safe passage for him to America were in vain. Missionaries Freche, Gutknecht, and Naumann came to America for their recreation or their families, and it is very unlikely that any of them can return to India. Missionary Gutknecht has already taken a profession here, and the other two are serving the Mission by lecturing until they obtain suitable vocations. Furthermore, Missionary G. O. Kellerbauer, who was on leave during the last Synod of Delegates, was called away by death on his return journey in Germany. Nevertheless, the heathen mission has again made a blessed progress during these three years. Unfortunately only two new missionaries could be sent out during this period, the missionaries Hamann and Ludwig.

Resolved:

1. to recommend to all congregations to take up an annual collection for this mission on the feast of the Reformation and about the day of Pentecost;
2. to encourage the Commission to continue to publish shorter or longer reports on heathen mission in the newspapers and also to publish smaller tracts on the state, needs and successes of heathen mission for mass distribution. The Commission shall see to it;
3. that the Concordia Publishing House catalog recommends suitable missionary literature in a special section;
4. That, if practicable, such a list should appear in the Calendar, the *Lutheran Annual*, and occasionally in other periodicals.

Wishes of happiness and blessing were conveyed to the 'Heathen Missionaries' in India. Mr. Julius Friedrich, who has administered the office of Mission Director for many years, was vowed the thanks of Synod, and the appointment of a new Heathen Mission Director was left to the discretion of the General Praeses and the Heathen Mission Commission.

Foreign language missions.

The committee report on foreign language missions was adopted. We do missions among Latvians, Finns, Poles, Estonians, Slovaks, Italians and Persians. The Synod decided to pay the missionaries of the Foreign Language Missions the same as the workers in the Inner Mission.

Deaf and Dumb Mission.

The mission for the deaf and dumb now has 66 preaching stations. Through this mission the gospel is preached to 4000 to 5000 deaf-mutes.

Indian Mission.

The mission school at Gresham, Wis. has, especially under Teacher Peetzke's direction, taken a gratifying upswing. The increased number of children has made it necessary to hire a second teacher. The lower grades are taught by Miss Ina Kcmpff.

Although there are two more bedrooms in the bay window of the dormitory (which should and must only be a makeshift), there is still a lack of space. In addition, there is not enough room for the staff. Teacher, teacher's assistant and cook have to lodge in the vicarage. In addition, if the efforts on the Menominee and other reservations continue, the number of pupils will probably increase to 90 to 100 next year. The operating expenses of this mission are \$8000.

The Indian Mission Commission asked for a new building for \$26,000, a septic tank for \$250, a barn for \$800, and a water tower for \$1200. Synod recognized the need for early relief and approved these sums.

Emigrant Mission.

No sooner had the Commission made the necessary arrangements to establish a unified leadership and organization in the Emigrant Mission than the European war broke out. The Pilgrims' House, with its widespread connections, was especially affected. Traffic was limited, and orders failed to arrive or could only be carried out with great difficulty. Several neutral shipping lines also brought more or less emigrants during this time, who could be served by the mission. As a result of the war, the otherwise necessary support personnel was dismissed in due time, and expenses were limited to the utmost, the individual items of the emigrant mission were reported to the Synod in particular.

Resolved, That the Emigrant Mission at New Dock continue until further notice.

Mission to China.

The Synod agreed to undertake the mission to China if it should be offered to it for acceptance.

Institutions and education.

Appropriations for the institutions of the Synod.

The Synod decided, in view of the present emergency and in the interest of the Synod treasury and the general mission treasury, to be as frugal as possible in its appropriations. However, the delegates could not agree to the idea that this year's synod should not approve any new buildings.

With regard to the teaching institution in St. Louis, it was decided to allow the supervisory authority there to use the apartment of Professors Bente and Fürbringer as living quarters for students in case of need, and then to build two new pro-

fessors' apartments" but that the cost of these apartments should not exceed \$7000 each.

Since our institution lacks a playground, and the health of the students suffers from it; since, further, there is a suitable parking lot to be purchased about six blocks from the Seminary, the St. Louis Board of Supervisors was encouraged to secure this property for the Synod on the best possible terms.

\$2000 was approved for the farm building under construction in Springfield. In addition, \$600 for side walks and \$700 for a fence were approved for the Springfield facility.

The Board of Supervisors in River Forest asked for \$2000 for a practice organ. However, as the students do not have enough opportunity to practice and one organ is hardly sufficient, the Synod decided to purchase two organs, one of which should cost at least \$2000.

As there is a lack of a suitable hospital in Seward, and the Board of Health requires that a suitable institution be made, \$5000 was appropriated for a hospital. The expenditure of \$4789 for a director's residence was approved.

A new organ being necessary for practice for the students, Synod granted \$1000 to the sum already raised by the Nebraskans.

The request of the Fort Wayne Board of Supervisors to have Assistant Teacher Schnedler continue to serve with appropriate pay was granted.

The local government in Milwaukee was referred for the purpose of constructing the playground.

For the high school at St. Paul, Minn. the \$30,000 appropriated three years ago for a new building was again appropriated, also \$5000 for remodeling some old buildings to be made ready for dormitories, \$1700 for putting in electric lights, and \$600 for side walks.

Since the existing living and sleeping quarters in our institution at Concordia, Mo., are quite inadequate for the number of pupils, the supervisory authority was compelled to apply to the Synod for a grant for a new residential building. The Synod had long recognized this need and approved \$30,000 for it without much debate with the understanding that the Western District would contribute an equal amount. The brethren in Concordia were asked to provide the necessary space. For an extension to Prof. Schaller's apartment and for heating the building, \$1100 was approved.

The expenditure of \$1270.08 for a culvert in Bronxville, N. D., was approved and the matter referred to the Board of Supervisors in regard to water main.

The proposition that the Local Board at Bronxville, N. N., in conjunction with the General Board of Supervisors, execute the installation of a water system, if it is for the benefit of the Synod, was adopted.

Since Dir. A. Meyer lives in Winfield, Kanf. four blocks from the asylum, making the supervision and discipline of the pupils difficult, it was decided to erect a new dwelling for \$5000. As four professors have their own apartments at the Institution there, the Synod paid them each \$16.66 per month for rent. This sum has been increased to \$25 monthly. Because we want to be as frugal as possible, the construction of other professors' apartments was rejected for this time.

The \$5000 already appropriated three years ago for Conover, N. C., for the purchase of two professors' apartments, has been canceled, as no opportunity now presents itself to **purchase** pafting apartments.

The institutions at Bronxville, N. Y., Concordia, Mo. and Warfield, Kans. asked for the employment of a new teacher, which was granted. The Board of Supervisors of the Institution of the California and Nevada Districts at Oakland, Cal. desired to establish now, on an experimental basis, a prima and secunda, and to employ an assistant teacher for the purpose. This wish was also fulfilled, except that instead of "assistant teacher," "professor" was used.

In the event that the institution is continued in New Orleans, \$850 grant was allowed for the professor there.

For the teaching school in Porto Alegre, Brazil, \$1200 was granted from the synodal building fund for repairs and \$150 from the synodal fund for the purchase of teaching materials.

For repairs to the Synod's institutions, \$35,000 was appropriated from the building fund for the next triennium.

Other decisions affecting the institutional system.

The General Board of Supervisors shall, as soon as practicable after the beginning of a new year, publish in *The Lutheran and Lutheran Witness* a tabular report of all institutions, showing the district institutions as such and Immanuel College as belonging to the Synodical Conference, and stating: Year established, number of professors and assistants, number of pupils (a. those preparing for service in the church, d. those preparing for a secular profession), tuition receipts, property value, cost of maintenance, repairs, new buildings, and what else may seem useful.

Various petitions, for example, one relating to practical missionary work, introduction of shorthand to the institutions, against the establishment of a senior secondary school, abolition of the seminary at Springfield, and accreditation of the teachers' seminaries, were referred to the Commission on Higher Institutions for report in three years.

A commission was created to examine our entire institutional system, to report on it to the Synod in three years, and to make proposals aimed at improving it.

The proposal to include lectures or at least talks on external missions in the curriculum of our seminaries and to spend half an hour a week for this purpose for about half a year was accepted.

To the Northwestern Districts, which have contributed so abundantly for the building at St. Paul, and to the Central and Southern Illinois Districts, the thanks of Synod were voted for their liberality shown to the Institution at Springfield.

To all the friends and patrons of the institution at Fort Wayne, who have erected there a large gymnasium, costing \$18,000, which was presented as a gift to the synod, the synod voted the warmest thanks.

The proposal of the Professors' Conference to establish an upper primary school in all grammar schools was referred to the Committee on Institutions.

The proposal not to take a general decision on the increase in professors' salaries, which was so necessary, but to examine individual cases, was adopted.

Prof. Heuer, who was struck by a stroke and is seriously ill, was expressed heartfelt condolences and wished a speedy recovery.

The Seward teaching staff was granted the right to colloquize teachers.

Community School System.

The Missouri Synod has an extensive school district. The schools are attended by nearly 100,000 children.

You might think: Aren't the schools going to be

gradually become English in the communities superfluous? If the schools had been established solely or even mainly for the sake of the German language, this question would be justified. But how can the question of language determine the necessity of an institute which has been conducted with great sacrifice and success for the purpose of Christian instruction and education? Nor will any one dare to assert that family conditions, the tendency of the State school, and public morals have become so favorable that the Church could dispense with the Christian school without considerable disadvantage. The Lutheran Church is unanimous in the opinion that our time is in very special need of the Christian school, whether German or English, both as regards instruction and education.

But if the possibility of the congregations becoming English is no reason for slackening in this important and necessary missionary work, it is also necessary for the congregations that have already become English to fully meet the obligation to provide Christian instruction for the children entrusted to them. And this cannot be done by Sunday schools alone. These are not, even at the best of times, a substitute for the weekly school. Therefore it should be left to the district commissions to see to it that the Sunday schools are not a disadvantage to the weekly schools. Where they exist they should be used as recruiting fields for the weekly schools.

many speeches were made about the school system, the contents of which are briefly given here.

Each community should provide for a good community school, practical school buildings, all necessary teaching aids, and sufficient and suitable teachers. The district commissions as well as the mission authorities should work to establish new schools wherever possible.

One should also take into account the modern requirements concerning space, air, light and heating, especially in new buildings.

A great grievance is also the mostly low salary of the teachers. This has already led to many resignations, but it harms the schools mainly because the teachers are forced to spend too much time and energy on secondary occupations. This of course robs them of time and desire for further study, for special preparation and for the necessary home visits. This should certainly not be the case. For this reason, the Commission recommends that the municipalities strive to increase the salaries of their teachers, if at all possible. With better salaries, it would also be easier to attract a larger number of the more talented boys to the teacher training college. Also, here and there children of the poorer clades can be kept from attending the Christian school even by a very moderate school fee. It is therefore to be welcomed with joy that school fees have now been abolished in many places, and that school maintenance is paid for out of the community coffers, so that all members of the community contribute to the maintenance of the school system in their midst.

One of the chief requirements of a well-ordered school system is that not only should every classroom have a fairly practical timetable, but also that every school should have a complete curriculum. Here, above all, it is necessary to strive for true uniformity, although, since the school system extends over such a wide area, local conditions must not be disregarded. But if it is important to have a curriculum and a timetable, it is still more important that both should be scrupulously observed. Confirmation classes should not interfere with the timetable. Pastor and teacher should agree on this.

Uniformity is also recommended with regard to the beginning of the school year. This should not begin after Easter, but after the summer holidays. This does not mean that Confirmation should be moved to the end of the school year.

Greater uniformity in schools will also be achieved through identical textbooks.

By improving in all these respects, the schools will certainly be raised and made more uniform, and much has already been done in this direction, especially in recent years. It is particularly gratifying that in many places efforts are being made to establish an eight-year course, and that the best year is no longer ceded to the free schools, as has been the case up to now. Also, according to all reports, the performance of these schools is such that graduates without examinations find admission in ecclesiastical as well as in public colleges, and there they do the schools all honor. Wherever possible, congregations should aim to establish eight grades in their schools as soon as possible. Regular, systematic visitation of all schools should be left to the individual districts to arrange.

The General Praeses was instructed to appoint a committee of five experts to take the initiative in the publication of necessary textbooks, to commission conferences or able men to prepare these books, and then to submit them to the Revision Commission.

Children's and youth literature.

The Children's and Young People's Literature Commission read 1000 books and found 335 of them unfit for publication. The Synod decided:

1. That all pastors and teachers and others who have to do with youth work should now also make diligent use of the list of books that has been produced and follow it when ordering books;
2. that the Synod thanks the Commission for its work and encourages it to continue;
- 3" that the Commission be supplemented, if necessary, by new members.

Finance and Lassen -er Synod.

Deputies' proposals on financial matters of the Synod.

The Lords Deputies had held several extra meetings and submitted the following for the Synod's consideration:

To the Honorable Synod of Missouri, Ohio, and other States, assembled at Milwaukee, Wis. in the year 1917, the voting members of the congregation, deputized by their constituencies to this Synod, submit the following for consideration and adoption:

1. since, as in former years, so also this year, a heavy debt weighs upon the Synod, which will increase in the course of the next few months;
2. since we members of the congregation form that part of our synod which must contribute all the necessary funds, and should find ways and means of doing this without laying the collection of these funds upon our pastors, and thereby robbing them of much time which they should devote to the more important duties of their profession;
3. that in spite of a communicating membership of nearly 600,000, the sum necessary for all synodal purposes is not collected from the congregations, which indicates partly a lack of understanding of our synodal needs, partly inadequate methods of collecting in many congregations;

4. since an annual average contribution of only one dollar, calculated on each communicant member of each congregation, would amply cover the necessary sum, and even fill the pension fund for infirm professors, pastors, and teachers, and for needy widows and orphans of professors, pastors, and teachers, as is fitting, and even make it possible to give our professors the necessary allowance;

5. since it would be shameful if so small a sum - namely, one dollar a year or only 2 cents a week for each communicant member - were not contributed by every congregation in an orthodox Lutheran synod for the propagation of pure doctrine, especially in this Jubilee year:

Be it resolved that we, as deputies and members of the congregations of the Honorable Lutheran Synod of Missouri, Ohio and other states, agree to call the attention of each congregation represented by us to the needs of the Synod and our duties to it, and to recommend that it raise annually at least one dollar on the average for each communicant member for Synod purposes. We also promise to work vigorously, in word and deed, toward this end.

In order to provide ways and means to successfully carry out this resolution, we submit the following:

Since the Synod also places a special obligation on the deputies, in conjunction with the district president, to see that the Synodal decisions are carried out during the triennium, and since the same obligation is imposed on the visitators, we recommend that the Venerable Synod advise the districts to organize these deputies according to visitation circles, so that they can systematically carry out their task. To this end, we further recommend that the General Presiding Officer of Synod see to it that each district president receives a list of names of the deputies in his district. Each district president should then see to it that the visitators receive a list of the deputies in their visitation circle.

We then recommend that the visitor take upon himself the task of calling and organizing an assembly of the deputies in his district. - In order that this organization may have direct connection with each individual congregation of the visitation district, we recommend that one congregation member be elected to this organization of such congregations from each of the congregations to which the synodal deputies do not belong. It is advisable to make this election before the visitor calls the deputies together, for which purpose the visitor should consult with the deputies in good time.

At the meeting now following of this organization thus supplemented, the visitor should be prepared to give such information as may be necessary concerning the state and wants of the various treasuries of the synod, and the communicating number of members of each congregation in his circuit of visitation, that each congregation may be able to see how much would come to it annually at the recommended average contribution. If a congregation decides that it will take up and carry out this plan, the visitor shall work through the appropriate member of the organization, as well as through the pastor of the congregation and the synodal deputy, to see that this is done. How this sum, assumed by the congregation, shall be collected is, of course, left to each congregation.

We believe that by this plan the Synod will be spared the annual burden of debt, and that by it also our pastors will be largely relieved of the time-consuming and delicate labor of raising such funds themselves. We also believe that by such an organization the

Contributions for church purposes will soon and significantly increase, so that our pastors and teachers can also be placed as they should be according to God's Word.

The for the Synod in Milwaukee

June 26, 1917. elected deputies.

-These recommendations were adopted as a resolution.

Bersorgungskasse.

In regard to the matter of support, the following plan was adopted by Synod:

"Just as the General Synod has hitherto been responsible for providing for professors and their dependents or surviving dependents who are incapacitated due to old age or illness, the General Synod shall henceforth be responsible for providing for pastors and teachers and their dependents or surviving dependents who are incapacitated due to old age or illness. For this purpose, a synodal pension fund shall be created in place of the general and district support funds, with the understanding that in every case where it is necessary, sufficient provision shall be made for the persons concerned, and an arrangement shall be made to ensure active representation of this cause in every district."

Thus the matter of supply has been taken from the districts and placed in the hands of the General Synod.

The new supply committee consists of P. E. Zapf, teacher Otto Keyf, Sr. and Messrs. C. H. Dehning, Theo. Fathauer and O. C. Mießler, all of Chicago. The new supply commission has to work out possible further proposals concerning the supply until the next synod.

New provisions for the synod's coffers.

It was proposed that the various missionary funds be merged into one fund. Since, however, the many branches of the Christian family create many funds through the gifts given for specific purposes, and since there can be no question of too many funds as long as the gifts flow into them, and since unfamiliarity with the existing funds and their needs is not to be sought in the large number, but in the lack of information, and since, furthermore, the treasurer does not complain of overburdening; since, furthermore, the treasurer does not complain of overburdening; since, furthermore, by ceasing to collect for the individual missions, the spirit of charity is dampened, and since every giver of a gift should know for what purpose his gift flows, and must retain the right to designate his gift to any particular treasury: So it was resolved that this proposal be rejected. It was further resolved:

1. all moneys for new buildings, land purchases, repairs, all moneys given for the maintenance and enlargement of Synod property shall be paid into the Synod Building Fund.

2. if a gift is sent in for an extraordinary purpose for which there is no actual treasury, it is receipted as "special" according to the box and transported directly to its place by the respective treasurer. If the destination of a gift cannot be determined, or if help is no longer needed, the money, if not reclaimed, goes into the General Inner Mission Fund.

All funds, even those destined for the general treasury, shall first be sent to the treasury of the district from which they come, and from there to the general treasurer. This is also true of gifts for the Negro Mission, and of moneys entrusted to officers of the Synod for conveyance. Only then can the reports of the district treasurers agree with those of the general treasurer, and only then will each district be credited with what is due to it.

At the beginning of **each** year, all district treasurers shall send to the general treasurer a tabular report showing the total amount of each synodical treasury, the number of communicants in the district, and the average amount that would be given to each member if all had given equally. The charitable caste comes under the last heading by itself. The printed scheme for this is furnished by the Concordia Publishing House. The General Treasurer compiles these reports alphabetically and has them sent to the District Treasurers.

(5) The district presidents and visitators shall faithfully see to it that their pastors and congregations are kept informed, made acquainted with the needs and wants of the treasury, and stirred up to the work of our Lord, by the use of these treasury regulations, according to the so-called Detroit resolutions of 1905.

6. the General Praeses shall publish every six months, at the beginning and in the middle of the year, an estimate, budget, for the current six months of all synodal funds - thus excluding the charity fund - deducting any surpluses and including arrears.

Any surplus of a treasury of the General Synod shall remain in the hands of the General Treasurer, where it may be applied to the benefit of the whole Synod.

The General Auditing Board shall itself audit, or cause to be **audited** annually by a committee appointed by it, the accounts of each institution, including the budgetary accounts. It shall request an audited report from the authorities of the District Institutions, as well as from that of the Jmmanucl-College of the Synodical Conference, and shall then report the result in a letter to the General President, covering all these Institutions.

The cash report of the General Treasurer was accepted, and the Treasurer was thanked for his faithful service.

The compiler of the statistics was permitted to send out printed forms through Concordia Publishing House to the district treasurers on which the total amount of receipts during the past year should be recorded and sent to the statistician.

All monies shall, where possible, pass through the hands of the District Treasurers, and all persons to whom gifts for Synodical purposes are sent or presented shall remit the same to the District Treasurers concerned. In order that full statistics of all monies raised from the various Districts may be published, the Treasurers of all Charities shall be required to send to the District Treasurers at the end of the year a report of all monies received directly from the Districts.

General Church Building Fund.

Petitions to this caste are to be considered by the Church Building Fund Commission instead of only the District President. The Commission has been instructed to be particularly cautious about lending money in these difficult times; however, it should continue to support congregations in need. The wording of the form of petition to the Church Building Fund is to be left to the discretion of the Commission. The congregations which have borrowed money from the fund shall be required to repay not less than 10 percent of it annually for five years. In the sixth year the remaining sum shall be repaid. If the municipality is unable to pay this remaining debt in the sixth year, it shall ask for an extension of the term and then again pay back at least 10 percent annually.

Organization.

Synodal Constitution.

The Synodal Constitution, which had been in existence for many decades and had already been supplemented by all kinds of additions, had been subject to revision. The new draft was adopted with various changes. It goes without saying that the new Constitution does not change the confession, purpose and external organization of the Synod. The committee which had worked out this draft with great diligence was given the warmest thanks.

The committee is now to draft the by-laws. The new constitution will be handed over to the individual municipalities for voting.

Union of Lutheran Synods.

The Missouri Synod has been willing for decades to unite organically with other synods with which it is in agreement in faith, and it remains willing to do so now and hopes that union will be achieved in the near future. The Committee on Intersynodal Negotiations shall continue to act on this matter as soon as the Wisconsin Synod is ready.

Reduction in the number of delegates.

In view of the fact that it is becoming more and more difficult to conduct such a large synodal assembly and to accommodate the synodal delegates, there were various requests to expand the constituencies in order to reduce the number of delegates to the General Synod. It was decided that henceforth five to ten congregations should meet as one constituency with the understanding that larger congregations would form smaller districts and smaller congregations larger constituencies. The advisory members are to be arranged by the districts into constituencies in such a way that each fifteen advisory pastors and each fifteen teachers form a constituency and these elect a representative. In the case of incomplete districts, they shall also send one representative.

Concerning the Bureau.

Since the amount of work connected with the office of General Praeses has become so great, and the resultant uninterrupted and intense spiritual tension has become very taxing on the holder of this office, it was proposed that at least one office of Vice-President be created, the holder of which would not be bound to a congregation, and who would be obliged to devote all his time and energy to the work assigned to him, either in general or in a special direction, under the direction of the General Praeses.

Since, however, it must be left to the Praeses to make things easier for himself, perhaps by employing a secretary, and to utilize the powers of the secretary in the interest of the Synod; since, furthermore, the Synod has already taken care of this matter in the past; since, finally, the creation of an office of Vice-President, as proposed, would be of little use, since a real relief of the Praeses would only take place if this office were detached from the General Praeses, which, however, is not advisable: this proposal was therefore rejected.

Miscellaneous resolutions.

Concordia Publishing House

We have received a lengthy report on the activities of our publishing house. This business has printed many new books and magazines in the last three years and has produced a good surplus. It would be desirable if the schoolbooks printed by this publishing house were used in all schools.

"Lutheran."

In accordance with the decision of the Synod of 1914, the "Lutheraner" was enlarged by four pages, so that each issue was twenty pages long. In the course of time, however, it became apparent that the space which the Synod wanted to gain in the "Lutheran" for extended reports of the missions could not be used for this purpose; furthermore, the price of paper increased to such an extent that it was justified to reduce the "Lutheran" again to sixteen pages from No. 17 on. This was approved by Synod, but the number of pages of the "Lutheran" is to be increased again to twenty as soon as the obstacles now existing are removed.

Appellations.

There were a number of appeals before the Synod. First came the appeal from the Kansas District from Pastors L. Brauer, H. Küster, and C. O. Danitschek took their turn. The report of the committee was adopted, thus approving the action of Praeses Jüngel and the Kansas District.

On Fr. Fuhrmann's matter, which had long since been negotiated and settled at earlier synods, the synod refused to address again.

With respect to Mr. A. G. Folker's appeal from the Iowa District, it was decided to uphold the judgment of the Iowa District in whole and in full.

The committee that was supposed to investigate an appeal from the Southern Illinois District reported that no documents were available and therefore no investigation could take place.

A protest in the Springfield matter calling for a new investigation was denied.

Intersynodal Negotiations.

In recent years, especially in the Northwest, negotiations have been commenced privately with members of the Iowa and Ohio Synods, with a view to the settlement of existing doctrinal differences. These negotiations have a laudable purpose, and have not been altogether unsuccessful. But they have assumed such a scope that they should no longer be treated as a private matter. As the matter could not be treated at length at this Synod, a committee was chosen, consisting of Prof. G. Mezger, J. G. F. Kleinhaus, and P. O. L. Hohenstein, to negotiate further with similar committees of other Lutheran bodies, and to serve with counsel those circles which are seized with this unification movement.

Unless the recently ordered injunction on mail transportation is amended, it will be impossible for congregations in "bone-dry" States to obtain fermented wine for communion purposes after July 1. To this effect a protest was despatched to President Wilson by a special committee. The despatch states that under the interpretation of the law given by the Postmaster General, W. H. Lamar, even the fear has arisen that even bills of lading for shipments of communion wine will be excluded from the mails.

In regard to the brief summary report, it was decided to make a synodical number of the "Lutheran" and *Lutheran Witness available* for standing use and, where possible, to deliver a copy of this synodical number to every home of the members of the congregation. This will also help to give the "Lutheran" and *Lutheran Witness* wider circulation. create

The General Praeses shall appoint, a few months before the Synod convenes, a Preh Committee which shall ensure that

should ensure that before, during and also immediately after the synod distorted reports about the synod are kept out of the newspapers as much as possible. This committee should include at least three persons.

As Mr. J. F. Schuricht passed to his final rest in St. Louis last week, who was one of the old pioneers and served the Synod faithfully as treasurer for many years, it was decided to express our heartfelt condolences to the bereaved family through the secretary.

A committee, to consist of a pastor, a teacher and a layman, shall, under consultation with the Presidium, draw up a regulation in German and English on parliamentary rules for the Synodal Assemblies and submit it to the next Synod.

With regard to the publication of the synodal reports, everything should remain the same. The districts are to be encouraged to maintain or, where it does not yet exist, to introduce the beautiful way of distributing these reports in mass.

Synod voted its thanks to the Lutheran Education Society[^] of Chicago, as well as to that of New York, and encouraged them to continue in their work.

The Statistical Yearbook should henceforth be published every year again, as this is the only way it is of value and will find a ready market.

A new edition of the Book of Concord in German, English and Latin was decided upon.

All district treasurers are asked to close their cash books on December 31 each year.

The Nebraska district was given permission to split into two districts if necessary.

Detroit, Mich. was chosen by ballot as the site of the next delegate meeting in 1920.

Result of the elections.

General Praeses: P. F. Pfotenhauer.
1st Vice President: ? I. W. Miller.
2nd Vice-president: ? I. Hilgendorf.
3. Vizepräses: k. F. Brand.
4. Vizepräses: k. H. Eckhardt.
Secretary: Prof. R. D. Biedermann.
Treasurer: - Mr. E. Seuel.

General supervisor: P. W. Hagen, Detroit; B. Bosse, Evansville; H. W. Horst, Rock Island.

Local Supervisors.

St. Louis: Aug. Brauer, H. F. Bente, J. Hahn, P. C. C. Schmidt.
Springfield: G. A. Bretscher, G. Bettinghaus, P. W. Heyne, Fred van Horn.
River Forest: Wm. Schlake, Paul Schulze, P. E. Werfelmann, C. Zuttermeister.
Seward: Br. Christjenner, P. Herpolsheimer, H. Kath, K. H. Miehler.
Fort Wayne: Wm. Breuer, H. Hartwig, A. Lange, C. Scheimann.
Milwaukee: A. Lüdtkke, Fr. Pritzlaff, P. B. Sievers, W. Starcke.
St. Paul: J. H. Henke, A. Hillmann, J. H. Meyer, P. E. G. Nachtsheim.
Concordia: W. Diercker, T. Hinck, P. G. Möller, J. Weisbrodt.
Bronxville: P. W. Köpchen, Dr. F. H. Heckel, Joh. Hinsch, H. F. Holtorf.
Winfield: J. P. Baden, R. F. Ebel, D. Meyer, R. Mießler.
Conover: C. S. Coyner, J. E. Heffner, John Holler, P. O. W. Kreinheder, P. M. Kugele, G. Möhlmann.

Electoral College.

St. Louis: kk. W. Behrens, Br. Brauer, Br. Brust, J. A. Friedrich, M. Sommer.
Springfield: kk. F. W. Brockmann, O. L. Hohenstein, O. H. Horn, J. Kleinhans, Br. Wambsganh 8om
River Forest: G. F. Borger, L. Hölter, J. G. Kirsch, H. Succop and teacher G. A. Theiß.
Seward: P. K'. Kretzschmar, P. P. Matuschka, teacher I. Bernthal, teacher H. Hillmann, P. M. J. Von der Au.
Fort Wahne: kk. J. M. Gugel, Th. Horst, M. Kretzmann, Th. Schurdel, H. Zorn.
Milwaukee: O. Kaiser, W. Matthes, K. Schmidt, B. H. Succop, E. Zapf.
St. Paul: kP. H. Baumann, P. Brammer, J. Clötcr, Fr. Randt, J. C. Meyer.
Concordia: PP. C. Bernthal, P. Matuschka, G. Müller, C. Niemann, L. Schwartz.
Bronxville: PP. H. Birkner, A. Brunn, W. Schönseld, C. Kühn, W. Walker.
Oakland: PP. A. Brohm, M. Liebe, J. W. Tisza.
Portland: PP. Beyerlein, Bohl, Dobberfuhl, Fedder, Koppelman.
Winfield: kl". F. Busse, C. Hafner, J. H. F. Hoher, H. Müller.
Conover: PP. W. Burhop, A. J. Friedrich, O. W. H. Lindemeyer, H. Schröder.
Directorate of the Oouoorckia kublisiuix Hou8s: W. Junghans, R. Leonhardt and G. Lührmann.

Mission skom missions.

Inner Mission abroad: PP. Karl Schmidt, Aug. Burgdorf; Theo. Fathauer.
Inner Mission in North America: kP. C. F. Dietz 8vu., H. G. Schmidt; F. Runzel.
Heathen Mission; Prof. L. Fürbringer, Prof. E. Pardieck, k. C. Barth, P. R. Kretzschmar, G. Schmidt, L. Tirmenstein; k. J. F. Bürger, Racine; P. F. Brand, Springfield, Ill; P. P. Rösener, New York; P. Ferd. Sievers, Chicago; Prof. F. Zucker, Fort Wayne.
Mission for the Deaf and Dumb: PP. A. H. Kuntz, J. Huchthausen, E. Nachtsheim; H. Lange, J. Fürbringer.
Foreign language missions: PP. J. D. Matthius, Fr. Wambsgantz, F. Markworth; H. C. Fehling, C. G. Manneher.
Judenmission: kl*. S. Frey, P. Rösener, H. C. Steup; I. J. Herbert, Aug. Mayer, W. F. Weber.
Indian Mission: PP. H. Maack, D. Markworth, F. F. Selle; Robt. Genrich, S. Johannes.
Emigrant Mission: P. Chr. Merkel; Theo. Lamprecht, H. Reißmeher.
Support committee for professors: P. F. J. Keller, teacher A. P. Gockel, H. Lükens.
Support commission for pastors and teachers: P. Aug. Lange, Prof. F. Zucker, H. C. Paul.
General church building fund: P. F. W. Weidmann, P. W. Hallerberg; teacher Theo. Kühnert, teacher Herm. Papke; C. I. Bürde, B. Schieferdecker.
Legacy administration: P. Ph. Wilhelm, teacher E. F. Rolf, F. I. Stahmer.
Auditors for printing office, etc.: F. G. Landenberger, Fort Wayne; W. Schlake, Chicago; P. Schulze, Chicago.

Church Services.

On Sunday two jubilee services took place in the auditorium, in which about 10,000 people participated. In the afternoon Dir. W. C. Kohn preached in German and Prof. F. Bente in English.

in English. In the evening H. Haake was the German and Prof. G. Romoser the English speaker. A mixed mass choir and a children's choir performed wonderful festive songs.

In a mission service at Trinity Church on June 22, Fr. A. Kuntz preached the sermon.

A service with a school sermon was held on June 26. The sermon was preached by Father M. J. Von der Au.

On June 28, another service was held for the Synodicals at Trinity Church. Fr. F. J. Keller preached the pastoral sermon.

Conclusion.

After all business had been transacted, the Synod expressed the warmest thanks to the host congregations and pastors in Milwaukee, who had so kindly entertained us with such sacrifices; also to all the singing choirs and conductors who helped to embellish the jubilee celebration; also to Messrs. Lütke and Pritzlaff, who made the use of the auditorium hall possible; finally to the press for free distribution of newspapers.

Synod adjourned at 1/2 12 o'clock Friday with singing of the hymn "Ein feste Burg ist unser Gott" and with the Creed and Lord's Prayer said together.

The above report contains the main decisions of the Synod. With regard to the exact wording of the decisions, the report of the secretary, which will appear later, is decisive.

To the ecclesiastical chronicle.

The so-called Commission on Appointments of our Synod, which is responsible annually to assign to candidates for the preaching and school offices their callings, was assembled in St. Louis, June 13 and 14, to discharge its duty. 137 callings for preachers were received, for which only 110 candidates were available, 87 from St. Louis and 23 from Springfield, so that 27 petitions could not be satisfied. Proportionately still greater was the scarcity of candidates for teachers. For such 72 appointments had come in, and only 48 candidates were available, 22 from River Forest, 25 from Seward, and one from New Ulm, so that 24 vacancies, a full third of the vacancies, could not be filled with candidates. We will return to this state of affairs later, and today only share the names of the candidates and their posts.

Candidates in St. Louis.

A. Bartling; Swissvale, Pa.
C. Baumann; Ray, N. Dak.
M. Berner; Hazen, N. Dak.
F. Brandhorst; Gering, Nebr.
W. Brown; Wheatly, Art.
A. Brux; Milwaukee, Wis.
M. Bünger; Gifford, Idaho.
H. Burgdorf; Dogden, N. Dak.
H. Camin; Usher, Kans.
H. Claus; Alberta, Can.
K. Daib; Ogema, Wis.
W. Dau; Tahlerville, Ill.
C. Dauphin; St. Catherines, Ont., Can.
L. Deffner; Woodward, Okla.
R. Deffner; Rhea, Tex.
W. Dorn; -----
H. Engelbrecht; -----
A. Engelhard; Wewela, S. Dak.
H. Fehner; River Forest, Ill.
W. Ferber; Park Rapids, Minn.
M. Gebauer; -----
W. Gehrke; Mexico, Mo.
G. Grabarkewitz; Manitoba, Can.
O. Größer; Maspeth, N. P.

H. Graupner; Saskatchewan, Can.
P. Great; Wenatchee, Wash.
A. Grotke; -----
W. Haas; Ellsworth, Kans.
T. Hausmann; Milwaukee, Wis.
O. Heimsoth; -----
I. Heins; Minatare, Nebr.
B. Hemmeter; Chicago, Ill.
E. Husband; Manitoba, Can.
O. Janchewski; Delray, Fla.
W. Kampschmidt; Roseau, Minn.
M. Keller; Flandreau, S. Dak.
W. Kernitz; Parshall, N. Dak.
Th. Kilran; Clarendon, Tex.
T. Klatt; Kulm, N. Dak.
H. Klinkenberg; Grand Rapids, Minn.
H. Kohn; St. Charles, Mo.
A. Krämer; -----
A. Kücker; Littlefield, Tex.
A. Lindenmeyer; South America.
W. Littmann; Bloomington, Ind.
T. Luft; Red Hill, W. Va.
A. Matthias; Algona, Iowa.
B. Maurer; Ontario, Can.

W. Menzel; Winnemucca, Nev.
L. Meyer; Mission in China.
W. C. Meyer; Kongsberg, N. Dak.
H. Mohr; Alberta, Can.
Ernst Mueller; Kit Carson, Colo.
Georg Müller; Au Gres, Mich.
Hugo Müller; Kingman, Kans.
Joh. Müller; Alberta, Can.
Karl Müller; South America.
K. Mundinger; Walker, Minn.
I. Nestel; Crowley, La.
W. Lting; Pleasant Dale, Nebr.
E. Pansch; Presho, S. Dak.
H. Petrich; Rileh, Kans.
R. Prokopy; Plymouth, Mast.
R. Reichmann; Ladysmith, Wis.
M. Richter; Packwaukee, Wis.
A. Rohlfing; -----
M. Rossmann; Klamath, Oreg.
A. Sander; Ravenna, Nebr.
G. Schäfer; Quinn, S. Dak.

A. Schlechte; Ardmore, Ill.
K. Schleede; Glen Ellyn, Ill.
G. Schmidt; Fort Wayne, Ind.
T. Schulze; Palatka, Fla.
F. Schumacher; Memphis, Tenn.
B. Schwarz; Rushville, Nebr.
M. Seltz; Keokuk, Iowa.
P. Seltz; McIntosh, Minn.
O. Son; Sherman Tp, Mich.
W. Speckhard; Detroit, Mich.
O. Lage; Gardena, N. Dak.
W. Thiemecke; Palmer Rapids, Ont., Can.
A. Ulcus; Wild Rose, N. Dak.
I. Wagner; Alberta, Can.
C. Werberig; Bogalusa, La.
A. Wöfling; Tracy, Cal.
W. Westermann; East Des Moines, N. Mex.
W. Winter; South America.

Some St. Louis candidates from earlier years, who had temporary positions at our institutions or elsewhere, or who were still studying at other institutions, were assigned to the following professions:

E. Appell; Springfield, Ill.
I. Befus; Scranton, Pa.
W. Brewer; St. Joseph, Mo.
L. Hildebrand; Newark, N. I.
W. Klaufing; El Paso, Tex.

Candidate Krämer already followed a profession to Buenos Aires, Argentina in January. - The candidates Dorn, Engelbrecht, Gebauer, Grotke, Heimsoth, Rohlfing have not yet accepted a profession this year, partly because they want to continue their studies. - The professions of the candidates Brux, Fehner, Hausmann, Schmidt are for temporary positions at the respective institutions of our Synod.

Candidates in Springfield.

--A. Agather; Deer Creek, Minn.
^E. Birner; South America.
^J. Brandt; Wilton, N. Dak.
-R. Brockopp; Saskatchewan, Can.
^E. Budde; Galveston, Tex.
M. Dommann; Mission to China ^Fr.
Dücker; Elmdale, Kans.
E. Geske; East Moline, Ill.
^D. Görs; New Kensington, Pa.
B-G. Heilmann; Soby, Mont.
^R. Heike; Lydia, Kans.
-F. Hein; Alberta, Can.
Meyer; South America.
-E. Messerschmidt; Morristown, Minn.
-A. Müller; Saskatchewan, Can.
--G. Nack; Saskatchewan, Can. -M.
Oberndorfer; Negro Mission.
L. Richmann; South America. ^Th.
Schulz; Peoria, Ill. ^P. Wecke; Morrison, Ill. ^W. Wurl; Alberta, Can. --H. Schleef; East Peoria, Ill. ^O. Simonsen; Westfield, Tex.

Also entering the ministry from Springfield is candidate A. Hvizdak, who will follow a call to the Slovak Synod, from which he is a native, to Doughtstown, O.

Candidates in River Forest.

L. Bickel; Detroit, Mich.
H. Bierlein; New Britain, Conn.
G. Bockhaus; Milwaukee, Wis.
H. Bode; East St. Louis, Ill.
E. Busse; Detroit, Mich.
R. Ernst; Woodstock, Ill.
A. Fischer; Hastings, Nebr.
K. Kaufmann; Philadelphia, Pa.
E. Kieffer; River Rouge, Mich.
F. Kowitz; Lorain, O.
R. More; St. Paul, Minn.
E. Muchow; Little Rock, Ark. W.
O'Niell; Everett, Wash. I. Ortstadt; Chicago, Ill. th. rennegarb; Negro Mission. H. Roehl; Marwood, Pa. P. Schroeter; Bellewood, Ill. W. Specht; Sioux City, Iowa. E. Stietzel; Brooklyn, N. P. E. Voskamp; Aleman, Tex. F. Wiedmann; Elkhart, Ind. W. Wilke; Ottawa, Ont. can.

Candidates in Seward.

E. Becker; Clarinda, Iowa.
W. Böttcher; Bach, Mich.
C. Brandhorst; Oklahoma City, Okla.
E. Christjänner; Perryville, Mo.
W. Dreyer; Fort Smith, Ark.
W. Ehlen; Sterling, Nebr.
E. Greife; Decatur, Ill.
C. Greinke; Eden Valley, N. P.
M. Hass; Mount Prospekt, Ill.
W. Heidtrink; Elgin, Minn.
G. Heisner; Klein, Tex.
P. Hillmann; Portland, Oreg.
Candidate W- Kohlhoff from New Ulm;
W. Kamprath; Port Arthur, Tex.
E. Magdanz; Jacksonville, Ill.
F. Pauling; Pontiac, Mich.
M. Raabe; Burns Tp, Minn.
M. Reese; Clarinda, Iowa.
W. Rösler; Helena, Mont.
A. Rottmann; Lincoln, Kans.
E. Starck; Lemont, Ill.
S. Steffen; Gary, Ind.
R. Stolp; West Cliffe, Colo.
H. Werner; Haben, Kans.
L. Wilde; Granite City, Ill.
H. Wittmershaus; Lincoln, Tex.
Wilton Junction, Iowa. L. F.

Disturbing news about a popular uprising in Porto Alegre, Brazil, which is said to have been directed mainly against the German population, circulated in the daily newspapers in mid-April. The "Ev.-Luth. Kirchenblatt für Südamerika" (Protestant Lutheran Church Bulletin for South America) published the following note about these disturbances in an issue that had just arrived: "For understandable reasons we do not want to give a description of the memorable 16th of April 1917 and the following night. But it may serve to reassure our dear parishioners in the German colonies that, with God's help and thanks to the energetic action of our authorities, peace and order have returned to Porto Alegre. Our local church and school have, thank God, remained unharmed; not one window has been broken. This is a special preservation of God. While the Methodist church on the Avenida Eduards, which operates in Portuguese, lost some window panes, although its sign is also Portuguese, the mob passed by our church on the same street with its German inscription without attacking it. According to warnings we had received, our seminary was on the 'black list' and was to go up in flames, but God held his protective hand over it as well. In addition, police patrols guarded it from April 17 until the following week. Some of the pupils were still in the country for the summer and conference holidays, the rest were kept safe here in God's keeping. Classes resumed on April 23. Classes at the parochial school also began again on the same day. The members of the Mission Commission held a meeting on April 16 and 17. The pastoral conference of the Porto Alegre district, scheduled for April 18 and 19, had unfortunately to be cancelled under the circumstances, so as not to provoke the people by a meeting of our pastors and teachers. As soon as the out-of-town conference members arrived, they were asked to make their way home at the next opportunity. Let us all give thanks to God for his gracious preservation, and pray him that in these perilous times we may lead a quiet and tranquil life in all godliness and respectability." G.

Ordinations and introductions.

On behalf of the respective District Presidents were ordained and inducted:

On the 2nd of Sunday, A.D.: Kand. A. Hardt at the Zoar parish at Milwaukee, Wis. assisted by Pros. C. Ross' and P. Destinon's by Pros. O. Hattstädt.

On the 3rd of Sunday, n. Trin.: Kand. W. A. Hansen in the Graco Odnreti at Strasburg, Ill, by P. H. Beiderwieden.

In the exchange of the respective district presidents were introduced:

On Sun. Rogate: P. B. Hern at St. John's Parish (Polish-German) at Gilman, Minn., by P. A. Agather.

On Trinity Sunday, Rev. B. Selcke in the congregation at Mount Hope, Mo. by Rev. H. Frey. - P. O. Hömann at Klein parish, Tex. by Rev. C. W. Niche.

On the 1st Sunday, A.D.: Rev. E. H. Kriedt in the parish at Kennewick, Wash. by Rev. P. Schmidt.

On the 2nd Sunday, A.D.: Rev. E. Nock in Bethlehem parish at Standish, Mich. assisted by Rev. W. F. Hagen. - E. H. Polzin as city missionary at Philadelphia, Pa. assisted by the Brauns and Lange of P. 6. Totzke. - P. W. Hüsemann in St. Paul's parish at Chicago Park, Cal. assisted by P. A. H. Jacobs.

Introduced as teachers in parochial schools were:

On Sunday. Misericordias Domini: Teacher E. L. Marquardt as Head Teacher at the Tabor Parish School in Chicago, Ill, by P. A. D. Wangerin.

Ant Trinity Sunday: teacher Edw. Ritzmann as teacher in the Immanuel's church school at Klinger, Iowa, by L. Hockey.

On the 2nd of Sunday, A.D.: Teacher Chr. Seidel as senior teacher in the school of St. Paul's parish at Chicago Heights, Ill, by P. G. Bauer.

Initiations.

Dedicated to the service of God were:

On the 1st Sunday, A.D.: The new church (20X28 feet) of the Immanuel congregation near Gary, Minn. Preacher: Rev. Schutt. The dedicatory prayer was said by Rev. F. W. Janzow.

The new school of the Emanuel congregation at Aurora, Ill (P. K. I. Fricke). Preachers: D. E. A. W. Krauß, L. Hölder and Merbitz (English).

Groundbreakings.

The foundation stone for the new church was laid on 1 Sunday after Trinity by the Gruoe Ckurob of Westwood, Cincinnati, O. Preacher: P. Möllering. The consecration was performed by P. R. Götz.

The cornerstone of the new church and school was laid on 2 Sonnt, n. Trin. by Immanuel Oburob of Schuyler, Nebr. (P. A. Bergt).

The foundation stone for the new school was laid on Sunday, Rogate. Rogate the Immanuelsgemeinde zu Wentzville, Mo. preacher: Kand. Speckhard. The consecration ceremony was performed by P. H. D. Mensing.

Anniversary.

On 1st Sunday, A.D., St. Peter's congregation at Mishawaka, Ind. (P. O. Turk), celebrated its 70th anniversary, connected with mission feast. Preacher: Rev. Böster (and English). Collection: Z85. 31.

Conference displays.

The Northeast Nebraska Special Conference will not meet on the 10th and 11th, as first designated, but, w. G., on July 11 and 12 at Harms' church near Bancroft, Nebr. Work has been done by PP. W. Harms, Otto, J. Eckhardt, Kühnert, Seeskow, J. G. Lang, Niemann, Hoffmann. Confessional: Fr. Hilgendorf (Fr. Lang). Sermon: Father Hartmann (Father Hilgendorf). Timely registration requested.

Mart. M. Leimer, Secr.

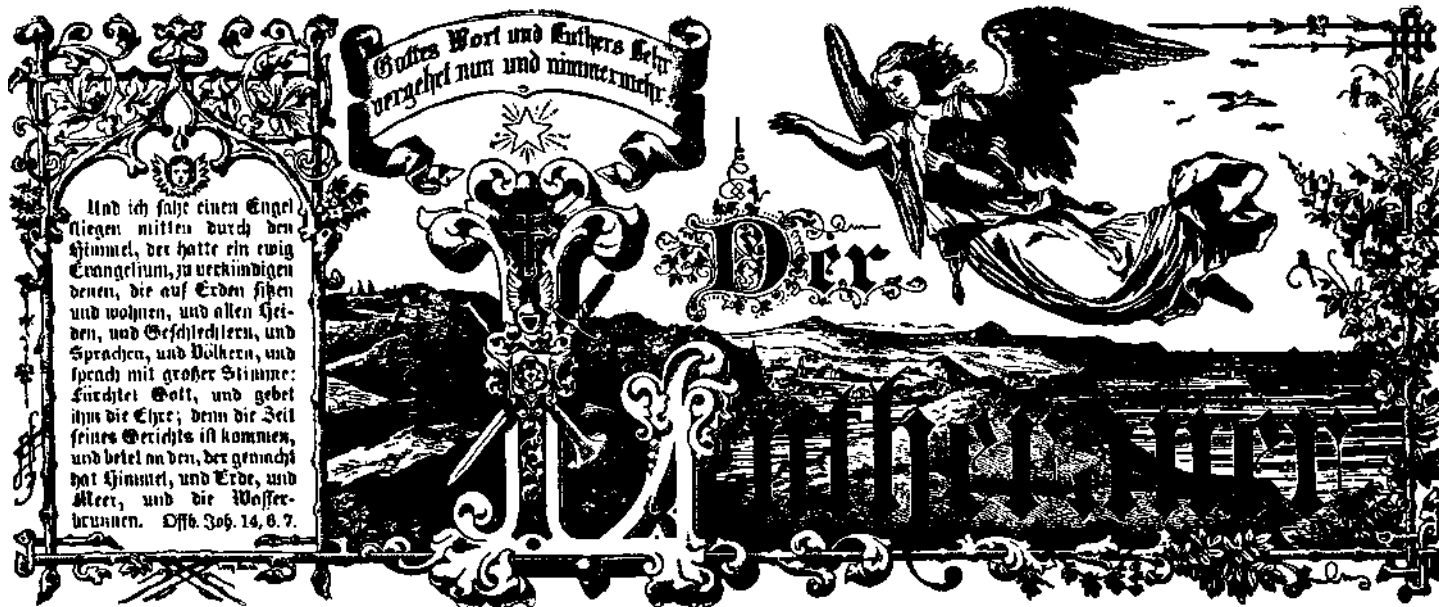
The Joint Ottawa Valley Pastoral and Teachers' Conference will meet, w. G., from July 17 to July 19, at Augsburg, Ont. (not to Inlet, Que., Can., as had been decided). People sign up or sign out. Mart. R. U s s e r t, Secr.

The Cattaraugus Conference will meet, w. G., on July 31 and August 1 in Olcan, N. P. Preaching: Klahold (Fr. Potraske). Registration requested from Fr. Mart. Gallmeier, Olean, N. P. G. K ü h n.

The Southern Michigan Pastoral Conference will meet, w. G., on July 31 and August 1 in Petersburg, Mich. Registration or cancellation requested by July 15. O. Luebke.

The Eastern Michigan Pastoral Conference will meet, w. G., from Aug. 7 to Aug. 9 (noon to noon) at Bro. Held's church at Ma c o m b T P. (i.e., notin Hadley), Mich. Works: Exegesis On 1 Tim. 1: P. F. Häuser. Augsburg Confession, art. XI: P. Quitmeyer. English work in German churches: I'. Krahnke. Catechesis on Question 167: Fr. Tornetz (on Question 168: Fr. Werfelmann). Sermon on criticism: Fr. Ziemendorf (Fr. J. A. Bahn). Confessional address: Fr. J. A. Bahn (Fr. Wichmann). Preacher: C. Rook (Fr. Sebald). All registrations or cancellations should be be in the hands of the local pastor by July 30. All brethren traveling to the conference are requested to be at the Llouint Clement D. II. on Tuesday, August 7, 10 rr., Lastern Standard. It. vaitinx-room. W. F. lunke, Secr.

The General Pastoral and Teachers' Conference of the State of Texas will meet, w. G., from August 9 to 13 (incl.) in Dallas, Tex. Registrations must be in the hands of k" by August 1. Roberts. Those who will not be coming also want to report this. Papers have: Bro. Dube: The nature of justifying faith. Teacher Gutzler: Position of the teacher in the liturgy. Fr. Bernhard: Orixin and Immediate Resnlit ok tiw Lorm ok Concord. Pastoral sermon on Friday evening: Fr Bohot (Fr Osthoff). Confessional sermon: Fr Neumann (Fr Dube). German jubilee sermon: P. Behnken (P. Bewie). English jubilee sermon: Fischer (Fr. Studtmann). English sermon in the joint Jubilee service: Prof. Stöppelwerth. F. Stelz er, Secr.



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No. 16.

"Here I stand, I can't help it; God help me! Amen."

"Here I stand, I can say no other," Said once at Worms the faithful servant of God. What he won in days long past, Is a sacred right to our church today.

Freedom of faith he has won us, The gospel has penetrated;

Still we hear the sweet songs of the nightingale that sang in Wittenberg.

"God help me!" one hears him pray aloud, "My God, in the hard fight stand by me" To then step before emperor and kingdom With firm cuts, but fear and shyness. Before all the world he confessed his Lord, And mightily through all the land roared: "This work, it cannot and will not perish, For it is God's, and eternally it endures."

What's the answer?

The four hundredth anniversary of the Reformation calls us all to give thanks to the gracious God who has showered us and our children with streams of blessings through the ministry of Doctor Martin Luther. This glorious jubilee calls to us with a mighty voice: "Now give thanks, all of you, to God with heart, mouth, and hands!"

Who among us should really intend to delete the last two words here and give thanks to God only with the heart and the mouth?

Whoever can participate in the Jubilee collection but does not do so, is he not then in danger of actually deleting those words?

We have all decided, through our representatives, to take up "a collection appropriate to the importance of the feast" and to offer "as large a sum as possible as a thank-offering".

bring. Up to now, a total of 85,095.77 have been delivered, and after only three months the feast will be here. If this continues, will we then have a "collection corresponding to the significance of the feast"? Will we then be able to say before God and man that our thank-offering is "as large a sum as possible"?

Our dear Synod is, by God's blessing, the largest Lutheran Synod in America. Shall it, through our fault, raise the comparatively smallest jubilee collection?

Our synod counts 3094 congregations, not counting the 1077 preaching stations. Of the 3094 congregations, about 1800 have not yet done anything. Is that fair to the others who are trying? How does this square with 2 Cor. 8:13?

Some want to take up their collection only on the feast day. But what if the feast should be "rained out"?

If this collection should be small on this great occasion, would it not have a discouraging and paralyzing effect on all subsequent undertakings?

Dear reader, dear congregation, what will you do in the short time remaining so that "a collection appropriate to the significance of the feast" may be taken up?

C. F. Drewes, Chairman of the Central Committee.

"The LORD hath done great things for us, and we rejoice." Ps. 126, 3.

Sermon at the opening of the Synod in Milwaukee on 20 June, preached by Vice-President J. Hilgendorf.

The present year 1917 is a year of jubilee and is celebrated as such by all who love Lutheran Zion, the holy city of God, and hold steadfastly to the pure teaching of the divine Word. Four hundred years have now elapsed since God in great graces afflicted his church, which was enslaved by the Antichrist, by

v. Martin Luther, a hitherto unknown monk, and through whose ministry he brought the beatific Gospel of JEsu Christ back on the scene in apostolic truth and clarity. If we would not exult over this, what should and could we exult over? And since the delegates from all the districts of our dear Synod are gathering here these days for a Synod of Delegates, this should of course be a true Synod of rejoicing, which is introduced by the present service.

It might now occur to one or the other that in these serious times, when "war and great terrors cover the whole world," it would be better to refrain from a public, such jubilee celebration and to commemorate more quietly God's great deed, as it came to light four hundred years ago in the Lutheran Church Reformation, as it came to light four hundred years ago in the Lutheran Church Reformation, and that in deep humiliation before God's high Majesty, who has also been offended by us in so many ways, for which reason we too cannot wash our hands of the war. What shall we and do we say to this? This: Certainly, we have every cause to humble ourselves deeply before God in every respect, to confess our sin to him repentantly, to implore his mercy in Christ, and so to make our garments bright in the blood of the Lamb. But by living in right daily repentance, we shall become rightly skilled to put on a godly rejoicing. And as for the great terrors which the present world war will bring, they will not be greater or worse than the terrors which are to usher in the Last Day. According to Christ's word, the horrors of the greatest war are but a small prelude to what the collapse of the great world edifice will entail and what will immediately precede it. But what are we Christians to do even when the world edifice comes apart at the seams with a great crash? Christ answers: "Lift up your heads, because your redemption is drawing near," that is, in other words, "Rejoice and be glad in the face of the terrors of the last day. No harm is coming to you; on the contrary, your redemption is near. Since the present terrors of war are harbingers of the Last Day, we should also now, in view of them, lift up our hangers-on and look forward to our final redemption, to the eternal year of jubilee in heaven. Far from the bloody warfare of the nations and its horrors weakening or even dampening our joyful mood, it should rather increase it.

And if any people have cause to rejoice and exult in the present year, it is we, because we also belong to those who have been made partakers of the blessings and benefits of the Lutheran Church Reformation that took place four hundred years ago; for it is precisely through the founders and fathers of our Synod that God has made his pure Word publicly known anew in these last world times and has also raised up again the ruined tabernacles of the Lutheran Church. The fathers and founders of our Synod were men whom God brought to the knowledge of the truth primarily through the study of Luther's writings, and who then also proclaimed to others in word and writing what made them so blessed. Yes, even we latecomers

dwell within the rebuilt walls of Lutheran Zion, where the holy dwellings of the Most High are. Therefore, today as a synod we fully agree with the words of the Psalmist in our text: "The Lord has done great things for us, and we rejoice."

1.

"The Lord has done great things for us" - that is what we must confess aloud for the time being as a Synod in this Jubilee Year, if we do not want to be guilty of the blackest ingratitude against God. God has done great things for us, the greatest things He can possibly do for poor sinful children of men. He has made the light of his Word shine brightly for us, showing us the right way to heaven, to eternal life. Without the light of the divine Word, the world is a dark place. Where God's Word is not, it is said, "Darkness covereth the earth, and darkness the nations." What have we given God that He has not let us perish like the many millions of Gentiles who still sit in darkness and under the shadow of death? We have given him nothing that could have moved him to kindle for us the blessed light of his word; for we also were children of wrath by nature, as were the rest. That the light of the divine word should shine upon us is the work of God's grace alone. The Lord did it, and not we ourselves.

Furthermore, what have we done to deserve it with God that we no longer languish in the bondage of the Roman pope, the Antichrist, as so many countries and peoples still do? Oh, if God had wanted to wait to deliver us from the captivity of Antichrist until we deserved it with him, we would never have been saved. Or what moved God not to let us fall into, or remain in, the fellowship of those who more or less depart from God's word, and lead their own? Not we, no, not we, but his great grace moved him. Our hearts also always want to go astray.

And how is it that the bright light of the divine word has penetrated our hearts, that we have come to know and love Jesus Christ as our Saviour, and now walk in his ways? What did God see in us during our lifetime, or beforehand, from eternity, that he chose us and wrote our names in heaven in the book of life? Ah, what God saw in us, or foreknew as our own doing, was nothing but sin, darkness, reluctance, death, and destruction; for we were dead in trespasses and sins. Mercy has befallen us, mercy of which we are not worthy. God alone wrought all good in us, both willing and doing, according to his good pleasure. Christ saith unto us, as unto his disciples, "Ye have not chosen me, but I have chosen you." By his word God has given us the knowledge of salvation, has worked faith in Christ in us, and by his word he wants to strengthen and fortify the faith in us, and by the power of his faith he wants to preserve us to salvation. Therefore we confess today before all the world: "God has saved us and called us with a holy calling, not according to our works, but according to his purpose and plan.

Grace given unto us in Christ JEsu before the time of the world."

Finally, how has it come about that we as a Synod have kept the Word of God pure and loud in all things to this day, and that on our banner the only thing: the Scriptures alone, God's grace alone, still shines brightly to this hour? Has not in our time a hot battle raged on our walls, a battle in which, besides the Scriptures, human reason and the sayings of the fathers were given a voice in matters of doctrine and faith, and conversion and salvation were sought to be placed, if not wholly, at least in part, in man's own hands, and not in God's hands alone? Have they not tried, again and again, to interpret the Scriptures to us according to reason, which is wholly blind in spiritual matters, and the sayings of the fathers? Have they not tried to make us believe, over and over again, that man's conversion and blessedness depend not only on God's grace, but also, in a certain sense, on man's conduct? How is it, then, that to this very hour we still stand steadfastly on the firm ground of Holy Scripture, making no concession whatever to human reason in matters of faith, and ascribing the conversion and blessedness of a man wholly and entirely to the grace of God, and not in the smallest part to the doings and conduct of man? This is God's work alone.

With our might is nothing done, we are soon lost;

The right man for us, whom God himself hath chosen.

Askest thou who he is? His name is Jesus Christ, the LORD of hosts, And there is no other god, He must keep the field.

Christ, the eternal God, has wrought and enforced it by his almighty power, that in our Synod as Synod the Scriptures have not been broken, nor the grace of God abridged. What God gave to His Church four hundred years ago through Luther's ministry is still our inheritance today. Our churches and parochial schools are open gates of heaven, because Christ dwells and sits enthroned in them with his Word, dispensing all the benefits which he has purchased and won for us by his holy life, by his suffering, bleeding, and dying.

How? Has not the Lord done great things for us? We cannot tell with our thoughts, much less with words, how much and how great God has done for us, in giving us his pure and saving word, and thereby beginning the good work in us and keeping it until this very hour. Q His grace and faithfulness toward us was great, and is still new every morning!

2.

"Of this we are glad!" we therefore exclaim, secondly, with the Psalmist. Why should we not, even in these hard times of war, be glad and rejoice in the great things God has done for us? It is quite unnatural for a child not to rejoice over a great gift it receives from its parents. The

Parents give gifts to their children in order to make them happy; if they were now to perceive that the child looked at the gift received without its eyes lighting up with joy, they would be disappointed and feel hurt, and the child could hardly expect further gifts. So 'God also expects us to rejoice with all our hearts over all the great things he has done and is still doing for us. He has showered us with his heavenly goods and gifts in order to please us. If God should see that our hearts were not moved with joy at his gift, it would grieve him, and it might cause him to withdraw his grace from us, and then it would be all over for us. But we rejoice that God has been so gracious to us and has made us rich in all teaching and knowledge, so that we lack no gift. What would we be, ah, what would we be, if we were still walking in heathen blindness, still sitting in papist darkness, tormenting and torturing ourselves with sour works and all kinds of penances and self-tortures, or lying at the dry wells of the sects, counting our money where there is no bread! Do we not shudder to think of such misery? O how good, how good is God to us, that through the ministry of Luther he has brought us the light of his word, has cleansed the spilt well of Israel, has opened all the clogged fountains of consolation of his gospel and sacraments, and has caused them to flow down upon us in rivers of grace! Truly this is more precious to us than gold, and much finer gold, and sweeter than honey and honeycomb.

But let us not forget that everything that results from the joy of the great things that God has done for us through the Lutheran Church Reformation, results and should result quite obviously. First of all, we are to use what has been entrusted to us, our Lutheran inheritance, for our salvation and the salvation of others. Therefore we must see to it that we always have preachers and teachers who, in our churches and schools, teach the old and the young, the adults and the children, year in and year out, in the one thing that is necessary, as Luther and our fathers did. This may seem to be a very inconspicuous work, but in fact it is the most necessary and best thing we can do for our salvation and that of our children. Just consider what Luther says about good preaching in church and Christian instruction in school, namely, that where these are lacking, everything must perish. And this faithful, continued instruction in God's Word, to the great as well as to the small, pushes, as the stream from the fountain, from the joy of the great thing God has done for us. Truly, all our rejoicing would be nothing but hypocrisy if we did not want to make the greatest sacrifices for the good pure preaching of the divine Word and Christian instruction in our parochial schools. For if we really rejoice in our hearts over the great things that God has done for us through Luther's appearance, then no work will be too difficult, no time too precious, and no sacrifice of money too great for us to maintain our churches and parochial schools and to provide for faithful, capable teachers and preachers. Unfortunately, voices are being raised now and then in our churches that the parochial school, for example, is not so necessary and can therefore do well, especially in these expensive times, when the

teachers would no longer be able to get by on their former small salaries and it would become too difficult for the congregations to give more. But these and similar concerns will disappear like the mist before the sun when we truly rejoice in our Lutheran inheritance, which God has placed in our bosom by grace, and the prayer: Dear God, keep us your pure Word in the church as well as in the school! will rise even more earnestly from our hearts to God's throne. And God will make it possible for us to preserve our teachers and preachers as well as our synodal institutions also in this dear time.

Furthermore, because we know that no man can be saved without faith in Christ, in our joy over the great things God has done for us, we cannot refrain from bringing the pure gospel of Christ to those who do not yet have it or have lost it. What makes us so joyful and happy in God, we will also tell others as far and as much as we can, even if it costs us so much. But we must make haste. Everything in the world, especially the great war between nations, indicates that the world clock has already started to strike for the last time and to announce the passing of the last hour. What we therefore want to do for the salvation of our fellow redeemed, we must do soon. Christ, our Lord and Master, exhorts us by word and example: "Work while it is day! The night cometh, when no man can work."

Finally, however, according to God's wise counsel and will, a particularly hot battle for the jewel of pure doctrine may still be in store for us. Satan knows that he has but little time left to do his dark work in the world; therefore he will gather all his troops and march against us to make one last great thrust against the walls of our Lutheran Zion, to wrestle down and devour our stronghold which he can. The world as well as the false believing churches have no good in mind concerning our churches and schools. If God does not hold their arm, we will soon feel more of it. But if we really speak the words of our text: "The Lord has done great things for us, and we rejoice in them," from the depths of our hearts, and keep them day and night before our eyes and in our memory, then, if God gives grace, we will not shrink from any battle, no matter how hot, for our inheritance, for the pure doctrine of the divine Word; in no case will we make concessions to the enemies of the truth; and we would rather suffer anything, even death, than surrender even one iota of God's Word. We will then sing and speak with Luther in holy defiance:

The word they shall let stand, And have no thanks; He is well with us on the plan With his spirit and gifts.

Take away your body, your goods, your honour, your child and your wife: Latz go there, there's no profit in it, the kingdom must stay with us!

"Who are they that fly as the clouds, and as the doves to their windows?"

Isa. 60, 8.

These words are taken from the 60th chapter of the prophet Isaiah. In this chapter the prophet describes the wonderful course of the gospel at the time of the New Testament. He sees in the Spirit how a great light rises over the earth, and the nations from far and near rush to Christ. Among all the many children of men whom Isaiah beholds, one sort in particular attracts attention, so that he breaks forth with inexpressible joy into the glad question, "Who are they that fly as the clouds, and as doves to their windows?" Luther says that by the clouds and doves are to be understood the apostles and all the preachers of the gospel. They are likened to clouds, because by the gospel they water the land, so that it bears fruit and is made better. And as the dove has a swift flight, showing a strong sense of place and great love of place, so the preachers of the gospel are not only swift and quick in the execution of their ministry, but are also distinguished by faithful perseverance in the sphere of activity assigned to them by God, and by righteous love for the souls entrusted to them.

In the next few weeks we members of the Missouri Synod will have an opportunity to break forth with the prophet Isaiah in the joyful cry, "Who are they that fly as the clouds, and as the doves to their windows?" The last "Lutheran" informed us that 110 candidates for the preaching ministry and 48 for the school ministry had been dismissed from our institutions. All of them have been assigned a field of work in church and school, near and far, and all of them are ready to accept the job assigned to them, if there are no special reasons against it, and are looking forward to flying like doves to their windows and beginning their blessed work. Let us watch their flight with praying hearts! Let us thank God for giving the word with great multitudes of evangelists in these sorrowful times of war, and pray him to bless the work of these young laborers, and by their ministry lead many to Christ!

However, the departure of so many candidates reminds us to provide replacements at our institutions and to diligently recruit new students in our congregations in the coming weeks. Our pastors and teachers, who know the young boys in the congregations very well, are especially suited to this work, as are our many college pupils and students, who are at home during the holidays and can inspire others to study by word and example. And if the kind God has given you parents a son who is suitable for study, do not hold him back, but let him go with joy and praise yourselves and your son blessedly, that God has honored you so highly and wants to use you for the most blessed and highest service on earth. Luther writes: "May you rejoice and be glad from the bottom of your heart where you find yourself in this, that you have been chosen by God to raise up with your goods and labor a son who will become a pious, Christian pastor, preacher, or schoolmaster, and thus have raised up God Himself a special servant, yes, . . . an angel of God, a true minister of God.

This belongs to a Christian who recognizes God's grace and benefits through the gospel and believes that he can show his gratitude to God and man. (Luther.)

Bishop before God, a saviour of many people, a king and prince in Christ's kingdom, and among God's people a teacher, a light of the world. And who will or can tell all the honor and virtue of a true, faithful pastor, such as he has before God? For there is no dear treasure nor noble thing from earth and in this life than a right, faithful pastor and preacher."

We are currently living in the Jubilee Year of the Church Reformation and thank God for the rich treasures he has given us. We are taking up a jubilee collection to establish Lutheran churches and schools. This is praiseworthy and pleasing to God; but it is even more delicious if, in the fall, we send a large group of students to our institutions as a further Jubilee gift, train them to become capable preachers and teachers, and then send them out to preach the gospel of Christ in church and school.

May God be gracious and merciful to us and give us his divine blessing! Let his face shine upon us, that we may know his ways upon the earth. God bless us, our God! May God bless us and give us his peace! Amen.

F. P. f.

To the ecclesiastical chronicle.

The urgent need to diligently recruit students **for** our educational institutions is emphasized elsewhere in today's issue. Let every pastor, every teacher, every Christian take this important matter to heart, but let him also see to it that the boys have the necessary aptitude for service in the church, and above all that they are suitable for it according to their character. The necessity is also confirmed by another fact. Already today, as we write this (July 10), 33 applications for assistants in the church and school ministry have been received here in St. Louis, some of them for very important positions and mission areas, which could not be filled during the distribution of candidates for lack of candidates, and in other applications, which were not yet before the distribution commission, it is emphasized that this is probably the last time that a vicar will be desired. Next year it is hoped to be so far that the branch parish can be branched off and made independent, or that one will be able to take the school from the pastor and appoint a teacher of one's own. It is going forward, in many, many places it is going forward nicely. I wish we did not lack workers! - We take this opportunity to correct two oversights in the list of candidates reported in the last number of the "Lutheran." Last year's St. Louis preaching candidate, F. Mueller, has received an appointment to Sealy, Tex. and the Seward school candidate, M. Reese, is not coming to Clarinda, Iowa, but to Cape Girardeau, Mo.

L. F.

For the spiritual care of the many young men of our county who are already in the military, and for the still greater number who are expected to be mustered out in the coming weeks, our Synod in Milwaukee has made provision. First, in that the President of Synod has been instructed to appoint a committee to consider the chaplain question for the Army and Fleet, and has been given authority to proceed in a proper manner in this matter. Then our General Commission for Inner Mission tries as much as possible to provide spiritual service in the places where the military is located, and

All parents and relatives should heed the appeals that have been made in this regard in the last issues of the "Lutheran". And finally, all parents and pastors should see to it that everyone who enters military service is provided with a New Testament and a prayer book. Both belong to the most necessary luggage, and the hour may soon come when even the most enthusiastic young man will recognize the necessity of both. As most of the soldiers will, for obvious reasons, prefer English books, we mention especially the following: *Little Treasure of Prayers. Abridged Treasure of Prayers. Abbetmeyer, Daily Prayers. Habermann, Morning and Evening Prayers. Sommer, Prayers.*

These works are all available, as well as English wills, for a few cents from our Concordia Publishing House. At any rate, the committee to be appointed will also recognize it as one of its duties to provide for special literature intended just for our Lutheran soldiers. L. F.

In other ways, too, the war gives occasion to bring the Word of God to men under special circumstances. Two of our last year's preaching candidates were studying in an Eastern university during the past school year. One of these, a few weeks ago, wrote the following in a private letter of himself and his comrade: "For some weeks past we have ----- and I have a new preaching place which will interest you very much. The sailors of the German ships which are interned here have ----- occasionally visited our German churches during the last few years. When war was declared, these people became prisoners of war and are now in an old state prison on an island about ten miles from here. Our government allowed our local pastors to go there and preach, but only on Sunday mornings. As our pastors find it very difficult to get away at this time, because they have to preach in their own churches, we have --and I to supply this post. Every Sunday morning a boat comes from one of the warships that guard the island to take us there. A Roman priest also goes with us, but in this case for once the Lutherans take precedence. Last Sunday we had 257 listeners at our service, while the Roman priest had only 10. They are all seamen, and you know what that means; but now they are downcast, and there seem to be sincere Christians among them. During the service you may perceive one or two wiping their eyes. I am very fond of preaching to these people. The services are held quite militarily. The people march in, their officers at the head, and the ship's band accompanies the singing. The people are quite content with their living conditions and treatment, but suffer much from homesickness. After the service every one insists on shaking hands with us, and complaining of their sufferings. We take out whole valises full of reading matter." - In other places, too, arrangements are being made to work among the prisoners of war.

L. F.

The official English organ of the new church body brought about by the Norwegian union, the "Norwegian Lutheran Church of America," is called the *Lutheran Church Herald*. The two former papers, *Lutheran Herald* and *United Lutheran*, have been absorbed into the new paper, the first number of which appeared July 6. G. T. Lee and Olaf Lysnes are listed as editors. E. P.

The first official step toward the unification of the General Synod, the General Council, and the United Synod of the South was taken by the General Synod in Chicago on June 22. With great enthusiasm, in the presence of

Commissions of the two other bodies unanimously adopted resolutions in which the General Synod approves the proposed Constitution of the United Lutheran Church in America and warmly recommends it to its district synods for adoption. On the second Tuesday in November, 1918, the General Synod shall meet for the consummation of the union, if at least two-thirds of the district synods approve the union, and if the Council and the United Southern Synod also take a position in favor thereof. The *Lutheran Church Work and Observer* reports: "It was plainly perceptible that the importance of the moment was realized. It was quite in order that the General Synod, which is almost half a century older than the other bodies, should be the first to take a stand. It was fully realized that on its action depended the fate of the whole enterprise. If she opposed it, then of course it would be the end of the matter, at least for the present, indeed, probably for many years to come. But if she favoured the enterprise, it would do much to bring the other two bodies, who were later to assemble, to adopt the same position. During the whole hearing of this matter, which occupied five or six hours, the church was crowded. Every delegate was in his place. Visitors filled the galleries. . . Many stood the whole time. The attention was a grave and tense one. It was as if the Holy Spirit hovered over the assembly. ... No voice was raised, and not a word was spoken against the intended union. Questions were asked and answered. Explanations were given. Few speeches were made. There was no effort of eloquence, no attempt to influence the assembly with power or to hasten the vote. You could tell every delegate wanted clarity on the matter. The vote was taken by rising in the afternoon and was unanimous. At least no one rose when asked who was against the proposed union. The whole assembly rose as if impelled by a spirit, by a will, by an earnest resolution, if possible, to put an end to the separation, at least as far as these three church bodies are concerned. It now remains to be seen how the General Council and the United Synod of the South will take a stand on this, and then the individual District Synods which form these three Church bodies. We believe that all these bodies will declare themselves in favor of the enterprise. If that is the case, then we hope to see shortly a mighty United Lutheran Church in America with nearly a million communicants. God let that day come soon!" E. P.

The Synod of Canada, which is part of the Council, has taken the opportunity to discuss the matter of Unification. The debate is more sober and not so hurried. In a report of the meetings it says: "Of special importance was the announcement that the three great synodal unions, the General Council, the General Synod, and the United Synod of the South, are considering uniting to form a United Lutheran Church in America. Certainly, unity is strength; but according to the Lutheran Confession, true unity means "that the gospel be preached with one accord, according to pure understanding, and that the sacraments be administered according to the divine word" - no more, but also no less. Only on this condition will our Canadasynod be willing to consent to such a union. It will not be easy to find a doctrinal basis satisfactory to all parts, especially as no full unity in doctrine, still less in practice, has as yet been ascertained.

can be made. Therefore, the following resolution was passed: "The German Ev.Luth. The German Lutheran Synod of Canada welcomes with joy the attempt to unite the three church bodies mentioned above, but expects that the doctrinal basis of the General Council will remain unimpaired, and that all church bodies wishing to join the union will commit themselves to strictly Lutheran practice/" There it is acknowledged, as is evident, that "there is not yet full unity in doctrine and still less in practice," that the necessary preconditions for a union are still lacking; and it is rightly insisted that this unity in doctrine and practice must first exist before there can be any talk of a union. E. P.

Parochial schools a duty of conscience. In an article about the tasks of its synod, the *Iowasche "Kirchenblatt"* also speaks of the parochial schools and says, among other things: "The church will have the best members, that is, those who understand and adhere to it, who take the children in hand and educate them. And the Lutheran Synod of our country, which has the best and most parochial schools, will also have the most faithful and understanding members on whom it can always rely, and to whom it can turn with success. This has often been written about in the 'Church Gazette'; it has also been emphasized that we owe such schools to the children, and cannot have a good conscience before God if, through our fault, a parochial school goes out of existence, or such a school is not established, although the parish might well do so. But we now look to the duties of the general synod, and there we must deeply lament and regret that so many congregations have no parochial school. It is therefore also our duty, our conscience' duty, to exhort and ask again and again: Establish parochial schools wherever possible; and it is certainly possible in many places where it is thoughtlessly asserted: "That is not possible here, we cannot have a parochial school. But where there is no parochial school, instruction should not be lacking, and it is not lacking. But it requires the most diligent work and untiring faithfulness on the part of the pastors that at least the most necessary of Christian knowledge be imparted, and that education for the right exercise of faith in church life not be lacking. I fear that we as a synod have a debt to confess here; indeed, I know that this is so. We have lacked faithfulness, conscientiousness, earnestness, proper instruction, untiring urging - and we are reaping what we have sown. We are in need of pastors and teachers; we have to learn that disobedience and misjudgment of the most elementary principles of life do not go unpunished. Here we have not all proved ourselves faithful Lutherans, that is, true Christians, and the synodical budget bears witness to this. So knowledge, self-knowledge, and repentance are necessary if we are to celebrate a jubilee and joyfully give thanks to the Lord that we, as children of the German Reformation, possess the glorious treasures that God the Lord has brought to light again through Luther. This is also a task, and not the least, but one that is difficult to learn. Here let us lay hands, do what we ought and must, if our work shall stand and prosper. "

What is the most dangerous heresy of our day? The *Sunday School?* gives the correct answer to this question: "That our deeds should be put above our faith is the most dangerous heresy of our time. Men deceive themselves and others of their eternal life, condemning themselves to hell by believing and spreading the lie that man's doing is the main thing in God's sight. Own

Doing as the condition of blessedness - this is the deadly heresy of our time and has been in all past centuries. Satan says, and men believe him, "Do not worry much about your faith and creed; what you do, not what you believe, is the only thing God really cares about. Works in place of faith! And every man that believeth this heresy goeth down to everlasting death. -A man says, I will do my best, and yet that is all that is necessary to make me acceptable in the sight of God. But God says: You are so hopelessly corrupted by your sin that your best efforts cannot bridge the gap between your sinfulness and my holiness. Therefore, it stands thus: not the best you can do for me, but the best I do for you, is your only hope. You must let me do all things for you; and I have done all things by the offering and death of my Son JEsu Christ in your stead. By the shedding of his blood he has accomplished the work of your redemption. Now it depends on whether you want to accept this free gift of happiness from me. Eternal life and eternal death depends on it for you. Man says with reference to his redemption: I will do this for myself. That is heresy unto death. God says: You must let me do all this for you. This is the gospel unto life. What shall we do that we may work the works of God?* they asked JEsus. JEsus answered and said unto them: "This is the work of God, that ye believe on him whom he hath sent." (John 6:28, 29.) It is instructive to observe that most of the false religions of our day fail the test on this very point. Christian Science, Unitarianism, Newer Theology, Spiritualism, Higher Criticism, Newer Thought: all the 'liberalizing' and 'rationalizing' and 'modernizing' of 'obsolete' Christianity - all these point to what man can do for himself, and deny, or are wholly tailored to deny, man's terrible misery, and what God has done for him by the blood of Christ shed as man's Substitute and Saviour. All these are bloodless doctrines of faith, and therefore hopeless unbelief. This most dangerous heresy of our day is the basic poison in all of them. For this is the most dangerous heresy of our day, that one wants to make God a liar, when he says: "But to him that dealeth not in works, but believeth on him that justifieth the ungodly, his faith is counted for righteousness", Rom. 4:5." - What is said here belongs to the Abc of Christianity. And yet it gives one great pleasure nowadays to read such things. So much has even outward Christendom, for the most part, lost the realization of what Christianity really is. Blessedness by works instead of by Christ's blood and death and faith in Him, that is the delusion that is in the heart of the natural man. Thus the Christian doctrine is not merely damaged in something, but simply denied. This is the very opposite of Christianity. It is easy to understand why one who has allowed himself to be persuaded that this is Christian doctrine sees nothing wrong in the lodges, for that is exactly what the lodges teach. This is what lies at the bottom of most false teaching: man also wants to get some glory out of it when he becomes blessed. And this is not only true of the acquisition of salvation, of reconciliation and redemption; it is also true of dedication, of conversion. If this "most dangerous heresy of our day," namely, that one wants to put man's doing in the place of, or at least beside, God's doing, did not play a part in it, if, with regard to the acquisition as well as the appropriation of salvation, such talk were no longer heard, that man's blessedness is in

in some respects also depended on the conduct of man, then Christianity would be united in the gospel. E. P.

Christians invest their money well when they establish and maintain Christian colleges in addition to parochial schools. Catholic Cardinal O'Connell of Boston, in a recent address, said, "Permit me to call your attention to the latest and most startling discovery, which may be the key to the solution of other momentous facts. Dr. James Henry Leuba, professor of psychology at Bryn Mawr, has recently published very interesting results on his investigations and researches made among professors and students in our American colleges and universities. He finds that over 50 percent of professors in American colleges are atheists or deniers of God. In fact, only 27 percent of the most excellent believe in a God. Furthermore, his further investigation shows that only 35 percent of eminent professors believe in the immortality of the soul. Is it possible," continued the Cardinal, "that the fathers and mothers of this country are acquainted with these facts? Is it possible that the nation may soon boast of being the greatest infidel country in the world? For years the Catholic Church of America has warned of this growing evil against youth education. For years, at great sacrifice, our people have averted this danger from their own children." - When it says 27 percent "believe in a God," 35 percent "believe in the immortality of the soul," faith need not be far off either. A Catholic paper comments on the speech: "The revelation of these facts hardly needs explanation. Are there not many well-off Catholics who, under the pretext of temporal interests (which mostly exist only in the imagination or are a product of pride), hand over their children to unbelief? Our Catholic colleges are behind no similar institutions of learning; why, then, should Catholic youths and maidens be transplanted into hothouses of unbelief? If the future generations of the educated classes are to be Christian, then the well-off Catholics must also make sacrifices for the higher education of their children, just as the less fortunate Catholics provide for the Christian education of their children by maintaining parochial schools. High learning, high honors and titles, a larded purse, and the like, have no value with our HErrgod unless they are applied according to his desire and will. This wisdom, which secures an eternal bliss, cannot be taught by any denial of God." - When teachers in high and low state schools reveal, teach gross unbelief, mock Christianity, blaspheme the Bible, Christian citizens need not put up with it at all. A citizen of our country not only has the right to pay taxes and keep his mouth shut, but he has some other rights as well. These teachers, in most cases, will also be too wise to mock and blaspheme publicly. But they cannot avoid sowing unbelief and undermining the faith at all. And thus concealed, and clothed in the semblance of high wisdom, the poison creeps the more easily into the children's minds, and is the more effectual. We have, after all, the splendid institution of the Christian church school. We hold on to it and let it cost us a lot. We also have Christian colleges here and there, but far too few, so few that one might not even tell members of other churches who ask about them. Just as the church school is necessary to sow the seed of the divine Word in the hearts of children, so the Christian college is necessary for the preservation of the spiritual life in the children who have yet to attend high school.

want to attend. What the Catholic paper says about "hothouses of unbelief" is reason enough for us to found and maintain Christian colleges. And that the same paper urges Catholics to be zealous and liberal in the cause, and can point out that they already have many such schools, forms for us still another reason. E. P.

A spiritual melting pot. The *Congregationalist* writes:

"Congregationalism continues to do its work as a spiritual melting pot. Among the 60 new members received into a Minneapolis congregation in May were a number who came with certificates of dismissal from other communions, such as Lutheran, Evangelical, Methodist, Baptist and Episcopal. This process of assimilation is going on all over the country, and proves that Congregationalism is not set up for one class of people only, but for all who appreciate a free and yet positive faith. Let us hope that these new arrivals from the other churches will bring with them the best after-effects of their former education, and that the old settlers in our churches will do their part to keep the crucible warm." The *Watchman-Examiner* remarks: "We congratulate the Congregationalists on the fact that Congregationalism is not merely furnished for one class of people, but for all who appreciate a free and yet positive faith. The *Congregationalist* has always been a zealous champion of church unification, and now he says quite childishly outspokenly that Congregationalism is doing its old familiar job as a spiritual crucible. Surely it must be concluded that few churches can bear comparison with the Congregationalists in the rights and blessings they bestow upon the members of other churches. Let the Lutherans, Methodists, Baptists, and Episcopalians, indeed, remember this, that the Congregational crucible is kept hot just for them." The *Lutheran* adds the timely consideration for Unionist Lutherans and others: "We would like to know if the Internal Mission agencies, so fraternally rallying with the Congregational Board, are also doing their part to keep the crucible hot." When one considers that the Congregationalist Church is all infested with modern unbelief, and then keeps present what Christ and the apostles say of denying Christ and His truth, it occurs to one that that crucible which gives so much pleasure to its owners is not the only thing kept hot. At least it does not burn under the crucible forever. E. P.

"Don't leave out the lodge evil! Open your mouths!" Thus the well-known W. B. Stoddard, of the National Christian Association, recently exhorted pastors. He said, among other things, "The writer of this has so often been pained to hear speeches and sermons enumerating the evils of our day, enumerating such things as drunkenness, gambling, card-playing, Sabbath desecration, white slavery, and other lesser evils - if such a comparison may be made at all - and not a syllable mentioning the evil of the Lodge. One immediately asks oneself: How is it to be explained that such a far-reaching institution of silliness and sin is passed over with silence? Does the speaker even know that the lodges are there? Or is he afraid of the consequences of his testimony? Or what is it in fact? Most certainly an ambassador of the King of Honors cannot afford, or even desire, to be ignorant of those things which most sensitively and centrally injure his work. Surely, one would think, with the existence of thousands of lodges,

to which ever new ones are added, one would have to carefully cover both his eyes and plug both his ears if he did not want to hear their pernicious effects. . . . Every one who is somewhat acquainted with the state of things knows that there are a great many preachers to whom the wishes of the man who has the fullest purse are more important than the will of Almighty God. The conduct of these preachers has never particularly hurt me. They don't punish sin in earnest at all, but at the most they say: we are to love God, we are to love all men, and then they are done. What hurts me most are preachers of such churches who still have a testimony to bear and also stand up for it and want right Christianity. There are churches whose pastors thirty or more years ago rolled veritable avalanches of Christian testimony against the Lodge upon their people, but where little more is said and heard about this now. There is, of course, an explanation for this; but how is this silence to be explained in the case of a preacher whose church still bears witness against the Lodge today, and whose people are now still quite pure from such connections? To give an example. Last summer I attended a meeting of a church which condemns Lodge evil. There were thousands gathered there. One of the younger ministers preached and enumerated about a dozen evils against which the church had to contend, but in doing so he made no mention of the Lodge. I took the preacher up afterwards. He admitted that in such a connection the Lodge evil should have been named. Will he insert it when he has to make similar speeches in the future? I hope so. There were lodge members and lodge friends present when that speech was made; and this must have been known to the speaker. Did he think that his insufficient knowledge of the Lodge justified his silence? Or had he other reasons? If the Lodge evil were a small evil, that might be explained. Brethren, let us cry aloud and spare not, let us lift up our voice like a trumpet!" - Yes, even precisely in churches which are known to reject the Lodge and have a paragraph against the Lodge in the congregational order, living testimony and instruction about Lodge evil must not be discontinued, otherwise the Lodge paragraph in the congregational order will soon become a dead letter, and people will silently go into the Lodge or only stay out because the congregational order forbids it. And there is one thing as bad as another. The confrontation of gospel and logism creates the knowledge and the right doing for the right motives. E. P.

A sharp sermon.

People are of different kinds, just as children are; some children can be brought up with a serious look, while others must be shown the rod if they are to obey. Of course, the rod does not taste like candy, but it is necessary under certain circumstances; and that father will have known what he was doing, to whom his son once felt induced to say: "Father, you and I could live together so well if you only wanted to, but you always hit me the same way." It is similar with the judgment of the sermon. For some it is already too sharp when it reproves sin with earnestness. Then it is immediately said, "Today the pastor has scolded properly," and for others it cannot become sharp enough. It is only a pity that the latter often wish the sermon to be so sharp, because then they can best apply it to others instead of to themselves. To correctly treat such hidden self-righteous people

acting is not always easy, but that pastor understood from whom I once heard the following story.

On his walks to church, he also comes to a farmer who attends church on Sundays and likes to talk about God's Word. "Good afternoon, my dear Conrad, how are you?" "Thank you for your kind inquiry, Father; how are you? It is good of you to come and see me a little. But I must tell you at once how much I enjoyed the sermon yesterday. Yes, it was a beautiful sermon, and my wife and I said: "It's been a long time since the pastor gave such a sermon. There's only one thing I should have liked, if I may say so: you could have preached a good deal sharper, parson; don't take it amiss with me." "I beg you, my dear Konrad, I do not at all take it amiss; on the contrary, I am glad to hear any one freely judging my sermon. So you think I could have spoken more sharply? Yes, that may well be." "Yes, parson, especially when you spoke of conversion, and of avarice. You wouldn't believe the stingy people in our parish. It's too bad. My time, we are Christian people and do not live for this earth, how can a person be so attached to money and goods? It says in God's word: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you," * Matth. 6:33. You could point to that much more sharply, Reverend, believe me." "Yes, that may well be, my dear Conrad."

The conversation now went on about this and that, and at last the priest departed. Konrad accompanied him down the hall to the door. In the adjoining room - the door was just open - there were so many hams and sausages that it was a pleasure to look at them. The parson, then, looked at it decidedly with pleasure, and stopped. "My dear Conrad," he said, "before I came to you I was with the old widow Krüger. That is a good woman, but-well, you know her-what is she to do with her six children? She can't get by with the best will in the world without help from others. Now look here, my dear Konrad, you have such beautiful hams hanging up there; go and fetch me one down for old Kruger's wife." "What, parson, a whole ham? That's too much, isn't it? A neat piece of it might do as well." "No, my dear Konrad, that won't do; it must be a whole one. What, you're such a rich man, and you can't even miss a ham? Think of all our Lord has given you, and now you won't even give him . . ." "Yes, yes, Reverend, if it has to be a whole one, then it has to be." And the priest got his way. Now when Konrad had handed him the ham, the parson said as an aside, "Well, is that preached sharply enough now?" "Yes, yes, Father," said the peasant, "just a little too sharp." (Sunday paper.)

Pray and work!

Blessed is the house where this is not merely written on the doors or walls, but is also inscribed on the hearts and followed by young and old; where people pray as if no work would help, and work as if no prayer would help! As often as I am reminded of this delicious rule of life, I am reminded of a story which, when it happened, was laughed at by many as a touching example of children's faith.

but which I have never been able to forget because it made such a great impression on me.

It was a fine summer afternoon when, in a seaside town in Pomerania, three boys - they must have been about twelve years old and a little over - took a barge to row across to the island about half a mile away. The voyage was a happy and swift one; they had the wind with them. This, however, had grown stronger and stronger, so that on the return voyage they were in the utmost fear. How were they, the weak boys, to fight against the power of the element? But even if they were afraid, they knew how to help. Remembering the golden rule of life, they divided themselves into two groups, two of them always sitting at the oars and working with all their might, the third lying on his knees at the back of the ship, his hands folded, and praying to the one who once threatened the wind and the sea, that it might be completely calm. He who could no longer work had to pray, and he who had gained new strength in prayer relieved the weary one. The people stood on the shore and marvelled at the strength and skill with which the boys drove the boat through the waves. There was great joy when they finally had solid ground under their feet again.

Do you know, dear reader, why the Lord says of children: "Such is the kingdom of God"? O childlike faith, how often we old people miss you! That is why we often feel so helpless and abandoned by God in the needs and anxieties of life. We would receive much more help from God if we would ask him more in joyful, childlike faith, in the faith that knows and builds on it as on a rock that does not waver, that he is our Father and we are his dear children, whom it is his delight and joy to hear and bless and help.

Have time for your children!

"I don't have time for my kids," I've probably heard many a person say. "I have so much to do in my profession and in my church that I cannot spend time with my children. The good Lord will forgive me for this omission." What things the good Lord should forgive and pardon! If a poor day-laborer, who has to start early in the morning, and is not dismissed till late in the evening, speaks thus, one can understand it, and can have deep sympathy with him; but if fathers and mothers have no time for their children, because, as they say, the affairs of the kingdom of God entirely occupy their free hours, this is no excuse, but quite irresponsible. Is not the education of one's own children also a matter of the kingdom of God, indeed the most important thing there can be for father and mother? Your children are the piece of God's kingdom which is at all events first committed to you and laid upon your soul. For nothing are you so responsible as for your children. And if these children of yours do not get their due, and if, as a result, they misbehave and seek their way into the lust of the world, then all the praise that men may bestow on you because of your great fidelity to your profession, or because of your zeal in church matters, counts for nothing before God. Certainly, even with the best, most pious, and most exemplary upbringing, there are miserable children. One cannot force the faith upon children. If, in spite of all discipline and admonition, they do not come to the Lord, it is not our fault, and we need not reproach ourselves, however painful the result of our education may be. Who

What a constant reproach it will be when you have to say to yourself that you have failed to give your children the best that you had and that you could and should have given them! Others thou hast fed with the bread of life, and hast let thy own household go hungry. Outside the house thou didst spread love, but thine own received none of it; they saw thee only in irritable moods and unkindness. Therefore give your time to your children before they turn out badly.

No good anymore?

The blessed Pastor B., who worked in great, rich blessings in his parish, once came to an old mother. She was paralyzed in both hands and could not do much more. She complained to him: "Oh, Pastor, I am of no use in the world! If only the dear Lord would accept me! I am a burden to everyone." Then old B. looked at her so earnestly and kindly, and said, "Of no use any more? But, dear Benders-mother, you help me preach every Sunday." She looked at him in amazement and asked, "But, Pastor, I help you preach? I'm an old, stupid woman." But he replied, "Yes, you are! I see you sitting there every Sunday close under the pulpit on your bench. That helps me preach. And then you're awake, and your eyes are glued to my lips. That helps me preach. And then sometimes when you nod so silently and your eyes are full of tears, that helps me preach."

The nurse's tear.

In a hospital we find a distinguished private patient full of painful, festering ulcers. As often as the nurse dressed his wounds, crude curses poured from the mouth of the "educated" man. She looked at him pleadingly, but kept silent. It went on like this for several days. When she once again removed the bandage and cleaned the wound, the curses also repeated themselves. The nurse did not look up from her work, for without her wanting to, tears had come to her eyes. One fell into the wound. The sick man saw and felt them. "I have done wrong," he said mildly; "forgive me! No more curse shall pass my lips." From that time he was silent, as his nurse had been silent.

This is the preaching that without words wins those who do not believe in the word. But even a word spoken in its season is delicious as an apple of gold in a bowl of silver.

A word from D. Staupitz.

"I have promised our Lord more than a thousand times that I would become more devout, but I have never kept it; therefore I will promise no more, for I know that I will not keep it. Therefore, if God will not be gracious to me for Christ's sake, and grant me a blessed hour, when I shall depart from this vale of tears, I shall not be able to stand with all my vows and good works, but shall be lost."

This statement by Staupitzen is shared by Luther in his interpretation of the Epistle to the Galatians, and he comments on it as follows: "This is a right fine, and also a holy, blessed despair, which all who desire to become blessed confess with heart and mouth.

For all such do not rely on their own righteousness and good works, but say with David, 'Lord, do not enter into judgment with your servant, for before you no living man is righteous,' Ps. 143:2."

A saying of the naturalist John Newton about tribulations.

I sometimes compare the afflictions to which we are subjected in the course of a year, to a great bundle of wood, much too heavy for us to pick up. But God does not require us to carry the whole at once, but to carry today only, and then another to carry tomorrow, and so on; so we would easily get on if we would only take the burden assigned to us for each day. But we like to increase our affliction by carrying yesterday's piece again today, and adding tomorrow's burden to our load before we are asked to carry it. - "It is enough that every day should have its own plague," Matt. 6:34.

A saying of Luther's about dancing.

There is no telling how many and how great sins are committed at public dances, and what the face and the hearing grasp, and what filthiness is brought on by touching and talking. In short, the world is the world, even a farthing and an enemy of God. One must not look for something good in the world to please God, for there is one sin after another. We also feel the great wrath of God, but we laugh, leap and jump, are merry and in good spirits, as if there were no danger.

Obituaries.

Again, if not a founder, yet a pioneer of our Synod has gone to his well-deserved rest. I>. William Frederick Henry Brakhage died at Lincoln, Nebr. on the night of the first to the second day of Pentecost (May 28), aged 84 years, 3 months and 30 days, and was buried in the ground in the local cemetery on May 30. Rev. A. Firnhaber, for many years the nearest officiating neighbor of the deceased, officiated at the home, and Rev. W. Bäder at the graveside, while F. Möller, officiating successor of the deceased, and the undersigned delivered addresses in the church. - Brakhage was born January 29, 1833, at Lemjon, Lippe-Detmold. When he was fifteen years of age his parents emigrated to America, settling in Allen Co, Ind. In the fall of 1854 he entered the practical seminary for preachers, then located at Fort Wayne. Before the outbreak of the Civil War, in 1859, he was able to enter the sacred preaching ministry. His first congregation was at Bear Creek, Ind. where he faithfully and diligently attended to his sacred office for nearly twenty-five years, earning the love and confidence of all. When toward the close of the war the government had to resort to compulsory enlistment, he too was cast by lot. But the congregation could not bring themselves to let their young pastor, so dear to them, go to war, and quickly raised the necessary money to recruit a substitute. On April 21, 1861, the deceased entered into holy matrimony with Margaret Tent. God blessed this union with eleven children, three sons and eight daughters.

terv, three of whom, a son and two daughters, preceded the father in death. A few months before the expiration of a four hundred years' ministry at his first church, in 1884, he received a call from the church at Malcolm, Nebr. which he recognized and accepted as a divine one. He served this congregation until the year 1906; but then his strength had so diminished that he had to resign the ministry so dear to him. He decided to move to Lincoln and see himself retired here. For several months it had been impossible for him to attend the services, which was very painful to him. He liked it when I read my sermon to him and discussed it with him. A few weeks ago he received Holy Communion. On the Thursday before Pentecost he was suddenly overcome with great weakness, so that he had to be put to bed. At times he was in great pain, but most of the time he lay in quiet slumber or prayed Bible verses and hymns. Gently and quietly he passed away in the Lord. Besides his eight children and his wife, he is survived by 34 grandchildren and 5 great-grandchildren. His memory will remain in the blessing of all who knew him. May such an end also be granted to us! Geo. Allenbach.

Teacher out of service Johann Heinrich Christoph Meyer, from 1871 to 1916 faithful teacher at the lower grades of the school of Trinity Parish in Monroe, Mich. died in faith in his Saviour after a long painful suffering on July 7 at the age of 69 years, 8 months and 14 days and was buried with great participation of the local parish as well as the surrounding sister parishes on July 9. He leaves, besides his sorrowful widow, two sons, four daughters and eight grandchildren. He was born on October 23, 1847 in Bohlsen near ülsen in the then Kingdom of Hanover, emigrated to America in 1868 and entered our teacher's seminary in Addison in the following year, graduated from the institution with the best report in 1871 and followed a call from the aforementioned congregation. With great fidelity he here utilized his splendid gift as a teacher of little ones, serving the community for forty-five years. In consequence of infirmity he asked the congregation last year to remove him from office, whereupon the congregation gave him a suitable pension. His pastor delivered the funeral sermon to him on Matt. 25:21, and Rev. O. Luebke of Petersburg, visitor of the conference district, dedicated an obituary to him in behalf of the conference. H. Frincke.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Concise History of St. Paul's Lutheran Parish at San Francisco, Cal. Compiled by? G. A. Bernthal on the occasion of their fiftieth anniversary, 1867-1917. 84 pages 7X10, bound in cloth with gilt title. To be obtained from the author, 969 Eddy St., San Francisco, Cal Price: \$1.00.

A very beautifully appointed work, but above all highly interesting in its contents. The aforementioned congregation is the oldest congregation of our Synod on the coast of the Pacific Ocean, and it has been of the greatest importance for all our ecclesiastical work there. At it labored for more than forty years the deserving pioneer of our Synod in that part of the country, Blessed Fr. J. M. Buhler. These three pieces: the history of the church itself, the first beginning history of our California and Nevada District, and the history of Buhler's life, make this book a valuable contribution to our Synodal history. L. F.

Luther button. Price: 35 Cts. by the hundred 25 Cts. by the thousand 20 Cts. To be ordered from Rev. H. Metzger, Springwells, Mich.

This Lutherknops, brought out of the market by our brothers in Detroit, is the most tasteful one we have seen so far. Made of metal, it has the Reformer's head in yellow in the center and the inscription in blue: "400th Anniversary of the Reformation. 1917" and can be worn very comfortably in the buttonhole. L. F.

Sacred Songs for Female Voices. By H. B. Proehl, 3616 Wood St., Chicago, Ill. 6 pages 7x10¹/₄. Price: 15 Cts. the dozen \$1. 75.

This first booklet contains three shorter pieces with German and English text: a Reformation song and two hymns for some church festival. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On sund. Rogate: Fr. W. Harms in the St. Matthäusgemeinde at Wisner, Nebr. assisted by PP. Meeske and Treskow by P. R. M. Norden.

On Ascension Day: D. H. Becker in the Parish at Paraiso, Municipio Cachoeira, Rio Grande do Sul, Brazil, South America, by ? H. W. Petersen.

On the 2nd Sunday, A.D.: Rev. H. C. Gans at Zion Parish, Chappell, and at Immanuel Parish, Lodgepole, Nebr. assisted by Rev. Kohn of O. W. Jüngel.

On the 4th of Sunday, n. Trin.: P. O. C. J. Keller in the churches at Barnes and Winkler, Kans. assisted by Bro. - P. H. A. Quit meyer in the Taborgemcinde at Detroit, Mich. assisted by W. Tresselt, Dobberfuhl and G. F. L. List by P. G. Claus. - P. J. N. H. Iahn in the parish at Bloomfield, N. I., assisted by Proff. Heintze, Heinrichsmeyr and the k P. Lindemann, Meyer, Beckmann, King, Keyl, Reißmeyer and William of I". F. A. Ottmann. - P. E. A. Weak in the parish near Engadine, Mich. by P. G. Traub.

Initiations.

Dedicated to the service of God were:

Churches: On Sun. Quasimodogeniti: The new church and school building of the Luther congregation at Rio Ligeiro, Rio Grande do Sul, Brazil, South America. Preachers: Wachholz and J. Busch. P. Busch

Also spoke the dedicator. - On the 3rd Sunday, A.D.: The new church (34X60 feet) of St. John's parish at Britton, S. Dak. Preachers: I!?- Graves, Stolper, and Mart. H. Muller (English). The dedicatory prayer was said by E. H. Quast.

Organ: On Pentecost Sunday: The new pipe organ of St. Matthew's Parish in Philadelphia, Pa. Preacher: H. Brauns.

Groundbreaking.

The cornerstone of the new church was laid on 3 Sonnt, n. Trin. by the Trinity congregation at Arapahoe, Nebr. Preacher: H. Mölle- ring and Sprandel (English), I Fr. Sprandel also performed the consecration ceremony.

Anniversary.

On the 3rd Sunday, A.D., St. John's parish at Loh m a n , Mo. (1st F. Rentings), celebrated its 50th anniversary. Preacher: I. H. Müller, Scheperle and Jauk (English)

Lion Reference Displays.

The Benton and Morgan counties conference will meet, w. G., July 20-22, at the home of Bro. Lehr in Stovcr, Mo. Confessional address, D. Niermann (r. Maschoff". Homily: Fr. Matuschka (k. Schroeder).

H. F. Liescheidt, Secr.

The Rochester Pastoral Conference will meet, w. G., July 23, at Brockport, N. P. Service with communion Sunday evening, the 22nd Registration requested. H. F. Wind, Secr.

The Mixed Randolph and Monroe Counties concourse will meet, w. G., from the 7th to the 9th of August, in the parish at Columbia, Ill. labors have Brewer, Hartenberger, Schuessler,



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No. 16.

Are Christians allowed to judge their preachers?

1.

It seems that God does not want that. The apostle Paul writes 1 Cor. 4, 3: "But it is nothing to me that I should be judged by you, or by any man's day." That you at Corinth judge, condemn, praise, or rebuke me does not matter to me. "But it is the LORD that judgeth me," he then continues, adding, "Therefore judge not before the time, until the LORD come." Does he really mean to say that Christians should not judge their preachers? Is he saying that the preachers find teachers in the church are such high, untouchable persons that the congregations must blindly accept and believe everything from them? In: Papacy they mean that. For example, in papal canon law it says, "No one may judge the pope on earth, nor judge his judgment, but he shall judge all men on earth." "If the pope were so wicked as to lead innumerable men to hell with great multitudes, still no one should punish him for it." But is this the apostle's opinion? He writes in the 2nd verse of the aforesaid chapter, "Now seek no more in stewards, except they be found faithful." No more are they sought in them. So that much one does seek. Whether their preachers are faithful in their office, Christians may and ought to judge.

Preachers and teachers find Christ's servants and stewards over God's mysteries. A servant is not an independent man who can do as he pleases. He is bound to act according to his master. What his honor, benefit, and will demand is his rule and standard. What he is called to do, he is to do. He is a steward. A steward is a steward in a great house, in a business, in an institution. He may not use the things entrusted to him according to his own will or discretion, but is bound to the will of the

The owner is bound to the purpose for which the things are to serve according to the Lord's purpose. The steward, saith the Lord, shall give his charge to the servants in due season. - Such servants and stewards Christ has set in His Church. They are the preachers and teachers. The servants are the members of the church, the congregation, the souls in the congregation. The store, the goods in the house of his church, Christ has provided; and he says to his Christians, "All things are yours." And what are the goods? "God's mysteries," says the apostle in the same place. "The secret, hidden wisdom," he calls them in another place, "the announcement great mystery of the revelation of God in the flesh." That the Son of God became man and reconciled men to God, so that now all who believe in him have eternal life, reconciliation to God, forgiveness of sins, life and blessedness, these are the goods. These goods God causes to be distributed in the vessels of the gospel and sacraments in the house of his church. This is to be done, says Christ, "in due season," publicly and specially, as the need, as the necessities of souls require. Thus every soul shall receive its due, which God hath appointed for it, that it may be nourished and preserved unto eternal life. And because knowledge of sin is also necessary for this, the stewards are also charged to preach the law to the people. Because false doctrine and sinful living hinder the purpose of the gospel, the salvation of souls, the apostle must say to every preacher, "Punish, forbid, and admonish!" This is the discharge that all servants of Christ and stewards of God's mysteries have.

But now the apostle writes concerning these stewards thus, "No more is sought of stewards, but that they be found faithful." This is what every master requires of his servant. He does not require all kinds of performance which he has not commanded him to do; but that he may faithfully do what he is commanded, that is what he expects. And this also Christ expects of his

country needs educated people both during and after the war and before it. If education, in so far as it does not directly serve the military, were only a luxury and an opportunity for recreation and amusement, but not essential to the welfare of human society at large, then the college had better close its doors once and for all. But if, on the contrary, education, in the various kinds and forms in which it is enjoyed in the various institutions, is essential to present civilization and to the welfare of our country, then surely the college must not cease to provide it."

In these young people are educated to preach the one thing that is needed, salvation in Christ, to poor, afflicted, war-weary sinners. This is what our world of today, which is devoted to the enjoyment of its sovereignty, needs; this is what wars demand in the first place. Of course, war distress and war unrest do not bring anyone to Christ; only the Word does that. The Word and its preaching are necessary before, during, and after war. That is the first condition of life.

Therefore we want to work diligently so that this fall our ecclesiastical teaching institutions will be filled with as many students as before, and even more than before. Instead of thinking of retaining existing pupils and students, let us rather be serious about recruiting new ones. The state is now drafting hundreds of thousands to take the lives of others in the war. The Church should want to provide thousands to save the lives of others and offer them eternal life. With resolute courage, the flower of our young team, aware that they must fight to the death, places itself under the command of the army. Surely Christian boys and young men of good courage can be found who want to be trained to win battles against the old evil enemy under the banner of the Duke of our Blessedness, even if they know that the office of preaching and church school is not an easy one and requires many sacrifices. If unhealthy views and a false sense of freedom are now gripping our people, then it is precisely the orthodox church of our country that has the great task of training heralds of truth, messengers of right freedom in large numbers. The task of our Church in these times is greater, but also more difficult than ever. Therefore, you father and mother, in this time, confidently offer your Samuel to the Lord! You churches, see to it that poor young people who want to study but do not have the means are supported!

Our General Synode in Milwaukee has also been guided by these views and has not allowed the work on the educational institutions to be stopped or restricted, but has willingly and gladly, though with wise caution, promised to raise the necessary funds for our higher educational system. During the deliberations it was also pointed out that one should not emphasize the present price increase for living without considering that earnings are also good, that especially the peasants receive good, even outrageously high prices for their products. It was clear to everyone that especially in wartime -

The work of higher education, the work of higher ecclesiastical education, must not rest in these times. If this principle is accepted by all and everyone does his part to put it into practice, then our educational institutions will be able to look forward to a time of blessed blood and heavy fruitfulness.
Theo. B.

As one pastor did.

Some time ago a pastor in Minnesota wrote to us: "In our annual meeting I shared with my congregation the decision of the Synod of Delegates. I also presented quite a few" of the collection plans. It was decided to have two home collections. The pastor was to do this. I resisted, since I had only recently collected one for St. Paul. It didn't help, I had to take it. I then asked them to give me the teachers to help me. And they did. So we had two house collects. The teachers and I divided ourselves into our work.

"On the Sunday before the beginning was made with the Hans Collects, I preached a sermon on this matter. The text of the sermon was, 'Offer thanksgiving to God, and pay your vows to the Most High!'^ Subject: 'Our Jubilee Collection. 1. why we should offer it; 2. what it is for.' The execution was something like this: 'Offer thanksgiving to God! Thanks for what? For the benefits of the Reformation. God, through Luther, gave us the Bible, the right doctrine of the way to blessedness and of the means of grace, worship in intelligible language, religious liberty, etc. Everything was briefly, simply, and drastically contrasted - once and now. For these benefits we are to give thanks. These goods are truly worthy of our giving thanks to God for them with heart, mouth, and hands. And for what is the Jubilee collection intended? Not to indulge in luxury, to pay for great festivities, but for our church treasury. (There followed a description of the purpose and use of this fund.) Now we would come in the next few days and collect the gifts. Mali would discuss what he had heard with Hanse and prepare a gift. I talked like this.

"Then when we entered the houses, we found cheerful givers everywhere. Without having to say much, the gifts were given to us with joyful expressions. We had not expected such a beautiful, joyful willingness. Under such circumstances it was a pleasure to collect. P72l) brought in this first collection.

"I am not writing this to you to boast. I only mean that if all the brethren in the ministry present the matter to their- Christians in a simple way, then it must come. ..."

Our Jubilee Collection.

Delivered: to the General Treasurer	H93	, 297.09
in North Wisconsin District 1.....		, 128. 66
in Kansas District 4		, 500.00
in the Atlantic District 5		, 967. 52
in Michigan District 6		, 528.04

Total July 24, 1917- - - P111, 421. 31

C. F. DreweS, Chairman of the Central Committee.

To the ecclesiastical chronicle.

Hundreds of thousands of young men have been drawn into the service of our country in these days. Among them is a large number from our congregations. It will be hard for some of our mothers and fathers to see their sons go to war. Tears are in their eyes when they think of it. Let them not forget that Christian young men can always take comfort in the protection of their God. God certainly takes many a Christian youth from the battlefield to Himself. In the midst of the tumult of battle he transfers them to the everlasting lodges of peace. None of the fallen Christians will lament this. On the other hand, the Lord can also wonderfully protect from death, if He wants to. Letters from those at the front often tell how the Lord saved them in their hour of need. How confident our young men can be on the battlefield! Their life and death are in God's hands. Therefore Christian youths, and their parents and relatives, yield themselves wholly into God's will, saying, "O Lord, as thou wilt, so send it with me in life and in death. As he begins my things, I will keep him quiet." Let us not complain and murmur against God, about God's allowance and guidance! Forget not that God may wound thee at home also. You can get your hand into some machine at home, or hurt your arm and leg. God finds you when he wants to wound you. You can also find your death at home when your time is up. God's ways all end in love and blessing. E. E.

Great moral dangers threaten the young soldiers who are now being drafted from our circles. Whether and when they will have to go to the front, whether they will be in danger of life and limb in a bloody battle, is not yet clear. It is in the hands of God, who directs the hearts of men like streams of water, and who can also command the waves of war: Hitherto and no further! Here shall thy proud waves lay down! But immediately before them are the temptations and dangers which the camp life in our land brings with it. May all our young Christians keep themselves pure in body and soul in these temptations! Admonitions and warnings from pious parents and faithful pastors are very necessary. From various quarters come complaints about the moral conditions that are found inside and outside the vicinity of the war camps. Doctors in the towns near which such camps are located, noting that disgraceful diseases are multiplying, are issuing public warnings, asserting that many soldiers are contaminated, and calling attention to the dangers threatening girls who move in the company of soldiers. A non-church paper just received by us contains an article headed, "Keep Your Soldier Boy Clean!" and says: "Our soldier boys away from the restraints and the protection of their homes are going to meet with unusual temptations in their camp-life. Many of them will be thrown into the society of comrades older than themselves, and more vicious and depraved in their morals..." - God's Word and prayer will again prove a weapon to overcome all temptations and keep the victory. L. F.

The War Department has appealed to the governors of the states to help keep the worst temptations away from the soldiers' camps. Among other things, it says: "The War Department is determined to protect the areas in which the soldiers' camps are located as far as possible.

The young men are to be kept as free as possible from any temptations that might endanger their moral well-being. By far the majority of the young men who are to be drilled for military service here have not yet come into contact with inns and brothels. They are in the character-forming period of their lives, and there it is the duty of all citizens to surround them with every possible protection against the temptations as yet unknown to them. We must not allow them to be surrounded by immoral influences, and nothing must be left undone to keep them free from them. Not only do we owe it to the families and towns from which these young men come, but we must not forget that the efficiency of the army depends on the health of its men. I am determined to see that these camps and the districts surrounding them are not made a place of temptation." - It is the duty of the Government to see that infamy and vice do not take hold among the military, besides the fact that a band of sexually diseased men makes a bad army. The government also expects the chaplains to help it in the fight against vice. The main thing Christian soldiers must do themselves: they must take their godliness with them. E. P.

Spiritual Care of our Brethren in the Army and Fleet. In the last number of the "Lutheran" it was announced that the President of our Synod had appointed a committee to take charge of the spiritual care of our brethren in the army and fleet. This committee has now organized. Rev. C. Eißfeldt in River Grove, Ill., has been appointed chairman, and the undersigned secretary. Mr. Fred H. Wolff, 155 West Ohio St., Chicago, HL, Father Frederic J. Wenchel of Washington, D. C., and Father D. H. Steffens of Baltimore are the other members of the committee. This would be the first step in this great and important cause. But if it is to be crowned with success, it will require the intercession and co-operation of all our Christians. The time is soon coming when our brethren will join the army and the fleet in great multitudes. How shall we who remain at home not take the best care of them? Should we not do all in our power to give these brethren, most of whom are young in spirit, what they need? They are going forth; shall they now be deprived of all spiritual encouragement? In such a time of temptation and evil, shall no word of kind remembrance and admonition be called to them, no word of instruction, and in the hour of temptation and death, no word of comfort and encouragement? May we leave these our brethren to themselves, or turn them over to false believers for spiritual care? We must not, we will not. But what may be done? If our brethren in the army and fleet are to be spiritually supplied, it is first necessary that we should know who are those who have entered the army and fleet. Therefore the first request of the committee is, Send us the name of the one who has joined, and the address of his home, the name of the company or troop, camp, fort or port, together with the exact city and state in which the latter are situated, for example: Wilhelm Kunz, 157 Ohio St., Meriden, Conn. co. E, 35th Infantry, Nogales, Ariz. Shall contact us with information should be served, then everything should be stated as precisely as possible. Send this information to the undersigned. When we have the names of those who have entered the service in the army and fleet, we must continue to look for those who are willing, able and skilful to serve partly as chaplains and partly as assistants in this so important work. May God the Lord win the hearts of many a servant at the

Word willing to serve him in this way in his kingdom! The committee is ready to receive advice and especially recommendations from those who would be able and willing to serve in this highly important cause. To carry out this work, however, strong financial support is also needed. We do not want to do this work casually! Therefore, help us with your share as soon as possible, so that this work can be started immediately! Send your gift into the fund "For Chaplains in Army and Fleet". - But for the rest, let us command our brethren and ourselves to him who controls wars, who breaks bows, shatters spears, and burns chariots with fire, Ps. 46:10.

F. C. Streufert, Secretary,

4317 8. Mozart, 8t., Obie^v, 16.

If this so important matter is to be conducted in a successful manner for the salvation of our young men in the army and fleet, it is absolutely necessary that the entire leadership be unified. Therefore, whenever congregations, associations and individuals intend to do something for the spiritual care of our soldiers, they should in any case get in touch with the above commission and not proceed independently.

F. Pfotenhauer, President of the General Synod.

From the circle of our Australian co-religionists it is written to an official of our Synod: "Who would have thought ten years ago that such serious, difficult times were ahead of us? It is a terrible judgment that is passing over the whole world, and it is bitterly to be lamented that Christians are so little aware of what is for their peace. Instead of doing something about the sins for which God is punishing the nations and an apostate Christianity that has become secure, they live in the same indifference into the day and do not ask about God. We also have a hard time here, especially in South Australia, where a law has been passed closing all our schools. Although for many years English has been taught in them much more than German, although for a long time German has been dropped altogether, nevertheless our Lutheran schools are being closed. More than a thousand children are thus deprived of a Christian school education. Our children are forced to attend a school where they hear nothing of Christ, their Savior, all day and all week, and where there can be no question of a real education. Catholic schools are not touched, Lutheran schools are closed. You will understand how deeply our whole church has been grieved by this law. If all our political rights had been taken away, we would have said nothing, but to be prevented from sending our own children, for whom we are responsible to God, to Christian schools, that weighs us down. We can only cry out to God and ask him to protect our schools, which are built for his glory alone, and to destroy all attempts to close them. I pray that our brethren in America and in the whole wide world, wherever Lutherans dwell, will pray with and for us that God will protect his Lutheran Zion and guard it from all danger. To him be all things committed. - The celebration of the Reformation feast will probably suffer greatly because of the war in which your country has now also become involved. We shall celebrate the feast here in silence... But in spite of all the hardship that surrounds us, we do not want to let it rob us of our festive joy. The faithful God who, four hundred years ago, rescued His Church from the bonds of the papacy, will not abandon His small group now, but will let us know that even today the right God is in Zion.

In the Spirit we reach out to one another across the vast sea of the world, praying in one Spirit:

Prove thy power, O Lord Jesus Christ, who art Lord of lords!
Shield thy poor Christianity, that it may praise thee for ever!"

L. F.

A day of penance and prayer proposed. How crude directs, the Pittsburgh Synod, belonging to the General Council, at its recent meeting, in a Synodal resolution advocating a general day of fasting and prayer, expressed itself as follows: "Since in the last resort the cause of all wars, as of all evils, is sin, be it resolved by this body that we request the President of the United States to request the government of a neutral nation to invite all the Christian nations of the earth, belligerent as well as neutral, to decree a general day of fasting and prayer, in which the people shall confess their sins with one voice before the Most High, beg forgiveness of the same, and look to the King of kings to restore peace to the nations and make known his good pleasure." Concerning this resolution, the said paper remarks: "Here is an example for all the bodies of the Church to follow. Before the war broke out, the President, on his own initiative, sent a message to all the churches, asking them to turn to the throne of grace and ask that peace might soon be restored. A day was appointed for this purpose, and it may be supposed that the churches generally gave ear to the proclamation. Since a state of war has now been declared, little is heard of prayer and peace. It seems as if, as the war went on, the thoughts of peace weakened. But why should this be so? Is not the need for a conclusion of the war more serious now than it was two years ago? Must this slaughter be continued, and is the world helpless against it? In view of the sacrifice of the young crew of Europe, and the prospect of this nation also being hopelessly drawn into the vortex, the thoughts and longings for peace must lie like a heavy burden upon all hearts that come in contact with war. There is no people who would not be thoroughly tired of war and welcome the news of peace with unbounded joy. After three years' struggle should not the world plead for peace? But the prayer, if it is to be answered, must also be of a right kind. A thorough knowledge of sin and a righteous confession of sin must be made. A confession must be made that selfishness, avarice, lies, envy and hatred have led the way in the deliberations of ruling circles instead of forbearance, love, justice and truth. More importance has been attached to material things than to souls; Mammon has been served more than God. A Babylonian tower of materialism has been erected by the nations in defiance of God, whose authority has been doubted and whose name has been dishonored. Something is amiss in the world. Its sins and injustices have cried out to heaven for retribution. God's commandments have been forgotten and His love despised. Were one of the ancient prophets to appear today, what charges would he not bring against our materialistic and unchristian civilization? It is highly necessary that we fast and pray and confess our sins. If the warring nations, especially their rulers and leaders, would begin to confess, their prayers would soon be answered. At present almost nothing is being done but fighting. Shall we pray when the war is over?" - Especially should this be emphasized. If it is to be a day of repentance pleasing to God, then the participants must be comfortable in confessing their own and not

to confess other people's sins. They all have enough to confess. If this were done in true repentance, however, there would be no one left who would want to continue waging war.

E. P.

In the new constitution of our Synod, adopted on the occasion of the recent meeting of the Synod of Delegates in Milwaukee, the official name of the Synod is "The Evangelical Lutheran Synod of Missouri, Ohio, and Outer States." The word "German," which was part of the old name, is omitted. This change in the name has been noticed and variously exploited. When, immediately after the resolution was passed, English papers interpreted it to mean that the change had been made under the pressure of the present crisis, that the Synod would from now on be English and that all its work would be done in the English language, one of our pastors there inserted a "sent in" in the "Germania" to the effect that it was not so, that the Synod would quietly go about its business as usual, that the work of the Synod would probably still have to be done for the most part in the German language for a number of years, almost everywhere in both languages. The "Messenger of Peace" quotes this note in the "Germania" and then remarks: "Why does the correspondent not calmly admit that his Synod deleted the word 'German' before its name at the delegate meeting in Milwaukee? Is this to be concealed from the world?" So, too, the writer seems to suspect all sorts of secrecy, secret motives, secret purposes and intentions behind the change. There is no need for anyone inside or outside the Synod to make up their minds about this. There is nothing to hide. The fact is, that without debate, without any particular weight being laid upon the point, the proposal of the committee was adopted. Since the former English Synod has been incorporated into the old German Synod and has now become a part of the Synod as a district, and since the Gospel is still preached in a number of other languages within the Synod, the designation of the Synod as a "German" one no longer corresponded to the facts. All who belong to the Synod are Lutheran, but they are not all German and therefore cannot be so called. The Synod as a whole and each congregation will continue to do the work of the Lord in the language in which they can approach the people.

E. P.

The Wisconsin Synod has adopted the resolution: "For the purpose of working together in the kingdom of God, the Evangelical Lutheran Synods of Wisconsin, Minnesota, Michigan, and Nebraska shall unite in one synod, to which they shall transfer all their rights and obligations. This synod shall be called: Northwestern Evangelical Lutheran Synod. It was resolved' to leave the decision of the name to the General Synod at its next meeting in St. Paul in the month of August." "The resolutions are really recommendations to the General Synod."

E. P.

aply that the description involuntarily reminds of the Egyptian plagues. It says in the breeze: "Nnn we have been back home for three weeks" - after an absence of nine weeks - "again. And what do you think spices up our life here now? Even if you guess, you can't imagine it - mice! Mice!! Mice! Everywhere we go and everywhere we stand, there they are! Where you can't see them, you can feel them by stepping on them. By the hundreds? Thousands? Oh, no, millions and trillions of them. If you doubt it, come with me tonight to our chaff chamber. Like a swarm of bees they buzz on every side. The horsebox is gray with them. A kerosene can (4[^] gallons) is three-quarters full in three or four minutes (about 500 are in it). But one does not notice that there are now so many less. Now we lift the lid of a large box where the oats were usually safe - there are two buckets full in there every night, too. On the walls and fences they run back and forth like mad, as ants usually do. The poor horse can hardly eat the chaff any more because of the bad smell. In the garden they've long since eaten everything that's edible and fit to eat. In the house?' Yes, we have to live through it, but it's hard to describe. My husband had been poisoning the beasts for weeks, picking up one or two thousand dead ones in the house and on the veranda every morning, but their numbers had not yet diminished. When we got home and I saw the mice lying everywhere, the holes in curtains, walls, etc., the dirt everywhere in all the rooms, expensive books eaten away, the stench still inside and outside, I wanted to get a handkerchief from my old coat hanging on the wall so that I could cry first. But instead of the handkerchief I grabbed a rotten mouse. How I was frightened! At the next meal no one ate but my husband. A week's hard work, and we packed it all up and put it up high, after it was washed and made clean. So now we house in between and so do the mice. Poisoning all nights, making the rounds early with broom and shovel, that's on the agenda every day. - In the parochial meeting two weeks ago my husband told these horror stories, and we were given permission to move out of the flat, and after the war there will be building work. But since everything is so expensive, they will probably tear down this flat and use everything that is still good again. Now we are supposed to move for the time being, but they can't find a house empty now that wouldn't be just as bad as this one. So we don't know what to do and will wait a few more weeks. Here at least we can push tables and beds off the wall, in small houses run,; the beasts over beds and tables. This is in the city. In the country, where you have haystacks in the field and grain in the storehouses, it is much worse. People catch them in kerosene cans, wash tubs, and bathtubs filled with water; these are often three-quarters full by morning. They then drive them away and dig them in. Disgusting work! My husband spits and retches when he does it, and he hardly has a place left where they haven't already buried some. A lot of farmers have them eating the live hogs. We have seen large pigs fattened for slaughter with nine or ten wounds that the mice had eaten. The people know no other advice than to slaughter the animals, but where to put the meat and sausage? Places that were otherwise safe, the mice reach, you tve don't know how. In all the stalls in the countryside, where wheat attracts them by the millions, mothers have to light up to protect small children. They have no respect for people any more, but run over one's feet in broad daylight and onto one's lap in the evening when the light is on. It's going to be hard on the farmers,

From World and Time.

There is a terrible plague of mice in Australia and it is also affecting our fellow believers there, who have already been severely affected by the war and whose parochial schools, as is mentioned again elsewhere in today's issue, are very much threatened in their continued existence. The following description is taken from a private letter sent from Australia to America, and the sender of the letter to us remarks to

to save their seed wheat. At the stations where the wheat is in sacks, the devastation is terrible. It is surely a. God's judgment. It may yet result in famine, for all the plants in the (hard are destroyed. Where the many remain who are not killed, I would like to know. It almost seems as if they had fallen from heaven by night, since they have come so suddenly and without warning signs." - 2 Mos. 8.

L. F.

Diligent Bible Readers.

As the most constant reader and most eloquent eulogist of the Holy Scriptures must be regarded our Luther, who, after all, has translated them into German for us, he who could boast of having "read the Bible twice a year for several years". Many godly princes followed in his footsteps'. George II, Landgrave of Hesse, had read the Bible three times in German, twice in Latin, once in French, and once in Spanish by his eighteenth year, and no less than 28 times before his death. John George II of Saxony had a continuous piece of the Bible read to him every morning, from beginning to end, and even tried to learn Hebrew in order to be able to study the basic text of the Old Testament. A Margrave of Baden-Durlach who had been expelled from his country read through the Holy Scriptures no less than 58 times. Duke Sigismund August of Mecklenburg knew 49 psalms by heart. In his daily morning devotions he let nothing interrupt him. When his physician once wanted to give him a medicine very early in the morning, he refused, saying: "The prayer must go first, or the medicine will have no effect." Philip II. Duke of Pomerania, read both morning and evening, however late it might be, one to three chapters in the Bible. His motto was, "As we read the Bible, so our house gaineth a'n (Hiebet." Of Christian IV. of Denmark his contemporary, old Balthasar Schuppianus, who calls him the "Danish Josaphat," was able to report: "The word of God was so dear to him that he not only made it his constant companion, but also his common counselor. I myself, as often as I went to him, at home as on journeys, always found the Bible on his table." Elector Christian of Saxony, who had read through the Bible more than twenty times, had written a short prayer in his handbibel, which he prayed every time he took it to hand. It read: "Eternal God and Father of our Lord Jesus Christ, grant me the grace to study the Holy Scriptures well and diligently, to seek and find Christ in them, and through Him to have eternal life! This help me, O God, in mercy! Amen."

There is no lack of pious ministers,. Statesmen, mayors, in short, "pious and faithful overlords", as Luther calls them in the fourth petition, are also not lacking. There is to be mentioned the famous jurist Carpzov, who, with his enormous work, which he had to master as professor and councilor, still found time to read through the Bible 53 times; a mayor from Prussia, whom his funeral orator could boast that he had finished the Bible 12 times and always had a pencil with which he marked one and the other; a Johann Jakob Maser, the noble patriot, who for long, long years had no other book in his prison Hohentwiel than the Bible, which he read constantly, and on the margins of whose leaves he wrote down spiritual thoughts of all kinds with the light scissors. The chancellor of Mömpelgard, Christoph Forstner (1598-1667), spent the first hours of every day until 8 o'clock in the morning reading the Bible, as his funeral orator reports. Eight Bibles were

found among his books, which he had not only read, but had made lines and annotations all over them.

Among the diligent Bible readers of the last century, only one may be mentioned, the General Superintendent D. Cranz in Posen († 1878). In summer as in winter he got up early at 4 a.m. without being awakened and heated his own room in order to be completely alone. These morning hours he declared to be indispensable for his life; there he immersed himself deeply in God's Word. He had studied it from his youth, but since he was a General Superintendent, his heart needed far more of its wisdom and its power. It is recorded in his Bible that he read it through 32 times from 1855 to 1878. He always began at the same time with the first book of Moses, the book of Job, and the Gospel of Matthew, and usually read four, six, or even more chapters. Thus it usually took him ten to eleven months to read the Bible through. In the years that brought him particularly heavy tribulations, however, he read the whole Bible twice. The colored lines show which words were most important to him, and the numbers under the chapters show how they would have given him the most in such and such a year.

Finally, a diligent Bible reader should be mentioned. Nosina Burkhardt (as reported in the chronicle of the old mountain town of Schneeberg in Saxony), the wife of a town judge, read the Holy Scriptures daily and wrote out in such reading that the name Jesus was found 967 times and the name Christ 555 times in the holy book.

How would it be if we took this pious housewife as a model and read the Scriptures quite diligently, not only to see how often the name of Jesus Christ appears in them, but to seek and find the Lord Jesus Christ in them and to let Him take shape in our hearts? - It remains the same: in spite of all the rich literature, there is no book that has such tremendous power as the Bible.

Something about collecting.

Serious, Christian men were once sitting together for intimate conversation. There the talk turned to the "eternal gathering together". All kinds of things were said against it. One of them remarked, "It's only become so bad in the last few decades; it wasn't like that before."

"You're quite right," a mild, serious voice suddenly let itself be heard, "it wasn't like that before."

All eyes turned to the speaker; he was the oldest in the assembly, both in years and Christian experience. When all looked at him in silence, he repeated again with special emphasis: "Certainly, it was not so in former times."

"Yes, don't you think it's daring to stretch the bow too far?" asked the main speaker from earlier.

The old man looked round the circle, while it shone brightly in his eyes. "I can only tell you," he began, "that we ought to thank God for all the collections on our knees!"

"You'll have to explain that to us in more detail!" was the response from all sides.

"So do I," the old man raised his voice again. "Do you see the churchyard there? I walked over it a little while ago. There the dead are left in long rows, grave to grave. They will

do not be surprised if I tell you that I passed through the congregation of the dead unmolested; none of them begged me, none called upon me. No, the dead do not beg! Then I went on to the village to the living. There I saw quite a different picture. Over at the little farm, the mother was just coming home with a basket of food. You should have seen the cheering with which the crowd of children welcomed her at the door: 'Mother, are we going to eat now? And a little one crawled up on all fours and raised her little hands to her mother.'

"That's Mother Honest," interposed another, "has her dear burden with the seven worms."

"It didn't seem so after all; at least she put on quite a happy face, and was heartily pleased with the healthy appetite of the little company."

"And now the useful application?" asked one.

"If it is desired, I will give that too; it is actually obvious. The dead do not ask because they are dead and no longer need anything. But where there is much asking and begging, there are signs of life. Dear brothers! It was said earlier about the many collections: It was not so in former times! I remember the time well, the time of arid rationalism; then one went about in the churches as between graves and the dead. There were no collections, or almost none, for there was no life. There was spiritual need then, too, but there was no living love that sees and feels such need and lends a hand to help. Do you wish those times back? - Things are different now: Collections upon collections. Is that a bad sign? I mean, on the contrary! God has let his breath go out again and brought life into the bones of the dead, and with life also a feeling for the thousandfold needs of the Church. Now there is begging and crying from all sides. Oh, do not scoff at the many collections! The starving children cry to the mother for bread! Now that there is life, there is also hunger and thirst, and God has awakened hunger and thirst. Therefore I say, we should thank God that there are now so many collections in the church."

The old man was silent. It had become very quiet in the room. None of those who had so loudly railed against the many collections spoke a word; rather, something like embarrassment could be read on their faces.

Yes, the much talked about collections! But they can also be seen from another point of view.

For our sick.

A well-known English preacher says: "Some months ago I sat beside a woman who had not been able to leave her bed for years. She lay in a sloping garret, the walls of which were decorated with Bible verses she had drawn in bed. She was hardly ever without pain; restless nights and lonely days were her constant lot. She expressed: I cannot tell you how often God's presence has lighted up this room. Though I have not been an hour without pain for years, I assure you that this little chamber is a veritable heaven to me.' This woman was the daughter of a common labourer. When I spoke to this poor woman who declared that God was always with her, I was sure that her testimony was true." - Truly, "the secret of the LORD is among them that fear him." I Ps. 26:14.

New printed matter.

All books, music, pictures, etc., displayed at this place may be obtained through the Ooneorkiu kublisiinA Douso, 8t. Doui", ^lo., at the prices enclosed. Where another source of supply is indicated, please note whether to obtain, if not in stock.

The Great Reformer. A Life Study of Dr. Martin Luther. Dedicated to the yougtg people of the Lutheran Church by W. Wegener. Translated into English by F. (r. Wyneken. Concordia Publishing House, St. Louis, Mo.. 127 pages 5X7- Price: 35 Cts.

This is the English adaptation of the Lulher book by teacher Wegener, which deserves the same warm recommendation as the German original. It is intended especially for parochial and Sunday schools, and takes this purpose into account by providing a "resume" at the end of each section, often with questions that serve to repeat the material. We wish the book a wide distribution in our schools. L. F.

Wartburg Lesson. Helps. For Beginners. By Dr. M. Reu. Wartburg Publishing House, Chicago, Ill.. 212 pages 5X8, bound in cloth with teckel title. Price: 55 Cts.

We have our own Sunday School lessons in German and English for young and old. It will be of interest to some, however, to see how such a well-known educator as Dr. Reu of the Iowa Synod approaches the matter. L. F.

Ordinations and introductions.

On behalf of the District Presides concerned were ordained: On the 5th of Sonnt, n. Trin.: Cand. G. H c i l m a n at the church at Helena, Mont. by Rev. O. Heilman. - Kand. H. C. C I a u s at St. Paul's Church, Hammond, Ind. assisted by PP. Kutschinski and E. Schmid by Fr. Th. Claus.

On the 6th of Sun. a. Trin.: Kand. K. S c h l e c d e at Jmmanuel Church, Kingston, N. P., assisted by Bro. Hildebrand of L. F. T. Schroeder. - Kand. W. E. Menzel in the Trinity Church at Gardnerville, Nev. assisted by P. Martens of P. F. H. Menzel.

On behalf of the respective District Presidents were ordained and inducted:

On the 4th of Sonnt, n. Trin.: Kand. Th. Schul; as assistant pastor of Trinity Parish at Peoria, Ill, assisted by D. Schönfeld of P. E. Flach.

On the 6th of Sunday, Trinity: Kand. G. M ü l l e r in the parishes of Au Gres and Omer, Mich. by Fr. Th. Wuggazer.

On behalf of the respective District Presidents were inducted: . On the 6th Sunday, A. D.: P. A. B e h n k e in the BetHana parish at St. Louis, Mo. assisted by Prof. G. Mezgers and Drewes' by P. W. Hallerberg. - H. H. L a a b s in St. John's parish at Withee, Wis. by Rev. B. H. Schrein. - I". J. C. S c h ü l k e in St. John's parish at Sccor, Ill, assisted by P. Th. Schulz, by P. E. Flach. - P. F. Weßler in the Jmmanuelsgemeinde at Milbank, S. Dak. assisted by P. H. Nitschke.

Anniversaries.

Anniversary:

The 60th Anniversary: On the 2nd Sunday, n. Trin.: The Trinity Church at Peoria, Ill (L. E. Flach). Preachers: Prof. Th. Engelder and P. W. Hohenftein (English). - The 56 year old: On the 5th of Sunday, n. Trin.: St. John's parish at Town Union, Ill, connected with mission feast. Preachers: PP. Hornung, Schoening, and W. F. Eulcrt (English). Collection after deduction: G57. 38th - St. Peter's parish at Watertown Tp, Minn. (P. P. Beck). Preacher: PP. R. Kretzschmar, Schneider, and Prange (English). - On the 6th Sunday, n. Trin. the Trinity congregation at Röchest er, Minn. (P. M. Weinhold). Preachers: D. K. Schmidt, Prof. J. Herzer, and P. Härtel. - St. John's congregation at Wheaton, Ill (P. L. A. Heerboth). Preachers: Bartling, Loth and Bailey. - The 20 year old: On the 6th Sunday, n. Trin.: The Zion congregation (Latvian) at Chieago, Ill. preacher: C. F. Buchroth (Latvian), L. Hölter and Razokas (Lithuanian). - The 10th Anniversary: On the 6th Sunday, n. Trin.: St. Luke's Parish at Jtasca, Ill (P. F. Zersen), connected with mission feast. Preachers: Rev. E. A. Brauer and Prof. W. C. Herrmann. Collection: H254. 84.



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No. 17.

"Let the word go forth."

They don't make us dumb after all,
The old gospel!
Surrounded by a thousand enemies, yet it
penetrates into all the world: So God loved
the world, that he gave the Son as
atonement.

And storm them like a wild hunt, They
overthrow not the eternal power. From his
father's throne, man's high and noble
remains.
Son
And holds in his dug hand The sceptre
over sea and land.

Wave upon wave, the rock will not waver. And when thou art set
upon the rock, Then hast thou what will hold thee forever, Then
standest in sublime peace To the storm of the elements.

Emil Quandt.

Preparations for the Reformation Jubilee in our Negro churches.

How also our colored Lutheran fellow Christians are preparing to celebrate the great jubilee of the Lutheran Church Reformation in a worthy manner is shown by a report on the Luther Conference, which consists of our Negro mission workers in Louisiana, and which was assembled at Luther College in New Orleans on June 21 and 22. The report says: "The main business dealt with in the afternoon business sessions was the discussion of how the Reformation anniversary could be celebrated in a dignified manner by our Negro congregations. It was decided to rent the great hall of the colored Knights of Pythias for the occasion. Two of our colored ministers are to be the festival speakers. Mass choirs, consisting of members of our colored congregations, and a large children's choir are to contribute to the embellishment of the celebration."

Preparations are also being made on the mission fields in North Carolina and Alabama for a dignified

Celebration. So about 3000 Lutheran Negroes will praise and thank God with us for the benefits of the blessed Reformation.

Notwithstanding their poverty, our colored Christians also participate in the Jubilee collection. We recently received a letter from Missionary G. A. Schmidt, who serves the churches in St. Louis and Springfield. This letter says: "Many of our circle have already shown their gratitude by action and collecting for the Jubilee Fund. Among these is our little Negro congregation at Springfield, Ill." (It now numbers 35 communion members.) "Realizing that through the glorious work of the Reformation it too has come into possession of the pure Word of God and the unadulterated sacraments, and to show its gratitude, it resolved with great joy to take up a collection for the Jubilee Fund. Unfortunately, the service at which the collection was taken was rained out; only about thirty adults turned out. Nevertheless, the Jubilee offering from this small crowd amounted to the sum of more than 10 dollars. May the example of these poor Negro Christians stimulate many more congregations to testify their gratitude in this way! If every congregation gave in the same proportion, a sum commensurate with the importance of the feast would be raised as a thank-offering." C. F. Drewes.

Are Christians allowed to judge their preachers and teachers?

2.

In the preceding number it was shown that Christians may, and indeed ought to, judge their preachers. But in the scripture quoted there, the apostle says in regard to judging preachers, "Therefore judge not!" 1 Cor. 4:5. He thus forbids Christians this judging. How is this to be understood? From the 1. and

The second verse of that chapter makes this quite clear. It says, "For this every man reckoneth us, that is, Christ's servants, and stewards of God's mysteries. Now seek no more in stewards, but that they be found faithful." For this let preachers and teachers be held, for Christ's ministers. This is to be looked for in them, that they may be faithfully invented. But "no more," nor less, nor anything else, is to be looked for in them. The apostle had a special occasion for this warning. The Christians at Corinth had gone beyond this measure in their judging of Paul and other apostles; they had set a standard themselves, and judged according to it, either commending or reproving. Then some called themselves Pauline, others Petrine, or Apollonian, or Christian, as we read in the first chapter of the Epistle. The apostle then reproves them, reminding them that he and the other apostles had not spoken with high words of human wisdom, but had expounded heavenly wisdom in simple words, "by foolish preaching." The one apostle planted, the other watered, but God gave the flourishing. From this we see that the Corinthians, though they did not think it highly of Paul and the other teachers as being faithful servants of Christ, yet they saw, or thought they saw, merits in one or the other, merits which did not belong to faithfulness, but in which they took special delight. Accordingly they judged and condemned the apostles, praising and extolling the one, while they reproved or disparaged the other. We can imagine that some said: "We are Pauline. Paul is our man. He founded the church, did the hardest work and had the greatest success. What are Peter and Apollo against him? Others took Peter's side. They said that he came to faith in Christ sooner and was more of an apostle than Paul. A third party boasted of Apollo, perhaps on the ground that he was the best orator, did not need such sharp words, was not zealous like Paul; and how he had advanced the church! What good would Paul's work have been if Apollo had not come and gone on building?" - About this the apostle chastises the Christians at Corinth. It is sinful, it comes from their flesh, that they do so, he writes to them, and then continues: "For this consider us every man, that is, Christ's servants and stewards of God's mysteries. Now look no further for stewards, but that they be found faithful. . . . Therefore judge not!" This means: Whether I or the other teachers are true servants of Christ, who faithfully carry out their ministry, you may, you shall judge. But you must also admit, when you examine our work, that we are such. That is the end of your judgment. Beyond that ye shall not judge. Who among those who are all faithful servants should be preferred to others, who is more worthy, more eloquent, more learned, more successful, and therefore more preferable to others, that is not for you to determine. In this you exercise a judgment to which you have no vocation.

From this it is easy to see what the apostle meant when he wrote to Christians that they should not judge their preachers and teachers. He meant judging, since preachers and teachers are thought to be more or less than servants of Christ; since, besides faithfulness, more or instead of the

The same look for something else in them. They consider their preacher to be more than Christ's servant, who attach themselves to his person as if no one else could preach, teach, and comfort properly, as if they could only be saved under his pastoral care, or who expect him to rule the congregation in the manner of the Roman priests. This is to ascribe to the pastor an honor, a glory, which is not due to him, which God does not give him, and which therefore no one has a right to give him. They consider their preacher less than Christ's servant, who demand of him that in the administration of his office he should conform to the wishes of the people: that he should be silent where he should speak, speak where he should be silent; that he should be liberal, make himself popular, not punish sins, say nothing of the false doctrines of the sects, and conform to the progress of the times. They reprove him when he is not to their liking in this, as if he had to keep himself not according to Christ's will, but according to the will of men. A congregation may have a preacher who handles Word and Sacrament quite rightly, but who is afflicted with some physical infirmity. Then it happens so easily that because of the infirmity not only his person but also his preaching is disregarded, as if he were not Christ's servant and his preaching not God's Word. - Those demand more than faithfulness, who are not satisfied that their pastor and their teacher diligently perform the ministry which God has commanded them, according to their gifts, but blame it that they do not show other and better gifts, and have more success, whereas yet it is not with men, but with God, what gifts and what success one shall have. Such reproof, therefore, is an unjust judgment, because something is required of Christ's servants which the Lord does not require of them. Such judging is an uncalled-for judging. The apostle warns Christians against this.

And how necessary is this warning! So many have no right knowledge of the preaching ministry, of its nature and task. And what is the consequence of this? That few judge their preachers aright, and many judge them unrighteously and unprofessionally. Elias was called the author of confusion in Israel, because he would not be a servant of men, but a servant of God. Jeremiah was to be put to death for the same reason. Paul and Barnabas were thought to be either gods or impostors in Lystra, only not God's messengers, Acts 13. This is certainly one of the reasons why there are so few faithful servants in the outer church, and so many unfaithful ones who seek praise from men instead of from God.

Therefore let us not forget the word of the apostle: "Therefore judge not before the time, until the Lord come, who also shall bring to light that which is hid in darkness." For in that day also shall be judged those things which here are beyond the judgment of men, concerning which men ought not and cannot judge. And that they may stand in judgment should certainly be the highest concern of all, teacher and hearer. Every righteous Christian must be anxious to be found in God's judgment as a sincere, heartily believing Christian, who has been faithful in his faith and obedience to his Lord. Therefore the apostle also says: "But it is nothing to me that I should be judged by you, or by any man."

Days. Nor do I judge myself. . . . But it is the Lord that judgeth me." Paul certainly wanted to be considered a faithful servant of Christ by the Christians, but he was much, much more concerned that he be found as such before his Lord and Master. In the same way, even today a faithful servant of Christ is not indifferent whether he is praised or rebuked by his listeners, but he is infinitely more concerned to be allowed to hear the words from the mouth of Jesus Christ: "O thou devout and faithful servant! Thou hast been faithful over a few things; I will set thee over many things. Enter thou into the joy of thy Lord." Matth. 25, 21. If preachers and teachers are so minded, and in their office exercise right faithfulness, and if the hearers gratefully recognize this, and obey and follow their teachers, God will give grace that they may one day stand well together before God's judgment, and praise will come to each one from God. C. C. S.

Nebraska.

As is evident from many inquiries received by the undersigned, a statement issued by the Nebraska State Council of Defense has caused no small sensation even in wide circles of our Synod. In this rally, according to the almost universal perception of the wording, the Lutheran Church in Nebraska was accused of disloyalty to our country and government. The officials of our Synodical District - in conjunction with a representative of the District Synod of Nebraska, which is associated with us in the Synodical Conference - now decided to send a committee to the above authority, first to find out what had induced them to issue such a declaration, and secondly also to make representations and set forth the position of our church toward the state government. Through the friendly intercession of our governor, permission was obtained for this committee to appear before the authorities. In a previously drafted document it presented to the State Council from Scripture and our confession the position of our church to the government with special emphasis also on the adherence of our church to the doctrine of the separation of church and state. This confession did not seem to remain without impression. During the oral discussion it was pointed out by the members of the authorities that individual Lutheran pastors had made improper remarks about our government. As far as we could learn, however, there was no such charge against any pastor of the Nebraska Synodical Conference. It also became apparent that some charges had been erroneously made against members of the Lutheran Church of which others not belonging to the Lutheran Church were guilty. The authorities, however, declared that they had never doubted the loyalty of the Lutheran Church as such to our country and our government, nor had they intended to accuse the Church as such in that decree, but had only wanted to point out the omissions of individual members that were to be censured and to induce the Church to take a stand against them. The fact that, on the basis of her statement, the entire Lutheran Church in Nebraska was considered disloyal, was based on a false conception of this

Explanation. To the question why the Lutheran Church in particular had been named, while silence had been kept about other church communities or lodges, in whose midst individual speeches against the war and the government had also been made, the answer was not forthcoming. One member of the authority openly confessed (and by silence the others seemed to agree with him) that injustice had been done to the Lutheran Church, but not intentionally, but by mistake. The authority promised to publish a rebuke of its decree to this effect, and has done so. Hopefully it will be as widely circulated as the first announcement of the authority, from which many read such a serious accusation against our church. This should put this unfortunate incident to rest.

One more remark may be permitted. More than ever before, the eyes of our people are on the Lutheran Church in the present time. We need not shy away from it. It can only be a blessing to us and to our people if they become acquainted with Lutheran doctrine and practice. But more than otherwise, in these troubled times, each individual Lutheran Christian is also a representative of the whole Lutheran Church, in whose power it is to bring honor or dishonor to his Church before the eyes of our people. Therefore, each individual should take to heart the word of the apostle Eph. 5:15: "Watch therefore how you walk carefully, not as the unwise but as the wise .

Jubilee collections in some other synods.

In almost all the Lutheran Synods in this country special thank-offerings are collected for the blessings of the Reformation. It is believed that the total will amount to about \$5,000,000.

The United Synod of the South, which has about 52,000 members of the Lord's Supper, is reported to be intending to raise the sum of \$250,000.

The Norwegian Synod (98,000 Communion members) wished to raise a Jubilee Fund of \$350,000: but on the 31st of May this year \$407, 108 had already been subscribed, and of these \$118, 268 were already in the hands of the Treasurer.

The Iowa Synod (123,000 members) intended to collect \$300,000. However, \$312,829 have already been subscribed and it is thought that the fund will reach \$500,000.

The Ohio Synod (137,000 communion members) intends to collect \$250,000 for its church building fund. On August 4 it was reported that signatures had already been collected to the amount of \$222, 352. 85, and that by June 21 \$87, 308. 21 had been paid in.

The United Norwegian Synod (176,000 Communion members) had set out to raise \$500,000; but by June its fund was \$800,000.

The General Synod (350,000 members) intends to raise a jubilee fund of one million dollars, of which more than half is said to have been secured.

The General Council (500,000 members)

also wants to collect one million. With what success it has collected, we do not know exactly.

The Wisconsin Synod (about 100,000 members) is taking up a Jubilee collection to be used in equal parts for the church building fund and for the support of invalids and widows. As far as we know, about \$5000 have been collected.

Our Missouri Synod (598,777 members) is reported in other circles to be raising a million dollars. However, the synod has not set a specific goal. What has been delivered so far is shown in the following compilation:

Our Jubilee Collection.

Delivered: to the General Treasurer	\$93,298.09
in Northern Wisconsin District 1.....	128.66
in Kansas District 5	419.20
in Atlantic District 6	768.21
in Michigan District 6.....	528.04
Totals as of August 1, 1917....	\$113,142.20
C. F. Drewes, Chairman of the Central Committee.	

To the ecclesiastical chronicle.

Lutheran Laymen's League. In the circular bringing the resolutions of the deputies of the last Synod it says: "Through Mr. Bosse the Synod was informed that by a number of laymen the Lutheran Laymen's League had been brought into the Synod.

He reported that a League had been formed to collect larger gifts from wealthy members of the Synod and to raise, where possible, the sum of \$100,000 in this Jubilee year and make it a gift to the Synod. At the same time he reported that the sum of \$26,000 had already been subscribed by the founders of this League. This communication was greeted with great joy, and it was resolved to wish the Society God's rich blessing and success in its undertaking." From a letter of Mr. Lamprecht it appears that the above society has already begun its work in the various circles of our Synod. The members now ask that they be assisted as much as possible so that they may reach their laudable goal by October 31. With the money collected, the Synod debts are to be paid first, so that we may then close this Jubilee year free of debt and be able to carry on our Synod works more unhindered than hitherto. The apostle Paul wrote to the preacher Timothy: "Give to the rich of this world not to be proud, nor to hope in uncertain riches, but in the living God, who gives us richly all things to enjoy, that they may do good, be rich in good works, give gladly, be helpful, lay up for themselves treasures, a good foundation for the things to come, that they may lay hold on eternal life", 1 Tim. 6, 17-19. It is exceedingly gratifying that the wealthy in our Synod want to stimulate each other to give rich gifts for our Synodal purposes out of gratitude for the great treasures of the Reformation, and our Synod has done well to wish the Society God's rich blessing and success in its undertaking. F. Pfothenhauer.

"Union of all orthodox synods in our country." Under this heading the *iowasche "Kirchenblatt"* writes among other things: "We do not see a really good reason for this.

why the Wisconsin Synod refuse to join Missouri, that is, to dissolve their synod in favor of state synods. Should it be that the agreement in doctrine and practice is not so great after all as is otherwise supposed? But then the very existence of the Synodical Conference would be endangered. No doubt the Missouri Synod could do its work best if the idea of state synods were carried out. Whether this would work out at all to the blessing of the American Lutheran Church is, of course, quite another question. L. & W.' also makes attempts to convince the Ohio Synod to join Missouri. There we read, for example: It is time for the Ohio Synod to consider whether it wants to continue to be represented to the world and the church by such writings as the "Testimonies" and the very recent articles by Prof. Ernst and D. Stelhorn in the "Zeitblätter". Should the lie of Missouri "forced conversion" and "absolute election" really be able in the long run to keep the Ohio Synod out of the camp in which it belongs? Or is it really willing to take on Erasmus against Luther? These are not just academic questions being raised here. They are life questions for Ohio. The sifting among Lutheran synods in our state will continue.' Missouri, I suppose, has heaped invective on no other but our synod as on the Ohio synod, and now they come from this side with the siren song of rejoining the synodical conference after all. The attitude of the 'Church Newspaper,' however, reveals a certain diversity of sentiment in the Ohio Synod, but that the sentiment of the 'Church Newspaper' is the genuine Missouri one, no one will be able to assert, however certain it may be that the spirit of Missouri, the intolerant one, the one that rejects and despises everything else, is also felt in Columbus. " E. P.

Where does the Ohio Synod belong? Our "Doctrine and Discipline" had recently called attention to the fact that in the Lutheran Church of our country a sifting is going on, how synods are uniting with the express intention of encircling Missouri, that is, the Synodical Conference, of putting this "sect" out of business, and had thereby raised the question: Where will the Ohio Synod take its stand? "Doubtless a synod which, like Ohio, takes a stand against lodges, does not belong in a rubric with the council. Doubtless, even now, Ohio, in its care of the church school, in its congregational practice, in its outward operation of church work, has much more in common with the Synodical Conference than with the General Synod, the Council, and the Synod of the South. And yet in its public confession, so far as the doctrine of the conversion and beatification of the sinner by grace alone is concerned, it stands entirely on the side of the bodies named! . . . Should the lie of Missouri 'forced conversion' and 'absolute election' really be able in the long run to keep the Ohio Synod out of the camp into which it belongs? Or is it really willing to take on Erasmus against Luther? These are not just academic questions being raised here. They are life questions for Ohio. The sifting among Lutheran synods in our state will continue." On this the "Church Newspaper" notes, among other things, "We agree that a sifting is taking place in the Lutheran Church in this country, indeed has long been in progress. The process of discernment includes us as well as the other synods. All of us want to be faithful to Luther and to true Lutheranism, as we have put on our banner. Some openly confess that they have not yet achieved this, but are honestly striving for it; these usually rely on the so-called educational method to achieve the goal. But whatever others may think of themselves

We reserve the right to freely judge all of them and ourselves when the touchstone of right Lutheranism is applied. It may be that we, as an Ohio Synod, will then continue to exist independently, without connection to a larger Lutheran church body, for another hundred years, should the world continue to exist for that long. We are not good at prophesying; we dare not predict. It seems to us now as if the new union between General Synod, Council, etc., is moving this wing of the Church farther away from us than, for example, the Council has been for itself. What Iowa thinks of this we do not yet know; we are still waiting for authoritative statements from there. That we stand as they do in the doctrines of conversion, election by grace, etc., is really speaking inaccurately; they stand mostly as we do in these doctrines, that is, we and they hold fast the old position of our church as it appears in all its excellent representatives and in all its edification and confessional literature. We also believe that one day the time will come when even the Synodical Conference will know how to thank us and those for it. But otherwise G. is right: the Synodical Conference is closest to us. Particularly related to us is the spirit that holds firmly to doctrine and confession and is willing to sacrifice everything else for them. So, too, the Lutheran way of expressing itself, in a hundred ways, we recognize in the Synodical Conference and feel related to that way as an expression of our own Lutheran life. When G. points to these pieces, he hits the mark." "But on the other hand, there are also some things that carry weight. The peculiar Missourian spirit, which has a way of thinking all its own, is brusque, dismissive, often domineering and imperious, this spirit is not congenial to us and has already done much to keep us and the Synodical Conference apart. The peculiarity of this spirit, as it has lately developed among Wisconsinans, is simply an abomination to us. You will excuse the words; we speak honestly and frankly, without diplomatic arts." Then, too, "The participants in the St. Paul Unification Conference assure us that they have found many Synodical Conference members who preach just as we Ohioans do. That is an estimable sign of hope. No right Missourian wants to teach Calvinistically, no right Ohioan teaches synergistically. There must eventually be a brotherly hand extended from both sides. We gladly welcome any sign that this time is approaching, and hope that we may live to see the day of fraternization. But as God wills. Many an un-Lutheran sentence has already fallen, that is, has been quietly dropped. God clear away the last sentence of that kind altogether! So that is where Ohio belongs, where God's Word is taught and confessed purely and loudly, and where those who teach it also live faithfully and joyfully accordingly. Nothing should please us more than to find Missouri and the whole Synodical Conference on this stand, yea, and many more, if possible all, who bear Luther's name and follow his Scriptural spirit." - If the Ohio Synod forbids its leaders to operate with "conduct" as a ground of explanation, namely, to explain why some are converted and blessed before others, and to cry out as Calvinism the Lutheran doctrine, which wants nothing to do with a ground of explanation which the Scriptures do not give, there will probably not be much of consequence in the way of understanding.

E. P.

Other Church bodies also complain that they are not allowed to send missionaries to India. For instance, Fr. Arps, the senior Indian missionary of the General Council, is in the Philippines, where the war situation makes it impossible for him to return to India. They also have eight young missionaries who are called to India, and who are willing to go, to whom

but are denied admittance to this country. To bring home to their people the impossibility of sending missionaries, they remind us of the experience of our Commission on Heathen Missions, which was refused permission even to send out a young pastor who is a British subject, and has several brethren in the British army.

E. P.

A Masonic Praeses. The newly elected President of the General Synod, Rev. V. G. A. Tretzler, is a 32nd degree Mason, also a Knight Templar, and has thus climbed about the highest echelon in both the Scottish Rite and the York Rite. But what a terrible nuisance a Lutheran Synodical Presbyter gives by his affiliation with the Deist Church of Masons! How can it be expected that the Lutherans of the General Synod will after all gradually take a front against the Lodge evil - this voracious cancer on the body of the Church? When in Germany a completely unbelieving pastor, Heydorn in Hamburg, joined the Masonic Lodge in 1913, even in the apostate national church this was called a disgraceful denial of Christianity. We, however, are resented if we count the General Synod among the so-called Lutheran Synods and do not take seriously its resolutions that it wants to remain faithful to the Lutheran Confession and unite the entire Lutheran Church **with it**.

G.

This in a Lutheran paper! In the "Lutheran Zion Messenger" there was recently an article on "The Giving of the Tithe". In 19 questions and answers the matter is explained in detail. First it is correctly stated: We ourselves belong to God, are His dearly purchased property through Christ's blood. Everything we have and earn belongs to Him. What right then have I to keep my property? As a steward of God. A steward is required to be faithful, an account is required of him, and if he has been unfaithful he may lose his stewardship. But then it goes on to say, "What shall I give God for entrusting me with these means? All that thou givest me I will tithe unto thee," Gen. 28:22. Was not tithing a Mosaic law, abolished by Christ? No, no more than the Sabbath. Abraham tithed hundreds of years before Moses was born, Heb. 7; so did Jacob, and probably all the patriarchs. When Moses received the laws, it was simply, "The tithe is the LORD's," not "shall be the LORD's. What part of my income shall I tithe? 'Honour the LORD of thy substance, and of the firstfruits of all thine income,' Prov. 3:9. May I not first satisfy my own wants? "The firstfruits of the firstfruits of the field shalt thou bring into the house of the LORD thy God," Ex. 23:19. Does he expect this of me? "All the tithes in the land, both of the seed of the land, and of the fruit of the trees, are the LORD's, and shall be holy unto the LORD," 3 Mos. 27, 30. Would it be honest to withhold any part of them? 'Is it right for a man to deceive God, as ye deceive me?' So say ye, Wherewith do we deceive thee? In tithes and heave offerings," Mal. 3:6. - Immediately the beginning of the reasoning: Tithing not a Mosaic law, abolished by Christ, any more than the Sabbath! I wish the ink of a Lutheran pen would not fail on this point! In the General Synod they claim to make so much out of the Augsburg Confession; only recently it has again been justly called the fundamental confession of the Lutheran Church, the Pearl, etc. And it is just the German part of the General Synod, he says, that is faithful to the confession; what we have to reprove is found in the English brethren. But the Augsburg Confession, in the 28th Article, says: "For they that esteem it that the ordinance of Sunday for

that the Sabbath is established as necessary, they are very much mistaken. For the Scriptures have done away with the Sabbath, and teach that all the ceremonies of the old law may be remitted after the opening of the gospel." Among these Mosaic regulations, which concerned Israel only, is the giving of tithes. Luther emphasizes what a wise and just ordinance this was like so many of the governmental institutions of Israel. He says, "As with tithing, that is a pretty fine commandment. For with tithing all other interest would be abolished, and it would be more convenient for the common man to give tithes than annuities and taxes. For if I had ten cows, I would give one; if I had five, I would give nothing; if I had little growth in the field, I would give little; if I had much growth, I would give much. But therefore I must give the heathen interest, and if the hail should smite all the fruit. If I owe a hundred guilders in interest, I must give it, even though no fruit grows in the field. This is also the decree and rule of the pope. But it would be the same if it were thus ordered: if much grew, that I should give much; if little grew, that I should give little." (III, 8.) But then he pronounces the sentence, "The Gentiles owe not obedience to Moses; Moses is the Jews' seal of salvation." "The commandments given to the people of Israel, concerning the outward things, I let go, they compel nor press me not; the laws are dead and off, without so far as I will gladly and willingly accept it out of Moses." With reference to men who in his time also wrote such articles and preached such sermons, in which they wished to lay upon the consciences of Christians the whole burden of the Old Testament ordinances, Luther instructed the Christians, "If therefore any man hold up Moses with his commandments against thee, and urge thee to keep them, say, Go to the Jews with thy Moses; I am no Jew, let me be unsworn with Moses. If I accept Moses in one piece (saith Paul to'n Galatians chap. 5, 3), I am guilty of keeping the whole law." (III, 7.) In the New Testament God has not prescribed to the secular regiment how it shall collect its revenues; let the secular regiment take care of that itself. For his church the Lord commanded that they who preach the gospel should feed on the gospel, 1 Cor. 9:14. And the mainspring that should drive Christians to offer it always should be love and gratitude for God's grace and the gospel. We are to leave it at that, and not to manage with the old yoke, but to persevere with instruction and exhortation, even when it is so before our eyes, as Luther describes: "Thou seest with what diligence Paul 1 Cor. 9:7 ff; 1 Tim. 5:17 ff; Gal. 6:6 ff. and elsewhere urges from this that the ministers of the word should be nourished, so that it is shameful that in this very small matter in so great and glorious a people so many words should be heard from so great an apostle, where, on the other hand, love should be so burning that it would be necessary to keep the people from giving, as Ex. 36, 5 f., since, according to the example of the Galatians (4, 15), if it were possible, we should also pluck out our eyes and give to such servants." (III, 1486.) - The most affectionate explanation we could have of the appearance of such an article in a Lutheran paper would be, that it had been taken unseen, skin and hair, from a gloomy Old Testament legal Reformed source.

E. P.

The Episcopalians have now thoroughly arranged for the **provision of their incapacitated pastors** and the survivors of their deceased pastors. When it was reported some time ago that they intended to raise a fund of \$5,000,000 for this purpose in a year's time, some may have doubted the

Possibility of executing so large a plan, although it is well known that the Episcopal Church has many wealthy members. Now it is reported that not only is the amount of \$5,000,000 there, but that it is still \$2,000,000 over and above the sum contemplated. With regard to the collection, it is reported that gifts have come in in every amount, from one cent to \$250,000. Every pastor of the Episcopal Church who retires at the age of sixty-six receives an annual pension of at least \$600. - This very matter of support has been a weak point with us until now, and one did not like to talk about it with people from other churches. At the recent Synod of Delegates the matter of pensions was entirely taken over by the General Synod, and arrangements were made for more money to flow into the treasury. If we cannot arrange the supply as brilliantly as the Episcopalians have done, we can at least - and we ought to and will - so arrange the matter as to relieve the real need. If few of us can give contributions of \$250,000, few of us will want to arrive with a contribution of one cent. But between the two extremes there is still much in the middle. Other churches look with amazement at the number of students we have in our institutions, at the number of candidates we still have for the ministry in church and school, and at the ease with which we get them. And yet the ministry in our midst is as little outwardly enticing as anywhere. It is this self-sacrificing, self-denying spirit that the Lord looks for in the ministers of his word. But he also wants something from his church, which these people serve. And it is in order that we should also consider this and comply with it.

E. P.

But probably bitten off more than he can chew, "Father" Ryan of St. Joseph's Seminary in Dunwordie, N. Y. He writes in the *Ecclesiastical Review*, "By the end of the year Martin Luther will be better known than his followers now believe. It is easily possible that after a year has passed thinking Lutherans will regret that there ever was a Reformation anniversary. ... It is our duty to work toward the final putting down of the Reformation, so that the day will soon come when the whole vile lot of Reformers will be as dead as the Gnostics are!" - But must the man intend to lie much and loudly! For with truth there is no stain to hang upon Luther. For four hundred years, after all, there has been no lack of such people who have thrown mud at him. But so far it has always been so, and we are not at all afraid that in the future it will be different, namely, that the dirt will have fallen back on him who threw it. And the work of Luther is certainly not to be harmed by the truth. Luther's whole work consists in the fact that he led the Church of God back from the lies of the Pope to God's own Word, of which the Son of God Himself says in prayer to His Father: "Your Word is the truth," John 17:17. We are still singing Luther's words:

Let them lie. They have no devotee. We shall thank God
in it, His word is come again. Summer is hard at the door,
Winter is gone, The tender little flowers come forth! He
who began this, He will well complete. **E. P.**

Superstition in the Roman Church.

The 26th of July, the feast of St. Anne, again shows so well that even in the twentieth century the Roman Church has not abated any of its superstitions and idolatry. A secular newspaper reports the following about it:

"All sorts of cripples, children afflicted with the stick cough or paralyzed by the infantile plague, people on crutches, crowded the altar enclosure of St. Anne's Church at Lehigh Avenue and Memphis Street in Philadelphia. With great reverence, they kissed the relic of St. Anne, hoping to find healing through it. Many devout Catholics have such confidence in the powerful intercession of St. Anne that they hope for the most extraordinary favors from her intercession. A lady widely known in Catholic circles, who resides in the western part of the city, was lifted out of her automobile and led to church because she can hardly use her limbs in consequence of rheumatism. Little Sara McElroy, aged five months, was carried into the church, where the relic was placed on her neck that her sticking cough might be cured. Edward McCormick was one of the dozens who walked on crutches imploring healing from his rheumatism. Mrs. Crow, suffering from a dried up kneecap, was also there. Miss Sheerin hobbled on crutches toward the relic, and eight-year-old Francis Driscoll sought deliverance from his paralysis. These were just a few of the many who sought the intercession and help of St. Anne.

"Early in the morning the celebration began by the reading of masses, and after each mass the relic of the saint, which is kept throughout the year in a beautiful gold box in the sanctuary, was shown to the faithful. Men, women, and children hobbled on crutches to the altar enclosure, knelt, and kissed the little relic, which the priest, striding along the rows, held to their lips for a moment. Many in the crowd also looked quite healthy, but even the healthy ones had come because the devotees of St. Anne expect all sorts of bodily and spiritual benefits from her on her feast day. Many miracles have been attributed to the powerful intercession of St. Anne, not only in this church, but wherever a relic of her is kept. The relic here consists of three tiny little bones, brought from Rome several years ago, and there authenticated as parts from the saint's wrist."

We see that the papacy is still the same, and Luther did not exaggerate, but his words are still appropriate today when he writes in the Church Postil: "But the abuse has come about that, where one has been able to get a piece of the holy cross, much silver and gold has flown to it, churches have been founded for it, and the poor people have been left to sit beside it. Then the bishops, the idols of indulgences, came and gave indulgences, so that they opened the mouths of the people and made them run. That is where the pilgrimages come from. God has also granted his grace to hew a piece of wood from a gallows and to pray for the holy cross, for there are so many pieces in the world that one could build a house with them if one had them all, just as the head of St. Barbarian is so many in number that, if one calculates, she has had seven heads. (St. L. ed. XI, 2375.)

In the same sermon Luther says: "It is true that the bones of the saints are sacred, but to fall upon them and do such foolish work, even blasphemy with them, and thereby despise one's neighbor, that is an unchristian act. Therefore,

that the abuses might be left behind, and the works of love come forth, I would that it were under the earth. Cannot blindness be taken out of our eyes for once, so that we can make a distinction as to which is better or not? The poor man is there, God dwells there, body and soul are together, that is a living sanctuary; one leaves it and runs to it, and gilds a dead man's bones. Alas, how blind we are and wretched, that we thus despise the sanctuary of the gospel!" (XI, 2376 f.) E. Totzke.

Wonderful God Ways.

In the fifties of the last century, there lived in Rome a famous painter who was, by the way, a very zealous Catholic. One day she was commissioned to paint a biblical picture. In order to be able to solve her task appropriately, she wanted to read beforehand the biblical story - it was a New Testament story - to which the picture was to refer, and then immerse herself in its content. In vain, however, she asked in all the bookshops of Rome for a Bible; this book was forbidden in the "Holy City" at that time and therefore not to be found in bookshops. Then the painter turned to her confessor and asked him to procure her a Bible for the purpose indicated. The latter promised to grant her request. More fortunate in his efforts than she, he soon succeeded in finding the desired book, and handed it to her with an admonition to be careful. In her painting-room she now read from it what seemed to her necessary in preparation for the work she was to begin.

But lo and behold, three days later the henchmen of the Inquisition entered her artist's home, accused her of heresy to her utter astonishment, snatched her Bible from her and led her to prison. After an interrogation, to which she had to submit after several days, she protested her innocence, indignant at the treatment meted out to her. But scornfully they pointed to the heretical book which had been found with her, and exclaimed to her, "This is the best witness against you!" Then she appealed to her confessor. The latter declared that the painter was one of his most faithful confessors, and that she was a good Catholic. At the same time he confirmed what she had stated about the origin and use of the Bible found with her. She was then led away and, although her innocence was clearly proven, was kept in close custody for another three months.

After her release, she renounced Rome, went to Florence, where freedom of conscience prevailed, and began to read the Bible. For, she said to herself, if I have been punished so severely for possessing this book, then there must be some special reason for this book, and I want to find out what it is. But while she was reading, the scales fell from her eyes, and the Spirit of God began to work in her heart. She publicly converted to Protestantism. And now her own son presides over a society which has made it its business to sell and distribute the Holy Scriptures throughout Italy.

Flowers call life's path.

If we scattered as many flowers on the path of life of our loved ones as we piled on their coffins, how happy we would make them and how much bitter reproach we would spare ourselves after their parting! What we have missed in the

We can never catch up with the living. But all the more shall we endeavor to love those who are still alive. Do you know how long you can still love your own? How soon they may leave thee alone! Will you then stand by their graves with the sting in your conscience...? I have not loved them enough; I have often behaved coldly and harshly, sullenly, even callously and hard toward them? If, therefore, an emotion of displeasure arises in you against one of your own, if your brow wrinkles and your mouth prepares to speak a hurtful word, think: The eye into which I now look may soon break; therefore I will practice love while it still looks at me.

Start with ourselves!

In the old days, when princes still had jesters, a king was once very angry with his subjects because they were so bad and did not want to be improved, no matter how much trouble he took. His jester, who overheard this, said that the king was as the maid had been in the morning, for when she had washed the stairs she had also been very angry that they were getting dirty again and again, for when she washed the stairs she had begun at the bottom instead of at the top. The king understood this hint, and began first with himself and with his court, and things soon went better with the people.

So the story goes. We see that the fool understood and made true the proverb that children and fools speak the truth. But the king also understood it, for he obeyed the truth, even though it was spoken through the mouth of a fool. Do you also understand the art of washing stairs, dear reader? Many people waste their lives and the lives of others because they have not learned this art.

A long church road.

When the Huguenots were so severely persecuted by the Catholics in France," many thousands emigrated to America. Among others, a number of their families settled in Rochelle, twenty miles north of New York. In the latter" city was their nearest church. Their land they had accepted on terms that required men, women, and children to be hard at work if it was to support them. Yet they would not miss a Sunday service; they worked Saturdays until evening, walked to New York that night, attended church twice on Sundays, and went back the following night to attend to their work on Mondays! And yet they wrote letters to France full of praise for the privileges they enjoyed in America.

What an example for all those for whom the way to church is too far!

A Christian's joy.

A Christian has no joy or comfort except in hearing that God the Father, through His dear Son Jesus Christ, has blotted out sin, reconciled the wrath of God, taken away eternal death, and will raise up His faithful again on the last day and save them from death and hell and all evil and bring them to eternal life. This is the comfort we have through the grace of JESu Christ. Satan is overcome, death slain, sin blotted out, hell destroyed.

The debt is paid, the Father has absolved us and set us free, the inheritance has been prepared, life has been earned, heaven has been opened, the dwellings have been prepared, from the blood-dripping wounds of Jesus Christ all grace, salvation and happiness have flowed to us. Such grace alone brings eternal comfort, eternal joy and thanksgiving, and after this weary life, eternal life. (Luther.)

Obituaries.

At the age of 62 years and 6 months, after a long and severe illness, Fr. F. Ernst Rothe passed to the blessed rest of God's people in St. Louis, Mo. on July 13, in faith in his Savior. He was born at Schönbach, near Colditz, Saxony, January 2, 1855, and came to America in 1880. He intended to devote himself to farming in Perry County, Mo. where he had relatives. But by God's gracious providence he was to become a minister of the gospel. This he always regarded, even on his deathbed, as an unmerited, special grace, and thanked God for it. Through the agency of Father Voigt at Friedheim, he came to our theological seminary at Springfield. Even in his last days he spoke with grateful love and esteem of his professors, Blessed Father Crämer, who made an indelible impression on his students by his marked character, his self-denying fidelity, his deep moral earnestness and evangelical spirit, and of Blessed Professor Wyneken, who gave such good guidance in the right preparation of sermons. After completing his studies, Father Rothe came in 1887 to the Immanuelsgemeinde at Pevely, Mo. which he served faithfully as preacher and pastor for twenty-seven years, his entire tenure. All these years, also, because the congregation was not yet able to obtain a teacher, he has taught school without grumbling, with great patience and love, setting a good example to young ministers. Three years ago he found himself compelled to resign his office on account of ill health. He removed to St. Louis and joined the Emmaus congregation. Under his tormenting bronchial and asthma afflictions his strength was failing, and for long months he could scarcely leave his sick bed. With admirable Christian patience he bore his heavy suffering. He lived in God's Word and in constant prayer with his heavenly Father. He expressed his gratitude that he was almost entirely spared from severe temptations and doubts. He waited in victorious contempt of death for the salvation of his body. He wished for a very simple funeral and for the funeral text the word: "JESus accepts sinners." His wish was granted. The undersigned spoke over at his coffin in Emmaus Church on July 16: JESus accepts sinners^, a blessed truth in which the departed found his salvation, which he proclaimed to others for salvation, and which he dedicated to our comfort and that of his bereaved ones." He leaves his sorrowing wife, two sons, one of whom is pastor at Granite City, Ill, and two daughters. Four brethren in the ministry and two professors from the local seminary served as bearers and sang the counter-cry to hymn 417 at his graveside.

Rich. Kretschmar.

On July 22nd the Lord of the Church raised his faithful servant, Father G. A. Barth, to glory through a blessed death. Born on June 18, 1844, in Giesmannsdorf, Silesia, he pursued preparatory studies under Pastor Brunn in Steeden.

and then entered the practical seminary at St. Louis in 1866, and the sacred preaching ministry in 1869. He last served the Lutheran Zion congregation near Elberfeld, Ind. for twenty-four years. Owing to infirmity of age he resigned his ministry in October, 1915, and spent the last years of his life with his son, Rev. G. Chr. Barth, in St. Louis. An operation at the Lutheran Hospital there and subsequent pneumonia caused his death. After a funeral service in St. Luke's parish at St. Louis, the body was taken to Evansville, Ind. and on July 24, with German and English funeral services, was given a Christian burial in the parish cemetery near Elberfeld. - The deceased was a faithful servant of Christ. The Lord will one day raise him up to eternal life and adorn him with the crown of righteousness.

F. W. Loose.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

The Dark Ages. A Survey of Religion and Morals in the Pre-Reformation Period. By *Th. Graebner*. Concordia Publishing House, St. Louis, Mo.. 224 pages 5X7 1/4. Price, paperback: 35 Cts; bound in cloth with gilt and cover titles: \$1.00 postage paid.

Just before the end of this issue, this work comes into our hands. We have not yet been able to read through it, only to leaf through it, but we do not want to postpone the advertisement until the next issue, so that the book will be on the market and in the homes as quickly as possible. It is, as the title shows, a historical work, especially suitable for this jubilee year of the Reformation, and is admirably suited to be given into the hands of Romans who themselves do not know what it was like in the Middle Ages, and what conditions prevailed there. The book shows great knowledge of the author and gives everywhere the proof for the assertions. It breaks up into 10 chapters and deals with: Religion.

"The State of Society. Prelates and Priests." The Monasteries. The Power of the Clergy. The Courts Spiritual. The Traffic in Pardons. A House of Merchandise. The Holy City. Popes of the Pre-Reformation Age. In the interest of mass circulation, two editions appear: one printed on lesser paper, stitched with wire only, the other printed on good paper and beautifully bound. The typesetting and printing, however, are the same in both editions, correct and excellent, as always with our publishing house, which is unsurpassable on this side. We wish the book the wide distribution hoped for by the publishing house. L. F.

Luther's Life. The Lutheran Church in North America. - From the History of the Lutheran Church in North America. By Dr. A. F. Ernst. Northwestern Publishing House, Milwaukee, Wis. 252 pp. 5 1/4x8, bound in cloth with spine title and cover illustration. Price: 75 Cts.

This is the official anniversary book of our sister Synod of Wisconsin, handsomely appointed and with some good pictures. In the first part, Luther's life and work are presented in 7 chapters on 187 pages. As far as we have read it, the main things are emphasized in a skillful, fresh manner. In the second part, Prof. Dr. Ernst gives in 61 pages a brief necessary survey of the foundation and spread of the Lutheran Church in America, with an account of the larger church bodies.

L. F.

The Life of Dr. Martin Luther. By *Prof. Dr. M. Reu*. Done into English by *Emil H. Rausch*. Wartburg Publishing House, Chicago, Ill. 210 pages 4 1/4x7, bound in cloth with cover title. Price: 38 Cts.

A small English Luther biography, edited by the well-known theologian of the Iowa Synod. What is new and noteworthy about it is that it presents the basis on which the life and work of Luther can be worked through in youth societies, as the subtitle says: "Sketched for Young People's Societies, and the Necessary Directions for General Discussion Appended." The thought is one from

drawn. Lectures on the work of the Reformation are gladly listened to, but how much is soon forgotten by the listeners! But if our young people work through the whole area themselves under the guidance of their pastor, much more will undoubtedly be remembered. - The book has already been published in German.

L. F.

The Reformation. Described to the Evangelical Lutheran youth by F. Braun. Wartburg RudiisünA Rouse, LüicuKO, Ill. 112 pages 4 1/4x6 1/4, bound in cloth with cover title. Price: 38 Cts.

Like almost every Lutheran body, the Iowa Synod has produced a well-written illustrated Jubilee booklet for the young in the present work.

L. F.

The Canons and Decrees of the Sacred and Oecumenical Council of Trent. Translated by the *Rev. J. Waterworth*. The Christian Symbolic Publication Society, 901 Belmont Ave, Chicago, Ill. 304 pages 5X7 1/4, bound in cloth with gilt title. Price: \$1.50.

The Tridentine Council of the Roman Catholic Church, which held its sessions, with various interruptions, from 1545 to 1563, was the church assembly that established Roman church doctrine in direct opposition to the Lutheran Church Reformation. Its rules and resolutions constitute the most important confession of the Roman Church and remain unbreakably valid to this day. If anyone wants to know what the Roman Church really teaches today, he must read what the Council of Trent issued about it. These decisions are therefore also important for a Lutheran who is faithful to the confession, so that he may see alive from what insanity, from what abominable false doctrine contrary to Scripture, he has been saved by Luther's ministry. Therefore the publication of these Tridentine resolutions is very puffing and timely, especially in this Luther Year. And now it is not a translation by a Protestant or a Lutheran, but the translation by the Roman Catholic Bishop J. Waterworth, published in London in 1848, but now long out of print in bookshops. It is, therefore, a translation approved by the Roman Church itself, and therefore the better to be utilized in testifying against the Roman error. In three places we have compared the translation with the Latin original published by the Roman Church itself, and can say that the translation is an exact reproduction of the original. In addition, the Latin word is given in a note on almost every page of important words, so that the translation itself can be checked. The use of the work is facilitated by a 15-page index. The whole work is an important and valuable publication, especially for the theologian.

L. F.

Two liturgies of the Lord's Supper for use in the Lutheran service. Harmonized by H. B. Prühl. 3616 8th Vood 8b., LümaZo, Ill. 14 "pages 9 1/4x12. Price: 50 Cts. and 2 Cts. Postage. To be obtained from Concordia Publishing House, St. Louis, Mo.

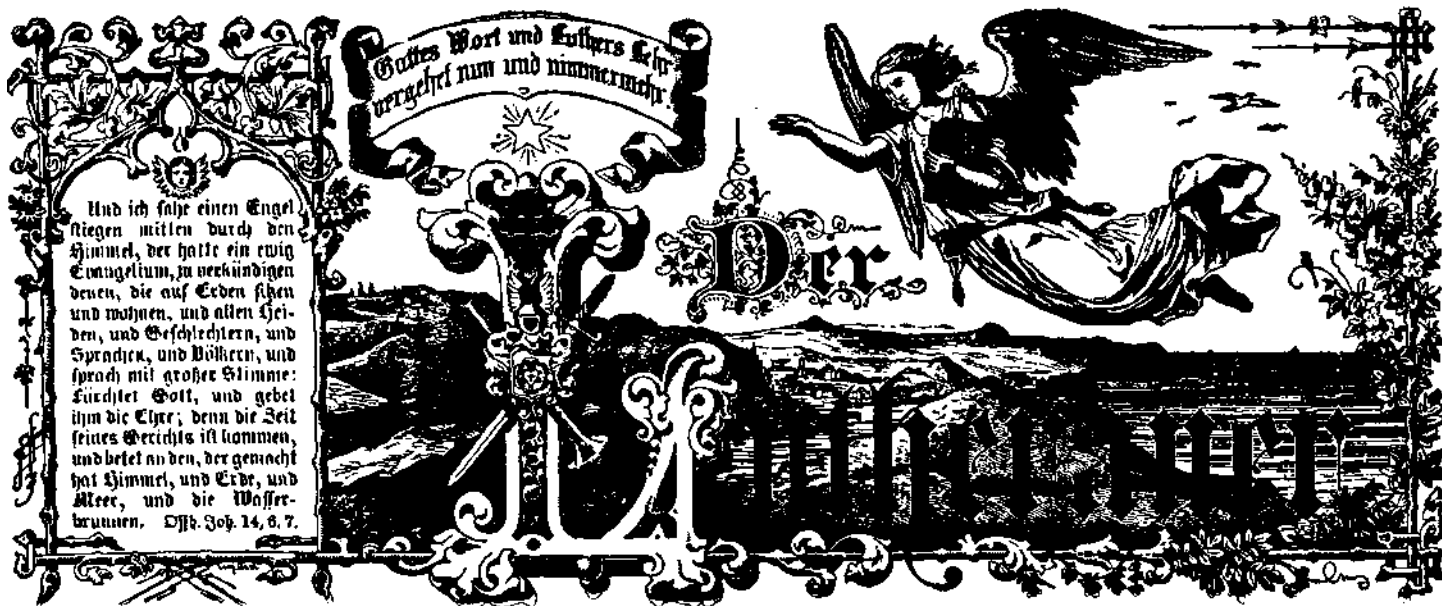
Teacher Prühl offers a good arrangement of the common ways of the communion liturgy, the way of Bugenhagen, which is found in our Agende, and the beautiful way of Luther, which many synod members had the opportunity to hear in good execution on the occasion of the last synod in Milwaukee in the Dreieinigkeitskirche. However, I would like to take this opportunity to ask our organists whether it would not serve the unity and beauty of our services if, in the accompaniment of the Communion liturgy, whichever of the two we follow, we were guided by the harmonization, which Lochner presents in his "Hauptgottesdienst" (Main Service), so recommendable especially for organists, which comes from Schöberlein's "Schatz des liturgischen Chor- und Gemeindegefangs" (Treasure of liturgical choir and congregation singing) and originates from no less a person than the excellent Munich professor and organist Friedrich Riegel.

L. F.

Festival Prelude on "All Glory Be to God on High." Z pages 1014X1314. Price: 50 Cts. - **Festival Prelude on "A Mighty Fortress Is Our God."** 4 pages 1014X1314. Price: 50 Cts. - **Isaiah, the Prophet, That Happened.** 2 pages 7X10. Price: 12 Cts.; postage extra. Fritz Reuter, New Ulm, Minn. To be obtained from Concordia Publishing House, St. Louis, Mo.

Nos. 1 and 2 are preludes for the organ on the chorales in question, like all of Reuter's stuff, written in the ecclesiastical style and in keeping with the organ's idiosyncrasy; the prelude to the Luther chorale is particularly good and powerful. No. 3 is Luther's Deutsches Sanktus arranged for men's choir, which made a significant impression at this year's concert by the students of St. Louis Seminary and had a lasting effect.

L. F.



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No. 18.

"I will rejoice in the LORD, and be glad in God my salvation."

Hab. 4, 18.

The actual day of jubilation and celebration of the fourth centenary of the Reformation, 31 October, is drawing nearer and nearer. Let us celebrate a feast of joy and thanksgiving, each in his own heart, in his own home and in his own congregation. In the course of this year we have all heard and read much about what God has done for us through the Reformation, about the blessings we owe to it for heart, home, school, church and state, goods for our earthly, but especially for our spiritual and eternal life. When a Christian thus rightly considers and deliberates from the heart, he will exclaim with the prophet, "I will rejoice in the LORD, and be glad in God my salvation."

But how, is there not a circumstance that wants to steam all true joy in us, and probably even suppress it altogether? Our country is engaged in a grave and serious war. And time of war is truly no time of joy; time of war is time of gloom. All wars are heavy visitations of God upon the countries and peoples that are affected by them, yes, in this case upon the whole world, as has never been the case with any war. We are involved in this terrible world war. Already we feel the burdens and sorrows of war, and the longer the struggle lasts, the heavier and more oppressive we shall feel them day by day. How many tears are already being wept now that so many husbands, sons, brothers and fathers have to report for war service; many more tears will be wept when they go out into the cruel war, seeing death before their eyes every day and every hour; many more tears when the casualty lists arrive and the name of our loved ones is found among the dead or among those who have been wounded and perhaps crippled for life! Can we really

When we celebrate a jubilee, can we exclaim: "I will rejoice and be glad"?

However, if it were a worldly celebration, a joy in earthly goods, in treasures or pleasures of this world, and if they were still so delicious and noble, then this difficult time of war would impair our joy and probably destroy it completely. But at our jubilee we rejoice in the Lord, we are glad in our God. And in Him we can and should rejoice at all times, even in hard, dreary times, when fear and anxiety try to creep upon our hearts. "Rejoice in the Lord always!" so the apostle exhorts us Christians (Phil. 4:4), "and again I say, Rejoice!" Our jubilee is not about worldly goods, but about spiritual goods, not about earthly well-being, but above all about our eternal salvation, our blessedness. We want to rejoice in these goods, which God in His mercy has given back to His Church through Luther's ministry, even in difficult times, and we can do so. These goods do not abandon us even in hard times. Yes, it is precisely these eternal, true goods that give us right support, right consolation, right joy and right courage in such times, even in times of war, when we feel very anxious for comfort, when our hearts begin to tremble. Especially in time of war we should rejoice in these goods and thank God for them from the bottom of our hearts. Especially because now is the time of war, because many tribulations surround us, in which the world knows no comfort, let us celebrate a joyful jubilee and exclaim: "I will rejoice in the Lord and be glad in God, my salvation."

My dear reader, think a little! What is the greatest good that God has given us through the Reformation? We could count a long list of blessings that we owe to the Reformation, but which is the greatest of all, the one that underlies all the others, that includes all the others in itself? It is this, that we now again

can say with truth: I am joyful in God, my salvation. This is the greatest From eternity he has taken my salvation into his strong hands, who from good, that we are certain from God's Word that God is our salvation, my eternity has provided and prepared everything that serves and is useful to salvation. This is the greatest good of the Reformation, that the precious bring me especially to faith, to keep me in it against the devil, the world, gospel, the glad tidings, may again resound among us purely and loudly and my own flesh, and to make me blessed; he will direct everything for my in all its fullness: "God was in Christ, and reconciled the world unto good, for my salvation. Into my Father's hands I confidently commit all himself, and imputed not their sins unto them, and hath established things. Thus the Christian heart learns to sing with Paul Gerhardt even in among us the word of reconciliation." (2 Cor. 5:19.) Out of the night and tribulation:

darkness, out of the desolation of the doctrine of the law, God hath brought us forth unto the light of his free grace in Christ JEsu our Saviour. Now we hear that God, by grace, forgives all the sins of poor lost sinners for Christ's sake, and heals all their infirmities, that in Christ he will be and remain our dear, gracious Father; he, the great God, who created and sustains heaven and earth, he, the holy God, who dwells in a light where no one can come, in Christ my dear Father. Now we confess with our dear catechism: "in which Christianity he will daily abundantly forgive me and all believers all sins, and on the last day will raise me and all the dead, and will give me and all believers in Christ eternal life." And we add with certainty and faith: "This is certainly true," this is what my God tells me in his infallible word, this is what his Spirit, who dwells in my heart, seals to me. That I am certain in faith that I have forgiveness of sins, that God is gracious to me and my dear Father, to whose throne of grace I always have free access, who carries me on his faithful hands and will make me blessed, in a word, certainty of salvation: this is the greatest good of the Reformation.

The certainty of salvation gives true support and comfort. As long as a man does not know and believe that God is merciful to him, that his sins are forgiven him, he has an evil, troubled conscience. And especially in times of trouble, when human help is out, his conscience wakes up again and whispers to him, "This is the punishment of your sins that befalls you, this is God's wrath and curse that smites you, the wrath that you have earned with your sins. How very different is the position of a Christian who is assured of his salvation in Christ through the gospel! It is true that we are now living in a difficult time of war, we do not know how this terrible murder will end; but this we know thanks to the Reformation: God also has wars in his hand, he also directs the hearts of the mighty of this earth like streams of water. He will put a stop to murder in due time. And this God is our dear Father. He will direct everything so that his church, which he loves, which he has drawn into his hands, will suffer no harm. It is true that in these times Christians can and will have to bear many a burden, many a heartache will befall them, perhaps they too will soon have to mourn the loss of one of their loved ones, but we know through the gospel that everything that befalls us, even if it be the greatest heartache, is sent to us by God. And God is in Christ my dear Father. He cannot mean evil to me. Even when he chastens and afflicts, even when the affliction becomes heavy, even when I do not see what it is good for, when everything seems wrong to me, I know that he cannot mean evil to me. He, the faithful God, the

My heart is full of leaps and bounds, And cannot be sad; Is full of joy and singing, Sees nothing but sunshine. The sun that smiles on me is my Lord Jesus Christ; That which makes me sing is what is in heaven.

And if we have the comfort of the certainty of our salvation in Christ, then we also get the right joy, the right courage to take sure, firm steps even in such times, to go the way which the Lord prescribes for us. And if this should be the time, as it now seems to be, which immediately precedes the end of the world, if the Lord should appear for His judgment - he who is sure of his salvation will not be frightened. If the Lord comes with his glorious future, let us lift up our heads with joy, because our redemption is drawing near.

My friend comes from heaven splendid, Of graces strong, of truth mighty. My light grows bright, my star rises.

We owe this comfort and support to the gospel, which was brought to light again by Luther. How terribly poor and miserable we would be, especially in this difficult time, without this gospel and its firm, sweet consolation! If we think about it, can we not celebrate our Reformation anniversary with a thankful heart even in this time of war? Must we not exclaim, "I will rejoice in the Lord, and be glad in God my salvation!"? -

It is a feast of joy that we celebrate over the Gospel, which gives us the certainty of salvation. But a feast of joy is also a feast of thanksgiving. We want to thank the Lord for his goodness and for the wonders he does for the children of men. We thank him in such a way that we faithfully preserve these great goods, that we do not let them be stolen from us again. We give thanks that we are also diligent to spread the gospel, which contains these goods, so that all the world may hear it. To this end, our dear Synod has warmly recommended to its congregations that they take up a Jubilee collection in this time of grace, namely for the Synod's General Church Building Fund. This fund serves especially to spread the Gospel by lending money from it to poor congregations for the building of churches. This collection should be a permanent monument to the gratitude of our Christians. Have you already contributed to this fund? Will you not do it with a cheerful heart? If you faithfully consider that you owe to the Reformation the certainty of your salvation, which gives you comfort in adversity and death, the certainty that God is your salvation, then your hand will open so that you will not give meagerly, but abundantly according to your ability, out of heartfelt gratitude to God, your salvation. God keep this!

G. M.

From our Synod.

A particularly gratifying perception at this serious time is the great righteous zeal for the parochial school which is manifest in the widest circles of our Synod. The good report of our General School Commission, made at our last Synodical meeting, and the pleasing proceedings which followed it, are remembered by all who attended Synod or read the reports of it. The individual District Commissions are everywhere concerned with the uplift and promotion of our schools. In those districts where special difficulties are apparent, as in the Atlantic and Eastern Districts, special work is being done, as we know from written and oral statements. The representatives and teachers of our two teacher seminaries are full of joyful enthusiasm and great hope for our school system, and are working untiringly for the beautiful, great work. Our communities back and forth are building new, larger, more beautiful, best-equipped schools and are making the elevation, promotion and preservation of their community schools cost something. Of the 44 requests for temps that have passed through our hands in the last few weeks and months, 41 request schooling; of the remaining 3, 2 are from Canada to scattered Mission Posts where no school can be established for this and other reasons, and the last request is for a temp position at one of our colleges. Yes, most of these requests are either wholly or mainly for Christian school instruction, because of the great need of teachers, or preaching posts coveting a church school besides the main church. Good news also comes from Brazil. In the last number of the "Kirchenblatt für Südamerika" it says from Guarany: "A welcome disease broke out here at the beginning of the year 1917, namely the school building fever. Six of our smaller and larger congregations are afflicted with it, and in five of these the completed school buildings testify to the salutary outcome of the fever." If recently in the *Lutheran* (General Council) on the occasion of the inaugural

"Prominent Missouri Congregation Establishes Sunday-school." - The Church of the Holy Cross in St. Louis, Mo., has resolved to establish a Sunday-school for those of its children who cannot be induced to attend the parochial school, and who attend the Sunday-schools of other denominations," the reasoning is entirely made up. The congregation in question has distinctly established the Sunday-school as a missionary work, not as a substitute for the Christian weekly school. If the reporter were to come to St. Louis, he would see for himself that the parish school in question is flourishing, is housed in a beautiful building suitable for its purpose, is equipped with all the necessary teaching aids, is doing something righteously efficient, especially in religious instruction, but also in the secular subjects, and is attended not only by all the children of the parish, but also by children of other Lutheran congregations, and even in one case or another by children "of other denominations" who previously went to the public school.

In the interest of promoting and elevating our parochial schools, the pastors, teachers and school superintendents of our Lutheran congregations recently held a meeting in St. Louis, Mo,

held several meetings. A proposal was submitted to and approved by the last assembly. The bill now goes to the individual congregations and is expected to be adopted by them. We leave the bill, which should also be read with interest in other places of our synod, to follow:

"Since, unless we do all that can be done to elevate our parochial school system, we are not only doing an injustice to our children, but also endangering the future existence of our parochial schools.

"Since, therefore, we must not be satisfied with having parochial schools, but should always work to make them flourish and really be what they can and should be under the present circumstances.

"Further, that we in our city of St. Louis should not only look to what may be beneficial to the individual congregation and school first and for the present time, but should always look to what may be beneficial to our entire Lutheran Church for the present time and for the future.

"Whereas, under the present circumstances, it is highly desirable, nay, almost necessary, that parents should be afforded an opportunity of giving their children an eight years' course of parochial schooling; and this, on the one hand, because the general schooling which we ought to give our children makes it necessary; and, on the other hand, because the danger to the spiritual welfare of the children is great, if they are sent to the state schools; and lastly.

"as it is financially impossible for some of our communities to provide an eight-year community school course for their children in their own schools.

"we pastors, teachers, and members of the school boards of almost all the congregations in the city, at the suggestion of the local teachers' conference, have assembled and, invoking God, have taken a closer look at this matter, and have then resolved to submit it to our congregations for their consideration, and to make the following recommendations, which they may raise for decision.

"1. That our parishes see to it that in their own schools the children are provided with a course of eight grades; but that if a parish cannot do this, it shall communicate with a neighboring parish which has a parochial school of eight grades, and make an arrangement so that it may send its children thither after they have graduated from its own school.

"2. That such parishes as are united in their school work, adopt a uniform curriculum for their schools; yea, that all our parishes in St. Louis be recommended to adopt a uniform curriculum.

"3. That a general school board, consisting of a pastor, a teacher, and a school superintendent from each of the participating congregations in the town, be elected, and that this school board elect from among its members an executive committee consisting of six members (two pastors, two teachers, and two school superintendents).

"4. That this general school board meet at least three times a year (before the beginning of the school year, before Christmas vacation, and around Easter time), receive the school reports from the individual schools, deliberate on the school matter, and make recommendations to the individual communities."

God bless our dear parochial schools! L. F.

Chaplains for soldiers from our counties.

Regarding the pastoral care of our Lutheran soldiers in the Army and Navy by our Lutheran Church Board for Army and Navy, the following should be reported:

A number of pastors have been suggested to the Commission as suitable and qualified to serve as chaplains. The Commission has been in contact with these pastors by letter and hopes that these brethren will be willing to undertake this service, which is so important and necessary at the present time. The young people from our congregations are now being called up in large numbers for war service; we find them in all the military camps. It is all the more necessary that we be able to provide the necessary Lutheran chaplains to the government as soon as possible. Since, however, there will be no Lutheran government chaplains in many regiments and camps, the Commission is seeking the assistance of pastors who live in the vicinity of the various camps and who are qualified and willing to minister to the Lutheran soldiers in such camps. From all sides there are already requests to see to it that our young people are visited and that they are taken care of. And when letters come in like this: "N. N. has been at Camp X. for five weeks; he is very homesick and has not yet seen a Lutheran pastor; please see to it," etc., then one only regrets that the necessary provision cannot be made everywhere at once.

Experience will also soon show whether we will not also have to employ "traveling chaplains" to serve those camps where there are no Lutheran chaplains and which cannot be served by pastors living nearby. Of course, we will have to pay such pastors; in many cases we will also have to provide temporary help for pastors who serve camps in the vicinity. Therefore, significant funds will be necessary to carry out this work, which will certainly be abundantly provided by our dear fellow Christians.

The Commission is also engaged in the production of an English Vest Pocket Hymnal and Prayer Book, which will be completed in about two weeks. This booklet is to be supplied free of charge to all our Lutheran soldiers in the army and fleet. The Walther League, which is also willing to assist in this missionary work, will raise the necessary funds for the production of this booklet, and will also have our commission distribute wills, tracts, as well as our Lutheran periodicals among the soldiers. Therefore, while we ask our dear congregations, especially our wealthy members, and also such associations as do not belong to the Walther League, for donations for our "Chaplaincy Fund", the Walther League will raise the necessary sum among its members for the above-mentioned laudable purpose.

Finally, we again request that as soon as young people from our circles are drafted, they inform us without delay. We should be put in a position to send the names of the soldiers concerned to the chaplains or pastors who serve the camps in question, where they can be found.

before they themselves are sent to the camp in question. If this does not happen, then it can happen, as has already happened repeatedly, that the chaplain only receives the name of a soldier when he has already been transferred to another camp. He may search for the young man for days, until at last he learns that he is no longer in that camp at all. We urgently request that this be taken into consideration. Karl Eißfeldt, Chairman.

Our mission for the deaf and dumb.

"The undersigned takes the liberty of respectfully calling the attention of the venerable Synod of Missouri, Ohio, and other States, assembled in their delegates at Fort Wayne, Ind. in the year 1896, to a missionary work which the venerable Synod has not yet undertaken, but which is of such importance that it should properly be a part of their missionary work. This is the mission among the poor deaf and dumb."

With these words began the petition of Blessed L. A. Reinke to the Synod and the urgent request to take care of the "poor, spiritually neglected" deaf-mutes, to whom he himself had already preached in sign language for about two years in various cities. And to this the Synod answered thus: "Resolved, that the Synod take over and continue the mission to the deaf and dumb begun by Father A. Reinke."

That was only twenty-one years ago now. The mission for the deaf and dumb is therefore one of our youngest missions. The civic training and education of the deaf and dumb was only taken up late in our country. It is just one hundred years ago this year that the first school for the deaf and dumb was founded in Hartford, Conn. under Dr. Thomas Gallaudet, who first introduced and further developed the sign language which had already been used in France for the education of the deaf and dumb. This is the language now used by all deaf-mutes in our country, without distinction of nationality.

More than fifty years before our Synod, the Roman and Episcopalians had already begun church work among the deaf and dumb. Yet the work of our missionaries, under God's blessing, has made such splendid progress that it is well on the way to surpassing all other missions in this field. Nine industrious and skillful workers are in the field, preaching the word of salvation in the Sign Language at 66 different mission stations scattered throughout our country, from the Atlantic to the Southern Ocean. Private instruction is given to individuals at all stations in preparation for Confirmation. Nine organized churches exist in the following cities of our country: Chicago, Milwaukee, Detroit, Minneapolis, Toledo, Fort Wayne, South Bend and Louisville, with 80, 71, 47, 41, 36, 19, 16, 14 and 8 communicant members respectively.

We - and the deaf and dumb in particular - cannot thank God enough for the gift of sign language, all the more so since the deaf and dumb by nature have a mind that is just as perverse, blinded, hostile to God, and in addition loves the world and sin, as the hearing, and their conversion

the more difficult it is to reach their hearts and consciences with God's Word without sign language. Our missionaries experience this when they meet with deaf-mutes who have not learned sign language. But these, thank God, are only exceptions. And it is a beautiful language, rich in imagery and meaning, which always speaks matter-of-factly, and by a sign for a term often at the same time gives the most beautiful explanation of it. What, for example, could be more beautiful and full of meaning than the sign for Bible, namely, "Jesus book"-pointing to the center of each palm for the imaginary nail-marks of Jesus, and then imitating with the palms the opening of a book; or the sign for sin: Sign for "law" and "break". Of late years much opposition has been manifested to sign language, so that attempts have been made to abolish sign language altogether in as many State schools as possible, and to teach oral language and lip-reading alone. But all the deaf and dumb people in the country are revolting against this and will not let their sign language be taken away. Only a few, especially gifted ones, learn oral language and lip-reading, and only to a limited extent in personal intercourse with individuals. In public meetings, on the other hand, in church services, for the understanding of sermons and speeches, even the best that has been achieved therein, with much effort and sacrifice and waste of time, has proved a complete failure.

Our missionaries face special difficulties when they have to deal with deaf and dumb blind people. The only sense through which they can communicate with them is feeling.

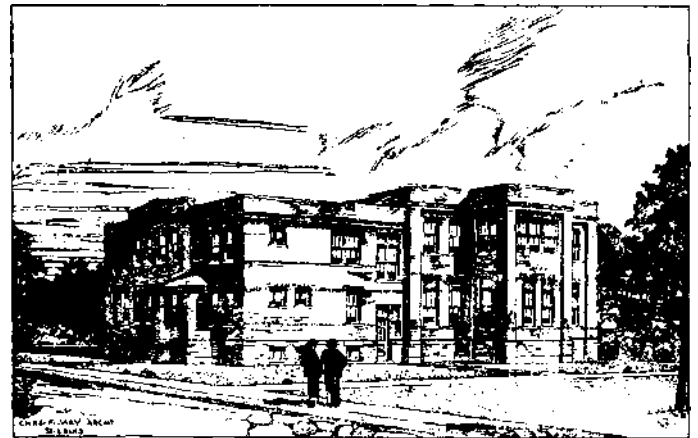
But come, dear reader, for a few moments with me and one of the missionaries! He is just now on a walk to a deaf and dumb and blind maiden whom he is teaching. We are climbing the steep streets of Duluth, the town whose romantic situation on Lake Superior has been vividly described as "25 miles long, 1 mile wide, and 2 miles high." In a humble dwelling, where we are kindly received, we see the deaf and blind daughter of the house seated on a couch, on her lap the First Corinthians of a Bible for the blind, wherein she is reading with her finger a passage of the first chapter. She recognizes the missionary at once as he grasps her hand. With a few signs into her hand, he lets her know that she has more visitors, and spells my name into her hand, which she immediately holds out in greeting. She then informs him in sign language that she has been diligently learning the first article, and immediately begins spelling it out word for word through the hand alphabet. Then she repeats the sentence in sign language to show that and how she understands the words. In the case of individual words whose meaning she does not understand, she seeks the hand of the missionary so that he may draw the explanation in her hand or execute the signs in question with her hand. Thus they both go with their hands spelling, questioning, explaining through half the explanation of the first article, which she has verbatim in her memory. Is it not a wonderful, interesting lesson? Is it not a grace of God that he has given us men and means, even to these poor people, who are not only deprived of intercourse with men and all the outer world, but also of God's Word

and cut off from the knowledge of the saving truth, can yet bring the light of the Word, and joy, and consolation, and the blessed Christian hope, into their hearts and into their darkness? Is it not a delicious thing to be able and permitted to take part in this missionary work of our Synod? God grant you, dear reader, a merciful heart and a sacrificial hand for our dear deaf and dumb!

A. H. Kuntz.

To the ecclesiastical chronicle.

Thanksgiving service at Springfield Seminary. The new service building, containing also sick-rooms, is nearing completion, and will be furnished with the necessary furniture during the first half of September. After repeated, thorough consultation on the part of the Board of Supervisors and the Faculty, the last Sunday in September, i.e. September 30, has been designated as the day on which we, in fellowship with many brethren in the faith, will celebrate in solemn worship



Concordia Seminary's new Springfield farm building.

We would like to thank God during the service for the completion of the long awaited and much needed farm building. The service will begin at half past two in the afternoon. A German and an English sermon will be preached. Brothers and sisters from near and far we welcome to this celebration.

R. D. Biedermann.

Construction of the new teaching building for the institution at St. Paul, Minn. commenced July 10. The foundation is already completed, and God willing, the cornerstone may be laid in a few weeks, probably Sept. 16. The new building will be two stories high, and will have a ground floor. Eight classrooms, the auditorium, the museum, the laboratory, a room for science classes, an apparatus room, a faculty room, a reception room and a bureau room will be located in the new building. There will also be a boiler room attached to the new building. The whole building will be completely fireproof. According to the contract, it will be ready on February 1, 1918. May the Lord our God keep his protecting hand over the building and the workers, so that the building can be completed without damage and accident!

E. G. N.

The supervisory authority of this institution would like to take this opportunity to ask all those congregations and members of the congregation who have not yet sent in anything for this new building to do so in the near future, if at all possible. Also

all such congregations and members of the congregation who have already subscribed sums for this building are requested to send in these pledged funds to the respective district treasurer as soon as possible. - May He, the Lord our God, be kind to us, and promote the work of our hands among us; yea, the work of our hands may He promote to the glory of His name, and the blessedness of many souls IE. G. N.

An interesting calculation and instructive at the same time. It is **not** uninteresting that our General Treasurer Seuel has calculated what the individual candidate of our Synod costs. As is well known, tuition and housing are free for individual students. So this year the single candidate costs us H3352. 29. So if a congregation gets a candidate, they get in the same a gift of over P3000. Quite a handsome gift! For this reason alone, the new pastor could be highly respected and thankful for this gift. But every congregation that receives such a candidate should surely be willing and eager to work for the synod that provides it with such expensive pastors and gladly give it some collections. We see clearly, the individual congregation cannot possibly provide for the education of its preachers. (People's Gazette.)

The Pilgrim House in New York closed. After 32 years of service to the church, our Lutheran Pilgrim House in New York has now been closed. As already reported, the property has been sold to Fr. O. H. Restin, who will continue to minister to immigrants, has moved his home and office to 234 Laßt 62â Street.

(Z. u. A.)

From the Norwegian **Synod.** The Norwegian Lutheran Synod of America has a president and nine district presidents, all of whom serve no congregations. The former draws a salary of P2500 and the latter H2000. - The largest faculty among the theological seminaries of the Lutheran Church of America is believed to be that of the Norwegian Lutheran Church of America after the consummated union of the Norwegians. The number of professors is 10.

(The German Lutheran.)

Strange reason not to celebrate a Reformation anniversary. D. Shailer Mathews of Chicago University has spoken out thus: "To put it bluntly, I am not too enthusiastic about a Reformation celebration right now. Any discussion of Luther just at this time would have to be very carefully weighed and cautiously written. We must not let this become an occasion to flatter Germany. Even if it were not for the war, I know too much of the German Reformation to apply praise with a shovel. I do not know; perhaps, after all, the most prudent thing for me to do is to make a speech myself in which I treat the matter historically and take occasion to point out the difference between the German spirit in Luther's day and Prussianism to-day. Certainly, I believe that the matter could be treated in such a way that one pays full tribute to the great work of Luther, as is due, and yet at the same time does not emphasize the virtues of the Germans too much. These are my thoughts, and you will know what to do. If you don't want me to do it that way, then look away from me altogether." - One notices at once where D. Mathews lacks. The Reformation is to him a German historical event, and there at once the spectre of "Prussianism" comes before his soul-whatever he may now imagine it to be. Germans and a German deed must not be glorified at a time when we are at war with Germany. The *Lutheran* rightly says to this: "How atrocious

There are two things being thrown together that should be kept separate! What has the re-provision of the open Bible to do with 'modern Prussianism'? What has the gospel of blessedness in Christ JEsu without the mediation of pope and priests to do with it? What has it to do with Luther's doctrine of free grace, of the forgiveness of sins, of justification, of the final authority of Holy Scripture, of the Church, of the priesthood of believers, of the sacraments, and of the whole, great sum of spiritual truths with which 'modern Prussianism' and Shailer Mathews' reasoning have nothing in common? The Reformation that we Lutherans celebrate in America is fighting the very theology that Shailer Mathews inherited from the German liberals. It is at war with Prussian Unionism, Prussian Romanism, and Prussian Rationalism. It has absolutely nothing whatever to do with the present war, and in its nature and aspirations is as high above the same as heaven is above earth." "Dr. Mathews is entirely in harmony with German liberal rationalistic thought, and is in complete good terms with that class of German theologians with whom the Lutheran Church as such does not hold it. He should therefore have no hesitation in reaching out to some Prussian theologians as brethren." - There one can be without concern: where the anniversary of the Reformation is celebrated in a truly Lutheran spirit, there will not be much flattery for the German theologians. If Mathews really wants to make such speeches, in which he wants to show the difference between Luther's spirit and the spirit of so many German theologians, then let him do so; that would make a salutary call to repentance and return for them. Only let him not then forget that these are his comrades in spirit. And if he sets out to present the "spirit of Luther," then let him seek this "spirit" himself from Luther's writings. And when he has recognized the "spirit" of Luther, has tested it against the Scriptures, and has received it into himself with faith, then he will come to the conviction that the Reformation is indeed worth celebrating four hundred years later - war or no war. E. P.

A Methodist who has read Luther writes to the bulletin of his church fellowship: "Dear brother, since we do not have a German fellowship here, I was looking for edifying reading (in addition to the Bible) and found it in the booklet 'Luther's Biblical Treasure Box'. Some Methodists (including myself) have believed that Luther, who had great obstacles to overcome as a pioneer, was behind Wesley in teaching about the inner spiritual life. In reading these excerpts from Luther's writings daily, however, I find that the Reformer was not only a learned and practical Bible expositor and gripping, fearless popular preacher, but also a faithful guide and instructor for everyday trials. Luther not only knew the apostate church and the world in trouble, he also knew the depths of the human heart and its many needs, and did not fail to point to the Word of God and the Savior of sinners as the only remedies. How much better it would be for some pastors and churchmen today to point the Christ-poor and unhappy world to Christ than to advocate so vigorously the evil war. Moreover, it is true that men are more willing to receive the gospel of JEsu than Christians are (for the most part) willing to give it to them. As a colporteur for the American Tract Society, I sold and distributed free tons of Christian reading. The latter was much appreciated,

especially in Germany. Often I wish that my available means had not been so limited, that I might have been able to distribute God's Word more abundantly." - Even among Lutherans Luther's writings are still far too little known and far too tveny read. Luther has not been eclipsed by Wesley or by anyone else. He is the angel with the eternal gospel that never becomes obsolete. He knows exactly God's Word, he knows the human heart, and he knows how to apply God's Word in every way to all kinds of cases and states of heart. Who would but read Luther diligently would make discoveries such as that Methodist has made.. .. E. P.

A crude rebuke; but that is not enough. The *Eastern Methodist* gives a stiff rebuke to his fellow churchman who misuses another paper of the same church for the propagation of the so-called "higher criticism," of modern unbelief. He writes: "Let us strongly emphasize this: D. Meyer has no right to use the publications of the church to promote his own thoughts to the man. As an ordained Methodist minister he has subscribed to the confessions of the church, and has most solemnly promised to represent and defend them. His duty as a preacher is to teach what is in harmony with our Confessions and with the Word of God; for doing this, the church pays him P5000 a year. If he puts anything in the Sunday school literature that denies the infallibility of the Bible and undermines its prestige, or that is contrary to our teachings, then he is breaking his ordination vow, his promise, and is not fulfilling his obligation, and he can be justly accused of undermining the foundation of the church while he is eating its bread. And he would be equally to be censured if he refused to do the discerning doctrines of the church, which he is employed and paid to represent." -- Some sects, it seems, are incurably riddled with the unbelief that casts itself in a proud garb and calls itself "higher criticism." These false prophets are especially driven by Satan to mix their poison into the lessons and sheets intended for the Sunday School, that yes, they may poison the youth. It is gratifying that there are still serious Christians in these churches who want to hold fast to the basic truths of the Gospel and rap the fingers of the deceivers. And such a poisoner of Christian youth well deserves the harshest rebuke. But shall it stop there? Have truth and falsehood equal justification? Why does the Church pay a seducer H5000 a year, and not rather put the chair before his door? Or has one already come to the point where one can no longer resist unbelief in one's own midst? This is what happens when doctrinal discipline is not practiced, that is, when false teaching is not punished with severity, and when teachers who do not want to let go of their error are not deposed. To the creation of such conditions everyone helps who does not like it that strictly about purity of doctrine is held. E. P.

This is then called scriptural interpretation! In a sectarian journal we find an article about the ungodliness of the use of tobacco. This is to be proven from the Scriptures. As the first saying, the writer cites Isa. 55:2, where God cries out to the foolish people, who seek their salvation in all kinds of their own doing and will not listen to the God of their salvation: "Why do ye count money where there is no bread?" or, as it says in the English Bible: "Why do ye spend money for that which is not bread?" The writer of the article probably understands this to mean that only bread-buying is permitted, and all other buying is forbidden. Whether or not he himself would be tested thereupon

would like to do? The Lord Christ could under certain circumstances even command to sell his garment and buy a sword, Luk. 22, 36. Other mentioned sayings are the whole series of such words, where purity is exhorted, defilement and defilement of body and spirit is warned against. To his preachers he still addresses the question, "Brother, how can we let our light shine when we use tobacco?" He argues thus, "The apostle says we are to keep ourselves pure from all defilement of the flesh and spirit; the one is as important to him as the other. Is tobacco unclean, then, some one asks. Well, I would not say that it is pure. I have seen men bite off their tobacco all covered with dust and dirt, and soaked with sweat." - Can the poor man not distinguish outward filth and uncleanness of sin? Just as the Pharisees of old did, who washed their hands before meals, kept their cups and bowls clean by heart, and thus wished to count for something before God, but quietly passed by the most grievous thing in the law. To these, as we know, Christ says no flattery, but chides them hypocrites. Whether the use of tobacco in one form or another is beautiful and pure is a question in itself. But quite another question is whether it is sin. The Son of God gives the general rule: "What goes into the mouth does not defile the man, but what goes out of the mouth defiles the man", Matth. 15, 11. And when His disciples do not understand this, He gives them an explanation, v. 16 to 20, which leaves nothing to be desired in clarity. And the apostle punishes the Christians in Colosse that they still let themselves be controlled by people "who say: You shall not touch this, you shall not taste this, you shall not touch this, which is all consumed with hands and is the commandment and doctrine of men, who have an appearance of wisdom through self-chosen spirituality and humility and by not sparing the body and not giving the flesh its honor for its need", Col. 2, 21-23. 2:21-23. The worst of the matter is, that thereby the Holy Scriptures are blasphemed. Hence it comes to pass, that I suppose it is said, You can prove everything by the Bible. Yes, if you treat it that way! No one in his right mind would call that interpreting the Scriptures, but fooling Christians and desecrating the Word of God.

E. P.

State school and religion. In Holland the state school is entirely devoid of religion. If a teacher speaks of God and eternity before his pupils, he is censured and punished. When a question was asked in the Chamber of Estates some years ago about such a case, the radical minister replied that a teacher who brought the doctrine of God and immortality into the school was as much a delinquent as a smuggler. Christian-minded Dutchmen therefore send their children to private schools, of which there are a thousand with 3000 teachers and 160,000 pupils. In this country, too, the school is religionless. Church and state are divorced from each other; we have no state church, therefore no religion is taught in the state schools. But because earnest Christians cannot be satisfied with a religionless school for their children, they build and maintain Christian parochial schools, whose main task is to lead the children, by religious instruction and Christian education, to Christ, who commanded, "Suffer the little children to come unto me, and forbid them not." Hitherto the Lutheran Church of this country has also been able to discharge this duty without hindrance. But now the South Australian Government has passed a law closing all Lutheran schools. This is a terrible blow to our dear Lutheran Church. In this serious, grave

time in which we now live, we can do little more than commit the matter to Almighty God our Savior, in whose honor our schools are built, and who sitteth at the right hand of his Father, having the salvation of our children more at heart than ourselves, and saying, "Fear not, I am with thee!" But let us not be lacking in prayer and supplication. Let us plead and cry out to God: Lord, preserve and protect our schools, your schools, and let our children grow up in the discipline and admonition of you! (Luth. Kirchenb. f. Australien.)

As to why so many men don't attend church, *The Christian Work* has had a number of people weigh in on this question. and is now publishing a number of the letters received. Many of them give the familiar old mendacious reasons, all of which amount to saying that the word of God is to blame, that this is just so foolish and annoying that no one can be blamed if he does not want to hear it. Others cite busyness as an excuse; one is then too tired to go to church. One writer hits the nail on the head when he replies: "Why don't people go to church? For the same reason that a chicken does not swim, or a fish does not live on dry land, or a dog does not eat grass, or a sheep does not eat meat, or a blind man does not see. Each behaves according to its nature; the same does man who does not go to church. This nature is described 1 Cor. 2:14. The thing is not at all to be wondered at. If you could change the nature of the above things, they would behave accordingly. It **is** the same with man. To change man's nature, yes, that is just what the religion of JEsu Christ does. If this is not done first, then nothing is accomplished. It all comes down to this, that the Holy Spirit changes the nature of man. When that is done, then the going to church already comes of itself. Man has lusts and desires, and he goes where he can satisfy them. When the Holy Spirit transforms these desires and cravings so that they are directed toward God, then such people go to church to satisfy their cravings, provided, of course, that the church really offers soul food." The Son of God, who knew what was in man, said the same thing much more briefly, and made the application to the people at once, when he said, "He that is of God heareth the word of God. Therefore hear ye not, for ye are not of God," John 8:47.

E. P.

The people who had been with other people were filled with the desire to belong to such a lovely fellowship and brotherhood! - As beneficial as it is for God's kingdom when Christians let their light shine before the people, so that they see their good works, the evil life of Christians is a terrible hindrance. Why did the general conversion of the Gentile world almost entirely cease in the fourth century, and why are millions of Gentiles, Jews, and Mohammedans still sitting in darkness and in the shadow of death? The main cause lies in the ruin of Christendom itself. Therefore, if we do not want to become a stumbling block for those who do not yet know the truth, let us first begin with ourselves, first convert ourselves righteously, become a light of the world and salt of the earth; only in this way will we become from day to day an ever greater blessing to our fellow world.

A second consequence of the ingratitude of Christians to the gospel is that, if they do not repent, God will finally take away his precious word from them. We can never be worthy of this benefit, we can never deserve it by our good works, but we can easily spoil it by our unfaithfulness. God wills that all men be helped; he wills, therefore, to withhold his word of grace from no one; but neither will he let it be despised, abused, and profaned with impunity. Were not Asia, Africa, Greece, and Italy once the most glorious and blessed churches, in which the lampstand of the Word burned brightly? Why is there now in these countries part pagan, part Mohammedan, part papal darkness? All this is the result of nothing but the ingratitude with which the Christians of those countries once possessed the pure gospel of Christ. Luther therefore rightly says that the word of God is a driving downpour, that it does not remain where it is despised, and does not return whence it departed. If Luther predicted to Germany, because of her ingratitude, that she would not keep God's word pure and pure for more than a man's age, what would this apostle of the Germans proclaim to us in advance, if he saw how little fruit it bears among us? Ah, dear ones, we can lose the gospel in such a way that we always think we still possess it. Pure doctrine is not preserved by disputing, but by God's grace alone, which alone fills the hungry with its goods. If we do not carry and seek to preserve the treasure given us in the vessel of a truly penitent heart, it will be lost before we think it. (Walther, Light of Life, p. 542 f.)

Consequences of our ingratitude to the gospel of grace.

The first consequence is that we hinder the spread of the kingdom of God by our ingratitude. One of the chief means by which the unconverted and unbelieving world is persuaded, enticed, and won over is by the righteous, blameless, and exemplary conduct of those who profess the gospel. The world does not inquire both what we believe and how we live; it cares not whether our doctrine is true or false, pure or impure, but whether our doctrine makes us better men than others. If it sees us practicing virtues of which it is not capable, many are often put to shame and converted, or yet convinced in their consciences that the gospel must be good, holy doctrine. O how many heathen have been lured into the bosom of the Church in the first three centuries by the bright walk of Christians! How many, when they saw how fond the Christians were of an

"It is not good that man should be alone."

Gen. 2, 18.

Let no one presume to shake this ancient word of God. Although the marriage state, as Luther says, is "a worldly thing" and not a sacrament, as the Roman Church teaches, it is nevertheless a state ordained by God, which is to be kept holy by all.

That the above word of God is a true word is also sufficiently taught by daily experience and observation. A widely read English political newspaper showed statistically that the criminality in our country is largely recruited from the unmarried male world, and then went on to point out how this fact is proof of the salutary influence of married life on the male sex. Certainly, how many a husband has been saved from sin?

and disgrace, from prison and who knows what else, by his virtuous and pious wife. Who will name the number of fathers of families who, out of consideration for their wives and children, have shrunk from many a course of action from which they would not otherwise have shrunk? And this, too, will have to be admitted, that many a youth, who was already on a slippery slope and walking on forbidden paths, has found his way again and begun a new life, after he had won a faithful wife for his companion in life. There is nothing more beautiful in the world than a happy family life. The fact that many young men remain single may be explained in one way or another, but if it happens in order to escape the "conjugal yoke" and to lead a "free life," then it is an evil sign.

We saw a man the other day who is physically almost a ruin. Upon further inquiry we became aware that we had known him well as a gifted and hopeful youth thirty years ago. He had been in the West all those years, and had now returned to his old home. "What is the matter with the man?" we went on to ask; "has he a wife and children?" To which it was answered, "If he had a wife and children, he would not be in this miserable condition." And he who told us this used the English word dissipation. "Sin is the ruin of men ."

White lies?

Is there any need so great that it permits us to lie? There is no greater need than that into which our Saviour came; but it is inconceivable that any excuse should have passed his lips for the removal of his suffering need. The long line of his disciples walk in his footsteps. An Athanasius, who endured much tribulation and anguish under the Emperor Constantine, under Julian and Valens, for the sake of the confession of the truth, did not think of somehow creating calmer days for himself by winding phrases. A Paul Gerhardt is bound in his conscience and prefers to call the loss of office and bread a "minor Berlin affliction" rather than to have departed from the recognized truth. A pastor Klein in Fröschweiler, who found refuge in the count's cellar during the battle of Wörth, and could not repel the intrusion of fleeing Frenchmen, is called upon by the advancing Prussian lieutenant, "Are there any Frenchmen here?" and is given the presence of mind to reply, "If there are, I cannot help it," whereupon the lieutenant, in a sort of consternation, desisted from further inquiry.

Certainly there are cases in which speaking the truth openly can have serious consequences; there the tried and tested rule applies: Ask for wisdom! Certainly there are situations in which the conscience is confronted with difficult decisions; there the old slogan remains: Straight ahead, God helps out!

But a whole army of white lies does not arise from serious, high-strung danger, but from convenience and moral laxity. Is the white lie of the pupil to be excused who, in order to escape punishment, wants to hold out some cobweb of excuses before himself as a shield? Or the white lie of the subordinate who speaks against his conviction to the superior out of false consideration? Is the white lie of intercourse and sociability permissible, which turns praise and sweetness on all sides, because one has not the courage of the frank, though modest, man's word?

Is it permissible to tell a white lie to a terminally ill person, from whom the pastor is mercilessly and heartlessly kept away, and whom one fobs off with vain, windy consolations, so that the last reprieve may pass unused?

If you want, you can put a cloak around every lie: White lie. The almighty Lord, the source of truth, has means enough to save his children who stay with the truth. Fight the white lie! "Put away lying, and speak the truth, every man with his neighbour." Eph. 4, 25.

The well-kept widow's mite.

A widow put an offering for the mission in the chapel of the cathedral chapter in Berlin into the offering box and provided it with the address of the court preacher Kögel and a note. But the box was broken off by nefarious hands, robbed and then thrown away. A maid found the empty box in the hallway while sweeping it out, examined it, found nothing and handed it over to the police. Here the box was examined again, taken into custody and after the usual waiting period, when no owner came forward, returned to the finder. When the girl held the box in her hand for the second time, she wanted to remove the green fringes hanging down in the opening with scissors and discovered to her amazement the note with the name of the court preacher Kögel together with the undamaged money offering. She handed the money and the note to the addressee, and he read out to the assembled congregation the widow's letter of protection and safe conduct for her gift. It said, "Let not this mite of a widow be lost!" - Even to this day the Saviour looks on the people putting money into God's treasury, and keeping the widow's mite, Mark. 12, 41-44.

First savior, then also role model.

The main thing and the reason of the gospel is, that before you take him for an example, you receive and know Christ as a gift and present given to you by God and as your own, so that when you see or hear him doing or suffering something, you do not doubt that he himself, Christ, with such doing and suffering, is yours, on which you may rely no less than if you had done it, even as if you were the same Christ. Behold, this is the right knowledge of the gospel, that is, the abundant goodness of God, which no prophet, no apostle, no angel, can ever utter, no heart can ever sufficiently wonder at and understand.

(Luther.)

How can you become a Lutheran?

The Lutheran theologian Matthias Flacius reported that he had heard the papal legate Antonius say that one should not read Paul's letters; "for I know," he said, "some people who have become Lutherans merely by reading Paul's letters. The papal legate Antony was right. Valerius Herberger ordered a monk, the eloquent monk Peter, to diligently read the Epistles of St. Paul to the Romans and Galatians. After a few days he left the monastery.

Obituary.

Teacher Franz Regener, until recently teacher of the lower class in the eastern district of St. Lawrence Parish at Frankenmuth, Mich. was called away to eternal rest by the Lord of the Church on July 22. He had been ailing since November last, and in the spring, temporary rest not bringing him the improvement he had hoped for, he resigned the school office so dear to him. As the heat of the sun brings the fruit to maturity and increases its sweetness, so also in the difficult time of suffering allotted by God's wisdom to the deceased, faith in his Saviour and the desire to depart and be with him came to the fore more and more. On his birthday his longing was fulfilled. He was born July 22, 1851, in Samswegen, Province of Saxony, came to America when ten years old, and entered the teacher's seminary at Addison in 1872. For the sake of the hardships of the time he was compelled to enter the office after only three years' preparation, and served successively schools in Corning, Mo., New Orleans, La. warda, Tex. Jackson and Detroit, Mich. For twenty years he served hereupon in Frankenmuth. He leaves his afflicted widow, four sons, two daughters and 5 grandchildren. His funeral sermon was based on his confirmation saying, "Be thou faithful unto death, and I will give thee the crown of life."

E. A. M.

New printed matter.

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Liturgy and Agenda. Concordia Publishing House, St. Louis, Mo.

428 pages 6X9, with a musical appendix of 57 pages, bound in full morocco me gilt title and gilt edges in flexible binding. Price: H4.00.

At last, many will say, who have long awaited the appearance of a complete English Agende. But they will be happily surprised when they get hold of this actually beautiful book. It is really complete. The first part brings the orders of worship for the principal and secondary services, with a large selection of collects, prayers, intercessions, etc., the second part the forms for the most varied ecclesiastical acts. One will hardly look for anything in vain in it. We cannot go into the contents in detail now. The work was completed just before the end of this issue, and we hurry to bring it to your attention, because it has been eagerly awaited for a long time, and many English and German-English congregations have had to make do somewhat poorly up to now. Perhaps we will go into the liturgical side of the whole work in more detail later. Just a word about the furnishings. It is exemplary in every respect. So it should be with the books used in worship. It is a book that the pastors use, as well as the musical appendix, which is available for 60 cents, the teachers and organists. But they use it in worship for the congregation, and therefore it is no more than natural that the congregations should purchase this work. It is not only desirable, but necessary, where English worship is to be rendered right and beautiful.

L. F.

Feed My Lambs. 532 Bible stories from the beginning of the world to the coming of Christ for children and parents. By Carl Manthey-Zorn. Concordia Publishing House, St. Louis, Mo 661 pages 5X7⁴, bound in cloth with spine title and cover illustration. Price: \$1.75 postpaid.

The elderly author, well known to all "Lutheran" readers and deserving of them, says in the preface to this his latest work: "Children, even small children, should be told the biblical story. Also those of the Old Testament. 2 Tim. 3, 14-17. This then marries itself to their hearts through the Holy Spirit, which is given to them through baptism."

is given. And then they understand the New Testament better. It is impossible to fit all the stories in the books intended for schools. And aren't they all so beautiful? With little children read the Bible itself in order? Apply what Apost. 8:30. I have tried to tell almost all the stories of the Old Testament in such a way that even small children can understand everything. I also did the test. I had one story after the other - in manuscript - read in the daily home devotions. And little Doris, now five years old, listened with pleasure and understood. Her parents loved to hear it, too. Mark. 10, 15. Childish applications, little prayers and song verses are also included. Parents should explain a word here and there. God be in grace with this book for Christ's sake!" We have read the work during the printing and can only confirm what the author says. We will therefore immediately begin to use it in our home devotions and can assure you that even adults and the elderly will hear many things that they did not know or had not considered. This is especially true of the 4th to 6th sections: the time of Joshua and the judges; the time of the kings of Israel; the time of the Babylonian captivity and the return of the Jews from it. These sections cover histories 212 to 532, while the first 211 numbers fall on the first two thousand years on earth, the time of the patriarchs, and the time of Moses. Each devotional covers one or a little more than one page, and the whole book, which is mostly told with Bible words, and is accordingly kept quite plain, simple, and childlike, can and will serve both young and old to rich blessing, to good Bible knowledge. May God place His blessing upon it!

L. F.

Mormonism and the Bible. By F. E. Traub.

Concordia Publishing House, St. Louis, Mo. 12 pp. 314x5⁴. price 5 cts. 12 copies 40 cts. 100 copies H2. 50.

A good, very contemporary tract, written by Fr. Traub by resolution of the South Idaho Pastoral Conference. The false doctrines of the Mormons are briefly presented from their own writings and are refuted convincingly with God's Word. Suitable for mass distribution where, as in Idaho and Utah, but also often in other states, it is necessary to warn against the creeping Mormon apostles who come in sheep's clothing but are inwardly ravening wolves.

L. F.

Song of praise and thanksgiving. By Herm. M. Hahn. Concordia Publishing House, St. Louis, Mo... 4 pp. 10<14. price: 30 cts. postpaid.

A lively piece for two-part children's choir with German and English text. Good to use on any festive occasion.

L. F.

Concordia Medley No. 5. 88-Note Player Piano Record. Barthel & Duesenberg, 912-914 Pine St., St. Louis, Mo. price: \$1.00. To be obtained from Concordia Publishing House, St. Louis, Mo.

The aforementioned firm, which has already brought a number of our beautiful chorales and good folk songs onto the market for the player piano, has had this roll produced especially for this anniversary year of the Reformation. It offers the immortal Luther hymn "Ein' feste Burg ist unser Gott", namely the music to all four verses with German and English text and a festive prelude by Mr. E. Seuel, the general agent of our publishing house, who is not only an efficient businessman, but also a talented and skilful organist and conductor.

L. F.

Ordinations and introductions.

On behalf of the respective Tistritspräsides were ordained:

On the 5th of Sunday, A.D.: Kand. R. Deffner in the church Zum Kripplein Christi zu Bethlehem, Ill, by P. F. W. Brockmann.

On the 7th of Sunday, A. D.: Kand. W. Do rn at Concordia Church, Fort Wayne, Ind. assisted by Prof. L. Dorn of Rev. Aug. Lange. - Kand. W. Kernitz in the Concordia Church at Chicago, Ill, assisted by PP. A. L. Reinke and Schlechte by P. Alfr. E. Reinke.

On the 8th of Sunday, A.D. Trin: Cand. G. Nack at the church at Alexandria, Minn. by I". A. Bartz. - Kand. E. P a u t s c h at Zion Church, Chicago, Ill, assisted by Bro. Filling and Prof. Anderson, by Bro. A. Kuring.

On the 9th of Sunday, A.D.: Cand. R. Reichmann at Emmaus Church, Milwaukee, Wis. assisted by Bro. Destinon of Bro. J. F. Rubel. - Kand. Ph. Lange at St. John's Church zm Fox Point, Wis. with the assistance of P. Prägers from P. Ph. Lange. - Kand. E. Budde at St. Paul's Church on Buffalo Creek, Madison Co, Nebr, assisted by PP. J. Hoffmann, Lischläger and E. Eckhardt by P. H. F. W. Schulz.



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No. 19.

Our relationship with Christians in other communities.

1.

The relationship that exists between us and Christians who belong to a community that differs from us in faith is what we are talking about here. We know that there are also Christians outside the Lutheran church. For God's Word tells us so. Wherever the gospel of the Savior JESU Christ resounds, wherever usefulness and faith are preached, there are also Christians. The gospel is the power of God unto salvation. Therefore we have no doubt that there are children of God and believing Christians even in the Reformed communities, and even in the sect of the Roman pope, in so far as the truth of Christ as the atoning sacrifice for the sins of the world is still brought to bear there. This is the position of the Lutheran confession. This is how Luther spoke, and this is how the Lutheran fathers have always spoken.

But note the rationale for the proposition that there are Christians outside our church. To us this is an article of faith. That is, it is a truth established, not by the experience or observation which we men make, but from God's revelation.... That there are children of God to be found even among the Reformed - that is, among the Presbyterians, the Methodists, the Baptists, etc. - we conclude, not from the outward works which these churches do, but solely from the fact that God's Word still goes on there. You would think this would be very simple and very easy to understand, and yet here many of our Christians still have quite wrong ideas. They see a Methodist orphanage, a Presbyterian hospital, a Catholic foundling house, and now think that this is surely proof that "there are good Christians there too." Especially the high

The sums raised for ecclesiastical purposes in all these sects make an impression, so that one sometimes hears it said that there is perhaps more zeal for the Gospel there than among us. Now, however much we may deny that there are Christians in those communities who are filled with great love for their Saviour and admirable willingness to sacrifice - the Gospel is everywhere producing such fruits - such works prove nothing in themselves. The Christian Science people also build large churches, and yet are not even a Christian sect, but a heathen religious community, like the Mormons also, who all tithe. So it is not because there are people among the Christian sects who practice human charity and scatter their gifts with great generosity, but because the gospel is still preached there, that we are certain that God has his elect among them also.

We go one step further. There is an extremely close relationship between us and these Christians in communities of other faiths. We are related to these people - mind you, to the true Christians in these churches - in the most intimate way. These are our brothers and sisters in Christ, for they belong with us, who are Christians, to the invisible Church of God on earth. All who base their salvation on Christ alone, who take hold of his most holy merit in faith and place their whole hope for time and eternity in the grace of God, form Christ's invisible kingdom, in which all sins are forgiven, all spiritual gifts received, all prayers answered, in which God's name is hallowed and his will done. This spiritual kingdom, to which all Christians belong, has the promise of eternal continuance. To it belonged the patriarchs of the Old Covenant, and also the believing Ninevites, and the "remnant out of Egypt and Elam" of whom the prophets speak; in this invisible church there are Lutherans, Methodists, Presbyterians, Baptists, even Episcopalians and Catholics; for in all these churches there is still

Opportunity to hear the gospel, from which children are born to our God like the dew from the dawn.

How is it then that our Lutheran Christians so easily forget this? The reader is probably tempted to answer with the counter-question, "How do you know that our Christians forget it so easily?" This may be inferred from some circumstances which will also be known to the reader, but which he may have temporarily forgotten. Our Christians have known from their youth the article of faith concerning the universal, invisible church. This doctrine is contained in the third article of the second main section of our Catechism, when we confess the faith in "one holy Christian Church". But when our Christians have experiences with others, with non-Lutherans, which confirm this article, they are often astonished, and thus prove that they very easily forget the article of the invisible church, just when they ought to apply it correctly.

Here is just one example.

I heard a well-informed older Christian say to his Lutheran pastor some years ago, "Recently I was visiting with the sick neighbor, F., when he was visited by his Spresbyterianj preacher. I listened to what they talked, and I must say the pastor comforted the sick man just as our pastors comfort their sick. He told him how he could only be saved by Christ's blood, which had been shed for his sins." And this the man told with the greatest astonishment; indeed, one could tell that he was even troubled in a certain sense, because he had noticed that there were Christians outside the Lutheran Church!

In spite of the fact that our Christians have learned from their youth that God's Word, where it is preached correctly in the main, brings sinners to faith, they are nevertheless quite astonished when they find this confirmed in their dealings with members of sects. Yes, they think that what they learn in such intercourse, namely, that there are also children of God outside the Lutheran church, is contrary to the judgment which we as preachers and in our periodicals pronounce on the Reformed churches! We condemn these churches as false believers, we warn against them, and yet it turns out that there are people there, even preachers, who believe in redemption through Christ's blood as we do! Then speeches are made which express a certain doubt, as if our practice contradicted what is recognizably there - as if one ought not to pronounce such a harsh judgment on communities in which there are believing Christians. And even if our Christians clearly recognize that God's Word forbids all faith-mongering, all ecclesiastical fellowship with those of other faiths, all unionism, they are nevertheless - indeed, precisely because of this - troubled when they observe that there are Christians with whom they have no ecclesiastical fellowship.

The same is often true when members of our synod become more closely acquainted with members of such Lutheran synods who differ from us in doctrine. They make the experience that in some churches they preach about faith, justification, and the way to salvation in the same way as we do. And they are astonished at this, as if in those synods they did not have the Bible from which the people read,

even the preachers, can learn the way to blessedness! Just as if God's Word, when read, were not a power of God there, bringing the heart to obedience to the invitations of the Gospel! Just as if we did not teach the article of the universal, invisible church in our catechism, and did not confess in harmony with it, that there will be children of God wherever the gospel may be preached!

Recently, pastors of our synod have been engaged in doctrinal negotiations with pastors of other, opposing Lutheran synods. It has turned out that some pastors of the Iowa Synod and the Ohio Synod agree with the doctrine presented by our pastors on the very doctrinal points on which the synods separated, and which still separate us from the said synods. And at this again great astonishment! With joyful amazement it has been seen that in the doctrine of the sinner's salvation by grace alone some, perhaps many, of these people agree with us in the faith. How, in the testimony of our Synod to the "By Grace Alone," has it not been untiringly insisted upon for thirty-five years, that all Christians in all the churches on earth, including Christians in the Ohio Synod and the Iowa Synod, agree with us in this article? This doctrine, after all, is the core of Christianity. If, then, we find it among pastors and members of the Iowa and Ohio Synods, we should not be surprised, for this only confirms what our Synod has continually maintained for decades, namely, that the Missouri Synod has not brought up a new doctrine of conversion, as the leaders of the Ohio and Iowa Synods represent it to this day, but that really every Christian, even every Ohio or Iowa Christian, is in agreement with us on this main doctrine of the gospel. God's word makes Christians everywhere, and all Christians believe what our Synod teaches in harmony with the Lutheran confession of the attainment of blessedness. If we find this confirmed in the experience of individuals, we should heartily rejoice in it. There is no apparent reason for astonishment. G.

War hardship and war comfort.

The following letter from London, England, was received by the Chairman of the Commission for Inner Mission Abroad. In bold letters on the envelope was written twice, "Opened by the censor," who therefore let it through unobjected. The Commission decided to share it unabridged with the readers of the "Lutheran"; after all, as carefully as it is written, it shows the tribulations through which our fellow believers must pass, but also how the Lord has protected them with a strong hand. But our Christians see from it what refreshment their gifts have brought. May this letter inspire many to remember our brothers and sisters in London in their prayers and to send in gifts to help their need, for the sake of Jesus, who gave the promise: "Whoever gives one of these least ones a cup of cold water in the name of a disciple, truly I say to you, it will not go unrewarded", Matth. 10, 42.

P. Knippenberg's letter reads, as follows:

"London, July 19, 1917."-Esteemed,

dear Pastor Schmidt!

"Thank you very much for your kind letter. I have guessed the reason for your long silence, and I also know that you are very busy. Letters like yours, however, will certainly never be objected to, and they are most welcome to me. However, I do not wish to take up too much of your precious time.

"We have received the money for the preservation of our dear mission, and we express our sincere thanks. Especially heartfelt thanks also that you have remembered our sons at the college in Bronxville. I never dared to ask for it, since you have enough expenses and broth from me already. However, the maintenance of my little students has often caused me no small anxiety, as I am unable to send them sufficient money.

"On account of the high prices, the parish has added 10 shillings a week to my allowance from the 1st of April this year. The money has been struck to my previous allowance from America and paid in advance till the 13th of October. Of this allowance I have about 25 dollars left. The parish did not wish me to take for myself from the money you sent to relieve the present distress.

"I thank you many times for the love you have shown in repeatedly drawing the attention of our dear fellow believers to our situation in the 'Lutheran' and inciting them to intercession. As long as we were still reading the Synodalblätter, your articles gave me much pleasure, although your kind words must also have made me feel quite ashamed at one time. God reward you for all you do for our mission!

"Their mission shows about the same state. In both congregations together I am still allowed to preach the word to 56 listeners every Sunday, and to give catechism milk to 14 souls in the weekly services. On Sunday Exaudi, three confirmands repeated their vow of unbreakable faithfulness to their Creator, Redeemer and Comforter. May they show strength to maintain it in this city full of temptation, where many a young Christian has been drawn into the maelstrom of sin and perished.

"Great terror befell us when on June 13 we became aware that an air raid on London was in progress and that war birds were flying over us with a roar like a great rush of water. This roar was soon mingled with the angry rattle of the guns and the dull thud of the bombs. Death, wounds, desolation suddenly stared at the observer, where he had just seen life, health and proud buildings. Truly:

In the midst of life we are embraced
with death. Whom shall we seek to
help us, that we may obtain mercy? It
is thou, O Lord, alone.

And, praise be to God, we have again been able to feel his nearness: the Saviour exalted at the right hand of the Father, to whom you so consolingly pointed out to me in your last letter under the impression of the feast of the Ascension just celebrated, has extended his hand over us in the raging storm.

stretches that no member of our little flock is among the lamentable victims of this modern warfare, although a heavy hail of iron has struck down several even menacingly near.

"The same protection happened to your mission in the raid of July 7. All the residents of this duplex who had not gone to work gathered in our living room. The sound of the bombs and the barking of the cannons echoed powerfully. As the fear increased, I read out a psalm, the same one that you had once recommended to me as a song in the house of my pilgrimage. And the word of God proved its old power. When I had finished, an elderly man said: -My knees trembled; but as soon as you began to read, it was over.' But what Christian heart should not be steeled when it hears the word: -He that sitteth under the shelter of the Most High, and abideth under the shadow of the Almighty, saith unto the Lord, My confidence and my fortress, my God, in whom I hope!' The mob did not harm us either; the lot was guarded by a policeman wordm. The Lord has protected his people.

"Some time ago I visited one of our interned brethren in the military hospice near Dartford. The hospital is beautifully situated on a hill in pure country air. In the superintendent I found an immensely kind man, who also allowed me to tell him about our church. The dear prisoners write that their time grows long, and many a tear steals down their cheek. They lament being with all the infidels and scoffers, and the want of right worship. Yet they hold fast to the confession, for which I feel great joy. They express heartfelt gratitude for the parcels of food that we are sending them with the help of the money you have so kindly sent us to alleviate the hardships of war. They express the hope that God will not let them be tempted about their fortunes, but will soon deliver them from captivity. Yes,-God deliver Israel out of all their distress.' Amen.

"With heartfelt thanks and reverential greetings to you and the Hon. Commission.

"Fellow-partakers in the tribulation and in the kingdom

"K. Knippenberg."

China Mission.

Some years ago a missionary society for heathen mission in China was organized in the circles of the Synodal Conference. This sent first Missionary Arndt and then Missionary Riedel to China, who are presently active in mission work in Hankow.

The Society offered its mission to the last Synodical Conference. The latter decided to recommend to the individual synods to consider the question whether the China mission should be taken over by the synodical conference.

The following letter was then addressed to our last Synod of Delegates by the Commission of the Society: "The undersigned Commission takes the liberty of referring to the decision of the Venerable Synodal Conference concerning the adoption of the China-

Mission. The Venerable Synodal Conference, which showed great joy in taking on the mission, decided in fact to recommend this matter first to the individual Synods for deliberation. The Commission now asks the Venerable Synod to also take a stand on this important matter on its part." (Syn.-Ver., p. 80.)

Our Synod then adopted the following committee report: "We cannot but point out, in discussing this matter, that in our circles and under our circumstances it is not wise and does not serve the whole cause for a private society to undertake a new heathen mission, as is clearly evident in the mission just mentioned, which has thus been brought into being. But now that this Mission exists, and that in our judgment it ought to be undertaken by an ecclesiastical body; further, that we are convinced that in the midst of our Synod two Heathen Missions, the one by the Synodical Conference, the other by ourselves alone, cannot be successfully carried on; further, that the interest in a Mission carried on by several Synods is not a general one, but that the work and support is for the most part presented by one: we therefore recommend that the Synod, on its part, as a member of the Synodical Conference, resolve that the China Mission be not taken up by the Synodical Conference; that the Synod agree to take up the China Mission, should it be offered to us." (Syn.-Ber., p. 83.)

The Commission for the China Mission, into whose hands the Society has placed all the powers, having also addressed the other Synods of the Synodical Conference, now sent the following letter to the undersigned:

"To Mr. President F. Pfothhauer, Chicago, Ill. "Venerable Mr. President!

"At Milwaukee the Synod agreed to take the China Mission if it were offered to it. We hereby offer it to the Synod. May many more poor Gentiles in China come to the knowledge of Christ, walk in His light, and be saved through this mission, which is now being taken over by our Synod!

"In the name and on behalf of the Evangelical Lutheran Missionary Society for Heathen Mission in China the previous commission:

"C. J. Albrecht. "Aug. Hertwig.
"Aug. Rehwaldt.

"New Ulm, Minn., August 4, 1917."

Thereupon, on August 31, the undersigned held a conference with our Heathen Missionary Commission at St. Louis, in which Vice-President Brand and Father Rehwaldt also participated.

Since there is no doubt that our Synod wants to take over the China Mission in the above-mentioned situation, the undersigned, in the name of the Synod, carried out the takeover and entrusted the management and care of this New Mission to our Heathen Mission Commission.

The following resolutions were then passed:

1. to appoint Father Rehwaldt as a foreign member of our Heathen Missionary Commission;

2. to keep the treasury for India and China separately for the time being, so that the members of the former missionary society may be excluded from

the other synods to continue to support this mission with their gifts;

3. To send a member of the Commission to China as soon as possible to inspect the field and to give guidance in missionary work, so that the Commission may take safe steps in its deliberations and decisions, and so that mistakes in the conduct of the mission here and over there may be avoided as far as possible;

4. to confirm Candidate L. Meyer's appointment to China and to assign him to the mission to the Gentiles as soon as practicable.

May our Lord Jesus Christ, who desires all men to be saved and all to come to the knowledge of the truth, bless our entrance into the great heathen land of China, with its 400,000,000 inhabitants, and send through us in this evening hour of the world as many prophecies as possible across the sea to the Chinese, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, to receive forgiveness of sins, and an inheritance with them which are sanctified by faith in Jesus!

F. Pfothhauer, President of the General Synod.

Chicago, Ill, September 2, 1917.

The General Teachers' Conference.

From the 18th to the 20th of July the General Teachers' Conference met in St. John's Parish (P. M. Wagner) at Forest Park, Ill. About two hundred teachers from all parts of our country, also several pastors and professors, were gathered there. Representatives from all the synods belonging to the Synodical Conference were here assembled. The main task of this large conference, as of all teacher conferences, is this: to elevate and promote our parochial school system. For this purpose work is submitted to the conferences, which is then discussed on all sides.

Prof. Rusch opened the sessions of the conference as chairman.

The first paper, delivered by Teacher A. Wendt, had the following subject: "The Importance of Habituation in the Formation of Character." The speaker pointed out that a teacher should seek to lay the foundation of good character in each pupil by means of the Word of God. By repeating something often, a child becomes accustomed to it. This habituation should be properly guided by the teacher, and that for good.

Teacher Metz dealt with "The Lie in School". He showed in which forms the lie occurs, what its innermost reason is, namely original sin, and what the teacher has to do to fight the lie and prevent it.

Teacher M. Keul showed the conference the marks of a good church school. God's Word is the main characteristic. Other marks are a systematic curriculum that is properly followed and Christian, faithful teachers.

Prof. G. Weller read a paper on "The Aims of Religious Instruction in our Schools". He showed that through the teaching of God's Word, diligent and faithful pastors and teachers are trained who, by God's grace, prove to be right shepherds and educators.

A historical paper, "Vorverhandlungen auf dem Reichstage zu, Worms", presented by teacher Wegener, was particularly appropriate this year because it dealt with a subject from the Reformation period.

Teacher C. Kramp showed the conference the manner in which he teaches his students United States history. His class was in the conference room for about an hour.

Other interesting subjects which came up for discussion were: "How to Conduct a Recitation to Induce Proper Habits of Study," by Teacher L. Serrahn; "The Teacher in His Intercourse with the Members of the Congregation," by Teacher H. Baumgart.

I could say a great deal more about the discussion of all these works if the space were available. My wish, however, would be that everyone who reads this short report could be present at such a conference. There is work being done for God's kingdom, for church and school, for the church members, and especially for the children. What everyone takes home from the conference is given back to the church and school. It is for this purpose that we hold and attend conferences to better serve our churches and schools. That is what we are here for. Therefore, church members who rightly recognize this will be glad to see their pastors and teachers diligently attend the conferences.

May God in grace keep the unity in this conference, strengthen us in love and faithfulness in our work as well as against each other, and give his blessing to all that we have learned again in this conference!

Theo. E. Breihan.

To the ecclesiastical chronicle.

One of our recently appointed Lutheran chaplains, R. Fr. Pröhl, writes: "Every Sunday I hold services in English at nine o'clock in the forenoon. We set the time as early as possible, so that we may keep the soldiers to worship. At ten o'clock they disperse, Sunday being a day off. I have had familiar songs printed on cards which we use in our services. The services are held in the open air; a pulpit, or rather a lectern, was made by the soldiers. My wife made me a blanket of black cloth and embroidered a cross on it. This makes a beautiful impression, and reminds us of the church life at home. There are now over 600 soldiers at Fort Lincoln; of these 400 to 500 attend the services. There are also those who come who are not Lutheran. . . . The Vest Pocket Hymnal and Prayer-book will come in very handy." R. Pröhl also mentions how important it is that friends back home do not forget the soldiers who have been drafted. He writes: "Letters of encouragement from pastors and friends to remain faithful in the faith and in Christianity will be a great blessing. There are so many temptations that must be resisted. If our soldiers see that they are taken care of and not forgotten, this will do much, under God's blessing, to keep them on the right path." C. Eißfeldt.

Our commission **also** took over the **care of the interned German seamen** on request. A number of them, 300 in number, were interned after the declaration of war on

----- Iceland. About this R. B. writes: "The Young Men's Christian Association approached me with the question whether we would not be willing to take charge of the spiritual care of these people. I first made it clear to the official concerned that there could be no question of joint spiritual care with other denominations, but that we would be prepared to take over the spiritual care of the people if the field was left to us alone. They were finally satisfied with that. Now I have a candidate in my congregation who is still studying at the local university. In order to give him a better position in relation to the authorities, we decided to call him to my church as an assistant pastor, so that he could exercise his ministry as pastor among the interneers. Since then he has been officiating there, preaching on Sundays, taking care of the sick, has already had several funerals, etc. He is always a welcome guest on the island and preaches every Sunday to about 280 German sailors who like to hear him. I wish you could be present at such a service. Local music shops have donated the necessary instruments, and a brass band has been organized. All the chorales are accompanied by trombones. For his pastoral work N. N. receives nothing from the **Y. M. C. A.** nothing. The advantage we get from the **Y. M. C. A.** is chiefly that it paves the way for us so far as we have to deal with the authorities of the United States." At P. B.'s request, our commission sent six dozen hymn books to the interneers, as there was a lack of them. "Books," writes Father B., "are always welcome. The people have much superfluous time and are very fond of reading. If we can give them good reading, so much the better." - You see, dear reader, what a great field of labor and mission has opened up for us. May God give grace that men enough will soon be found who have ability and joy to take on missionary work in the army and fleet, so that we may not neglect these highly important duties toward our Lutheran soldiers, but may fulfill them in a blessed manner. That we also need ample funds for this purpose has probably already become clear to the dear "Lutheran" readers.

C. Eißfeldt.

Luther's errors and ours. In the August 1 issue of the Reformed Sentinel, it is written: "The Milwaukee Sunday Mail, in its June 24 issue, presented a splendid and imposing picture of the delegates to the Missouri Synod, which meets once every three years, and which met in Milwaukee in this Reformation anniversary year. Founded in 1847 with only 12 congregations, it is today the largest Lutheran synod with about one million members. It is the Lutheran communion which has preserved Luther's teachings most purely, and since Luther undeniably stood entirely on the foundation of the Holy Scriptures, it is today of all Protestant denominations the most resolute witness to the truth of God's Word. The fact that, in addition to the good that Luther advocated, it also retained his errors, will not harm it as much as the Reformed have been harmed by their flirting with all kinds of heretics and enthusiasts. But when we speak of the Reformed in general, we are not thinking only of those communities which actually call themselves 'Reformed,' but of all who claim the Reformed confession as their own, among others the Presbyterians. Admittedly, these Reformed are for the most part no longer Reformed, and where genuine Reformed still appear in their midst, they are attacked, sometimes gaped at like antediluvian animals. That in such a state of things the Reformed Church, in spite of all its efforts, all its zeal, all its begging, all its jealousy, and all its imitating, should be so

has little success, is no wonder." -- When this friendly assessor writes that Luther's errors are ours, he does too great honor to the Missouri Synod. Certainly we do not deserve to be compared with Luther in that point in which Luther's conduct is most reproved by Reformed men, namely, in the faithful rejection of all that is contrary to the Scriptures. While with us there is a tendency to attach importance to fame among outsiders and the praise of newspaper men, and even to strive for it, Luther was filled with such love for the truth that all praise on the part of those who did not profess the pure doctrine with him was of no value to him. This, however, has always been reckoned to him by the Reformed as a "defect of character". Perhaps, however, the Jubilee Year, with its immersion in Luther's spirit and work, will bring forth the fruit in us that we will become better and better disciples of Luther in this fault. G.

War produces prophets. The *Luk/rsr-an* quotes from a secular paper an alleged prophecy of a sixteenth-century monk concerning the present times. The monk foresaw that a son of Luther, one of the monarchs of the twentieth century (meaning, of course, the German emperor) would emerge as the Antichrist; he would plunge the whole world, Christians and Mohammedans, into a great war. The end of the matter would be that this Antichrist would lose his crown and his mind and die lonely and forsaken. Then an age of peace will begin, and there will be no more Lutherans or heretics. The *Lutheran* attaches to this this well-deserved sneer: "Make haste with the Reformation celebration; for if peace comes before October 31, there will be no Protestants left to celebrate, by the way, this prophecy has a Roman flavour. If wishes were facts, then whimsical things would take place." - There is something true about this "prophecy," except that it is not a prophecy, but history, and for us a very familiar history. In the sixteenth century, however, a monk - his name was Martin Luther - drew attention to the Antichrist. But he did not gape into the blue and into the distance, but he told the Pope of Rome very clearly to his face: "That is you! - and that is because you are the greatest enemy and adversary of the Gospel of Christ among men. The sons of Luther have not changed their minds in this piece; therefore they are well aware of what a great boon has been done them by the Reformation. E. P.

The General Synod of Wisconsin, Minnesota, and Michigan held its fourteenth convention at St. Paul, Minn. At it the amalgamation of the four Synods of Wisconsin, Michigan, Minnesota, and Nebraska into one great Synod took place. This synod henceforth divides itself into the following districts: southeastern Wisconsin district, northeastern Wisconsin district, western Wisconsin district, Michigan district, Minnesota district, and Nebraska district, to which a Pacific district will probably be added. (Chronicle.)

The mission statistics of the General Council on the work among the Telugus in India show an increase in all branches also for the year 1916, in spite of the impossibility of sending new workers into the mission field. The number of native Christians has increased by 657 during the last year, and is now 25,057. Besides this, 2600 are in classes. The number of adult communicants is 14, 192. There are 11,067 pupils in the mission schools. The number of

native Christian assistants, including pastors, catechists, evangelists, teachers, and Bible women, is 563. Contributions to charities in native churches amounted to \$20,039. (The German Lutheran.)

Protestant and Catholic **theological seminaries**, and even the Jewish rabbinical schools in Cincinnati and New York, are suffering from the great departure of students who enlisted for military service in the spring. 3800 young preachers are needed annually to fill vacancies caused by deaths or to fill new fields. For years the need has not been met. In the spring of 1917, however, the number of graduates has been the lowest in twelve years. In new enrollments, again, at the end of July, not half of other years have come in. Forced enlistment reduces the number still further; for though students of theology are exempt from compulsory service, many do not wish to avail themselves of the privilege. They wish first to go to France, and then to re-enter their seminaries. (Messenger of Peace.)

The American Bible Society, which celebrated its centennial in 1916, announces that it needs a number of new Bible houses. So far it has only two in possession, the main building in New York and another house at Christobal in Panama. The Society wants new buildings in Rio de Janeiro, Buenos Aires, and Santiago in South America, one in the city of Mexico, in Japan, Korea, and at least three buildings in China, one finally in Manila, where the demand for Bibles is greater than expected. The work of printing and translating the Bible, which has suffered in recent years as a result of the war and the difficult financial conditions, is to be resumed and expanded with zeal. To this end five million dollars are asked for new purchases, and an increase in the annual income of a quarter of a million.

At its 62nd Assembly held in St. Louis, **the Catholic Central Association** adopted, among other things, the following resolutions: "The General Assembly fully endorses the suggestion emanating from free Switzerland that the Catholics of the belligerent countries reach an understanding through the mediation of the Catholics of all countries and henceforth are much more intent on international cooperation than before the war. Thus we may hope that the Church, the educator of the human race, which has most effectively combated the mammonistic, anti-social spirit and solved the social question, will also solve the international question of the anarchy of States and save mankind from a repetition of the terrible spectacle of a world war." "As yet we do not know what sacrifices our people will have to make. Whether these be small or great, one thing is certain: the war should be a mighty reminder to abandon the ways of racial suicide and to respect and protect the right of the innate. Whoever, on the basis of doctrinal considerations and theorizing, still recommends birth control in any degree among us, should be treated as an enemy of the people. " E. P.

Catholic Care for Soldiers. A letter from Archbishop Messmer was read in the churches of the Archdiocese of Milwaukee Sunday, August 19, requesting that a collection be taken in all the churches of the Archdiocese for the purpose of employing volunteer Catholic chaplains for the army and fleet, and for providing places of recreation for the Catholic soldiers as well as for the non-Catholic soldiers, and for protecting them from moral danger. The number of regular Catholic military chaplains available to Catholics by virtue of the Ver-

The number of parishioners and chaplains in the churches and chapels is not sufficient to meet the requirements. Furthermore, permission is granted to all pastors as well as to the chaplains in religious institutions to introduce public and private devotions in their churches and chapels, to implore divine mercy to soon bring about the end of this terrible war and to grant all nations a speedy and lasting peace. (Cath. Gl.-B.)

Uniform Catechism for the Catholic World. The Pope has ordered the preliminary work for the creation of a uniform text of the Catechism to be introduced in all the dioceses of the Catholic world. Bishops have been invited to send three copies of each catechism in their diocese to the Vatican. Then the Pope will appoint a commission consisting of several cardinals and the most prominent catechists in Europe. The Unity Text then finally prepared will be edited in Latin and copies sent to all the bishops. The Vatican printing office will later produce the unified Unified Text in a typical Latin edition. After the official announcement, all previous catechisms are to be considered abolished. (Cath. Gl.-B.)

The Presbyterian Witness, published at Halifax, Nova Scotia, speaks of the Sunday **papers** as follows: "The Sunday paper has proved to be one of the most important secular influences threatening the Lord's Day in the United States. While these papers contain a small amount of religious reading material, it is far overshadowed by reading matter wholly foreign to the spirit and atmosphere of Sunday. Much of the same is indeed sensational and positively pernicious, and not to be tolerated in a Christian home on any day of the week. The experience of the Sunday paper from this side of the Atlantic is that it is one of the greatest enemies of Sunday, and we hope it will never gain a foothold in Canada."

The population of the island of Iceland is consistently Lutheran. No alcoholic beverages are sold on the island. The capital of the island, Reykjavik, has 12,000 inhabitants. It has a fine cathedral, a university, a theological and a medical school, a library and museum, and an extensive plant for electricity. There are 15 newspapers printed. A special peculiarity is has prison, which has never housed a prisoner.

The Prussian Minister of Education reports that 10,950 school teachers in Germany were killed in the war, and that these gaps were often filled by women. One of the saddest consequences of this war is that the warring countries lose forces that would have contributed to the education and advancement of the people in such a rich way for decades to come. Many years will pass before these places are filled again by the younger sex.

As a result of its work in China, the Roman Catholic Church reports over 100,000 conversions for the year 1916, the largest number yet achieved in any year. The total membership of the Roman Catholic Church in China is now 1,788,383.

German Mission in China. In 1847 the first two German missionaries went to China. Immediately before the war there were nearly 150 German missionaries and 70 female mission workers in China. The number of Christians won by German missionary work in China amounts to about 23,000.

Tragic is the end of Andrew Carnegie. A withering old man, embittered, resentful, he has retired from all the world - renounced the castle, Skibo, in the Scottish mountains. Millions he gave to promote the work of peace, and saw no more than other apostles of peace that the lies were but a cloak for warring designs. He gave millions to build the temple at the Hague, and saw that the proud edifice became a mockery of mankind.

(Cath. Gl.-B.)

Lodge brothers and church members.

We recently read in a newspaper a notice which throws a bright light on the lodge question. In a little town in Ohio, a zealous Methodist, in a public address, made the following remarks, among others: "I am no opponent of secret societies, for I have myself been a member of one or two lodges since I reached the necessary age. But the conditions of the present day are such as to raise the question whether the Church or the Lodge should prevail. The churches are struggling for existence. Some of the places of worship are old and decaying, but the secret societies are flourishing. We have more than thirty secret societies in this city of seven thousand inhabitants, that is, one lodge for every less than 230 men, women and children. About six lodges for men, lodges for women, lodges for young men, even those for maidens. The whole of life is now absorbed in the Lodge; almost everyone belongs to several. And, unfortunately, in many cases the members of the Church are no exception. The foremost concern of many is the Lodge; and when two assemblies, Church and Lodge, come into conflict, the latter is preferred and decided upon. For it no road is too far, no night too black, and no sacrifice too great. Church members who have no time for the worshipful or congregational meetings find time enough to travel all over the country when it is necessary to attend a so-called conclave. One may deceive himself, but God can deceive no one. A church member who supports the lodges and has little to spare for the mission deprives God and the church of what is due to both. A brother who invites others into the Lodge, but brings no one to the Church, and seeks to win them to the Lord, does no honor to his Christian name. I fear that one day he will hear the words at the closed door: 'I have never known you; depart from me, all ye workers of iniquity.'"

A comment on these words is hardly necessary. Only a few remarks may be allowed us. There is only one "association" on earth which God has founded, and that is the "association" of his faithful, his holy Christian church on earth; all other associations are founded by men. Among the associations founded by men, a number are not objectionable, but this is the case with the great majority; and among the latter are the lodges. But whether an association is in itself reprehensible, or whether it is in itself reprehensible, every one who, when confronted with the choice between church and association, would rather leave the church than the association, commits a manifest, gross, damnable sin. That Methodist whose saying is quoted above, although he had to see the evil fruit of the evil tree before his eyes, did not yet perceive and recognize the evil tree itself. Hence comes the apparent contradiction that he campaigns against the lodges and yet himself belongs to "one or two" of them. He has not yet recognized the evil, or else he would

he fight not only individual manifestations of the same, but the evil itself.

O let us always apply the unerring touchstone of the divine Word in these things, and remember the word of our Saviour, "He that is not with me is against me," Luk 11:23. (Witness and Indicator.)

Women's rights.

To the women of our time, a leaf urges the following "rights" and asks them to watch over them with care: "Woman has the right to work, to love and to pray. She has the right to watch while others sleep. She has the right to comfort the sad, to calm anxious minds. She has the right to cheer dark foreheads and drive away clouds of sorrow from faces. She has the right to watch with the dying, to teach him to bear his pains with patience, and, when all earthly hopes are destroyed, to inspire him with an eternal, heavenly hope. She has the right to lead back to the path of virtue those who have strayed from it. She has the right to extend a helping hand to widows and orphans. She has the right to educate the tender youth and lead them to childlike faith in Him who died on the cross for the love of mankind. She has the right to spread peace in her surroundings, and by word and example to show humanity higher aims than the earth with its inanities. - Are you aware of these rights?"

Several pieces of the old Woltersdvr.

Towards the end of the eighteenth century, the old Woltersdorf had served in the office of shepherd in Berlin and was a peculiar man. If our readers are served some pieces of him, then this is not done to pass the time, but to think.

Woltersdorf was once asked why he did not preach against vices, such as drinking. To this he replied: "When one besieges a city, one does not attack the pleasure palaces, but the fortifications. Once you have conquered them, the pleasure castles fall into your hands of their own accord.

2. He had a woman in his congregation who always had something to complain about as often as he came to her. One day, when she began to sing her old lament again, he asked her, "Has she got a hymn book?" "O yes." "Fetch it once!" She brings it, the pastor opens it and says, "Look, here is the hymn: 'What God does is well done. Now I want to tear it out.' He's already making like to do it. 'Pastor, you're not going to -!' "Yes, you don't believe it any more!" The cure took effect; the woman was ashamed, and henceforth learned to tune her soul to joy in the Lord, and to the praise of his holy name.

Another time a man came to him, complaining bitterly of the manifold distresses which were at present upon him (for there are lamentations even among men). Woltersdorf, according to his custom, his hands in the pockets of his dressing gown, listens to him calmly. But then he looks him fixedly in the eye, and says earnestly, "He will have it no better!" Affected, the man looks up; he had not expected such a thing from his pastor - reproach instead of comfort. But he continues unperturbed: "Doesn't He sing: 'Make me always sweet'?"

Sweet the skies and bile bitter this world'?" "Certainly, that's what I sing." "So He would have it no better!" Now a light dawned on the man, and a double one, namely, not only a light of understanding, but also the light of comfort.

Woltersdorf had a shoemaker in his community, a brave man, but he was in the habit of judging harshly those whose Christianity was not baked in the same model as his. Woltersdorf hears of this, and sends for the man. "Take He me the measure of a pair of boots, and afterward of such a pair for my son. But this I tell Him, master, He must promise me to make my boots and my son's over one last!" "That's impossible, Parson!" "Ei, why not?" said Woltersdorf, and argues with the shoemaker for a while. At last he says, "Well, if He cannot make all the boots over one last, let Him henceforth not have all His fellow-Christians converted over one last either!" (Church Messenger.)

Was he right?

In order to be able to do what they like undisturbed, many people in our day deny that there is a hell. And there is no lack of preachers, nor even of church communities, who teach contrary to the word of God that either there is no hell or that the punishments of hell do not last forever. Let us not argue long, but rather see to it that we are preserved from hell by the right faith in Jesus Christ. Those who despise Jesus will find out that God's word is true.

Once a traveling preacher of the Universalists had delivered in one place his false doctrine that in that world all would eventually be blessed. After his sermon, he announced that he would speak again on his return journey, and that he was ready, if they wished, to preach again. He expected that it would now be discussed. For a long time there was no answer. No one wanted to say anything. But after he had repeated his announcement, an old Quaker stood up and said, "If you have spoken the truth to-day with your doctrine that in that world all shall be saved, we have no need of you; but if you have spoken a lie, we do not want you."

Was he right?

The world and us.

The ship must be in the water, but not the water in the ship. The soul must live in the world, but not the world in the soul. If the water fills the ship, it sinks; if the world fills the soul, it is lost. When water enters the ship, the skipper toils diligently until he has brought it out; so toil thou also to bring the world out of thy soul!

To which point many like to hear God's word.

As long as the word out of God's mouth does not come too close to one, but remains as it were at a distance, as long as it does not touch the old man and does not speak of sin, conversion and judgement, it is welcome to men and they are on good terms with it. But if it touches their sore



If the man who has the mark on him says to him bluntly, "You are the man, you have transgressed the commandments of God, and your friendship is over. They may then come to such a pass that they become, for that reason, the most rejected enemies of the divine word.

God's word.

"Thy testimonies are my everlasting inheritance, and the delight of my heart." All other inheritance is perishable, stained, withered. Every word of God is fresh, living, and prepares us aright for the eternal inheritance. Let us not, therefore, read it as an uninvolved advocate, but as appointed heirs, rejoicing in the possession!

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Luther Examined and Reexamined. A Review of Catholic Criticism and a Plea for Revaluation. By W. H. T. Dau. Concordia Publishing House, St. Louis, Mo. 243 pp. 5X7 1/4. Price: Softcover: 35 Cts; printed of better paper and bound in cloth: \$1.00.

This is a controversy, but a good, necessary, instructive, and skillfully written controversy. The various reproaches and vituperations which the Romans have raised against Luther from the days of the Reformation to the present are here set forth, examined, and thoroughly refuted. Thus the work is a side-piece to the recently indicated work of Prof. Gräbner. It is divided into 28 chapters, some of which we mention in order to show the reader what he will find in the book: Luther's Faith without Works. Luther a Teacher of Lawlessness. Luther Repudiates the Ten Commandments. Luther, Anarchist and Despot All in One. Luther an Advocate of Polygamy. The Popes in Luther's Time. Rome and the Bible. Luther the Destroyer of Liberty of Conscience. In order to make possible a larger, wider distribution of the work, for which Prof. Dau deserves our thanks, a cheap edition is published for the small price of 35 cents. Those who wish to have a "better furnished" edition will be well satisfied with the one which costs \$1.00. We especially recommend the latter for gift to public libraries. L. F.

Thirtieth Synodal Report of the General Ev.-Luth. Synod of

Missouri, Ohio ". a. St., assembled as the fifteenth synod of delegates in 1917 at Milwaukee, Wis. Concordia Publishing House, St. Louis, Mo. 168 pp. 5x9. Price: 50 Cts.

It deserves all recognition that the report of our last great Synod was completed so quickly and so well. we hardly need to say anything about its importance. It is simply indispensable to every one who wishes to keep abreast of the history and development of our Synod and its far-flung work, and to read the several resolutions concerning it in reliable form. It affords, when thus perused through the several pages, much, much cause to thank God for His undeserved rich blessings. L. F.

Berea Bible Class Lessons 1917-1918.

Concordia Publishing

House, St. Louis, Mo. 24 ropes 5x7 1/4. Price: 10 Cts; 100 copies \$7.00.

These lesson books for Bible classes, published "in the interest of the Lutheran Bible Class Association" by Pastors A. Dörffler and L. Sieck, are now in their fourth year and this time treat the Ten Commandments and the Gospel of St. John. They show good skill in treatment, and are well to be used for Bible claps. A small booklet, *The Lutheran Berea*, can be obtained free of charge from our publishing house or from D. Dörffler. L. F.

Luther the Reformer. Reformation catechesis. 16 pages 4 1/4x7.

H. L. Droelil, 3616 8th Wood St., OüicaZo, Ill. price: 5 cts. the dozen 50 cts. the hundred \$3. 50 and postage.

This Reformation catechesis, presented by G. A. Eberhardt with two original songs by H. B. Prühl, includes 131 questions and answers about the history of the Reformation. L. F.

Filling Stones, or: German Reading Pieces for the Upper Class. Collected and provided with an appendix by Bro. Meyer, 1019 Tentü 8t., Liliüvaukee, Wis. 104 pages 5X". Price: 20 Cts.

The second edition of the booklet published two years ago, which has especially such children in mind, to whom the German must be explained with the help of English. In addition, there is an eleven-page grammatical appendix. The book, which will be noticed by schoolmen, has been made cheaper by the fact that it is now published in paperback. L. F.

Psalm 96. reformation jubilant psalm for mixed choir, composed by C. Wonnberger. Pilgrim Bookstore, Reading, Pa. 16 pp. 9 1/4x8. Price: 25 cts, the dozen \$2. 75 postpaid.

A spirited festive piece. V. 1-8 of the psalm are given in figured choral setting, then v. 9 and 10 follow as soprano or tenor solo with special organ accompaniment, and finally v. 10-13 in chorale form with organ and horn quartet accompaniment. L. F.

Devotion. 4 pages 10x14. Price: 50 Cts.

Lord, stay with us! 1 page 7X10. Price: 5 Cts.

Praise the Lord! 1 page 7X10. Price: 5 Cts.

Give thanks to the Lord! 2 pages 7x10. Price: 10 Cts.

Four pieces of music by Prof. Fritz Reuter in New Ulm, Minn. No. 1 is an organ composition, not so much for worship, but good for a church concert because of its mood painting crei. No. 2 is a simple but effective piece for three-part or even two-part children's or women's choir. No. 3 is also for such a choir; composed by Gläser, arranged by Reuter. No. 4 is a thanksgiving song for mixed choir by Lützel-Silcher, but arranged by Reuter. L. F.

Ordinations and introductions.

Ordained on behalf of the respective District Presidents were:

On the 6th of Sunday, A.D.: Kand. O. Täge in St. Peter's Church, Arlington Heights, Ill, by P. C. M. Noack.

On the 7th of Sonnt, n. Trin.: Cand. M. F. Richter in St. Paul's Church, Elizabeth, Ill, assisted by P. Seidel of D. E. F. I. Richter.

On the 9th of Sonnt, n. Trin.: Kand. F. Muller at Trinity Church, Port Arthur, Tex. by D. W. F. Klindworth. - Kand. B. Maurer at Jmmanuel Church, Gaylord, Minn. assisted by P. Gade, by P. A. Hertwig.

On the 10th of Sonnt, n. Trin.: Kand. M. Keller in St. Paul's Church at Strasburg, Ill, by P. C. F. Keller. - Kand. T h. Kilian in the St. Paul's Church at Serbin, Tex. with the assistance of D. Möbus' by D. H. T. Kilian.

On the 11th of Sunday, A.D.: Cand. M. R o ß m a n n at St. John's Church, White Creek, Ind. assisted by DD. P. Dannenfeldt and Trautmann by D. G. Baumgart. - Kand. F. H e i n at St. John's Church at Plymouth, Wis. assisted by D. M. Schmidt. - Th. W. Hausmann and A. Ulkus candidates in St. Matthew's church at New Britain, Conn. by D. A. C. Th. Steege,- Kand. W. Ferb er in St. Peter's Church at Belvidere, Minn. assisted by DD. Meyer, Rolf, and Franzmann, by P. G. Ferber.

On the 12th of Sonnt, n. Trin.: Kand. H. P e t r i ch at St. Jacob's Church, Logansport, Ind. by D. H. E. Stühm.

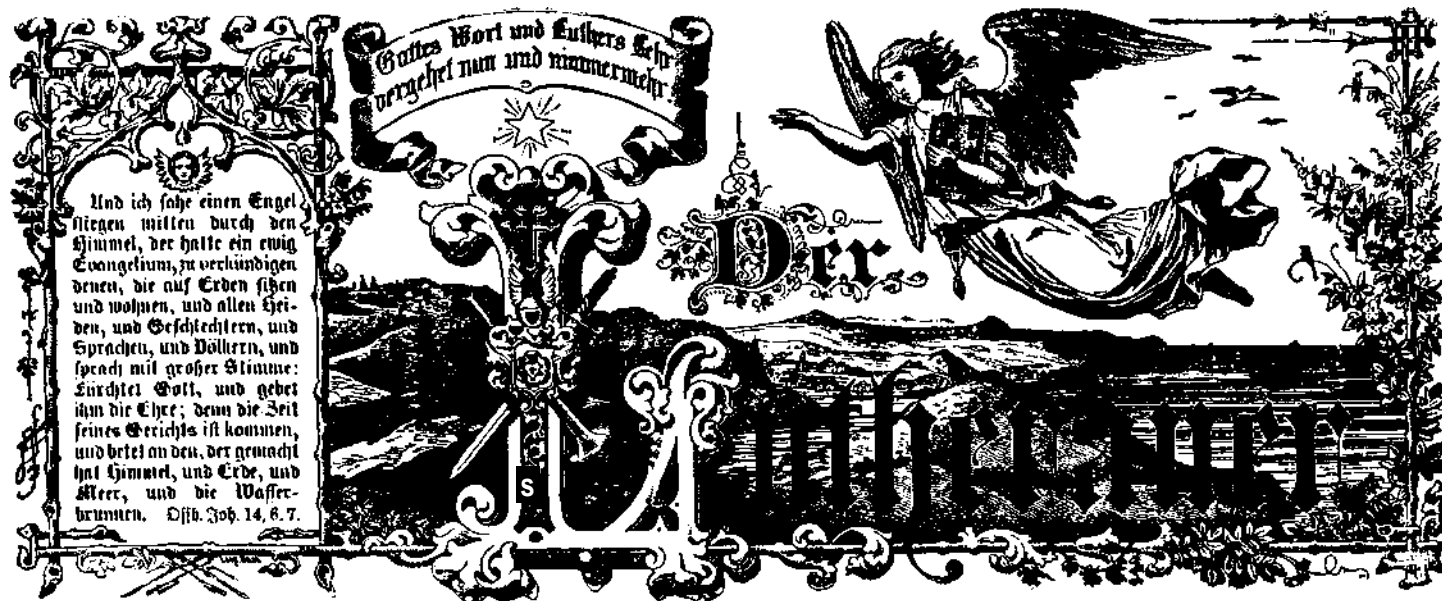
On the 13th of Sonnt, n. Trin.: Kand. E. Husmann at St. Peter's Church, Huntington, Ind. assisted by D. Schuft of D. F. W. Husmann.

On behalf of the respective District Presidents were ordained and inducted:

On the 8th of Sonnt, n. Trin.: Kand. K. Munding in the church at Walker, Minn. assisted by P. Prieß' of D. G. S. Munding.

On the 11th of Sonnt, n. Trin.: Kand. W. C. Brewer at St. Peter's parish, St. Joseph, Mo. by D. H. A. Bentrup. - Kand. O. Simonsen in his parish at Westfield, Tex. by D. J. W. Behnken.

On the 12th of Sunday, A.D.: Cand. P. P r o k o p y at Zion Parish, Plymouth, Mass. assisted by DD. Wurl, Hageman, and Maier by Rev. H. Birkner. - Kand. Th. clat 1 in Grace parish at Wishek, N. Dafi, by D. H. Willuweit. - Kand. A. Sander as missionary to Ravenna, Nebr. by D. J. H. Schäfer. - Kand. Th. Appell as pastor of Gleason parish, Wis. by D. O. F. Engelbrecht.



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No. 20.

The Church.

Loud roars the sea and tempestuous,
The surf roars in fierce rage, And as if doomed
Now lifted high by the waves, Now flung low
Thus anxious sorrow manifests itself.

The ship, the church is it of the Lord;
The sea, the Well it is, wildly aroused,
The world that vain hatred and fury
To cherish the kingdom of Christ.
How rages and roars the fury of the waves,
The church striker loud roar!
"The little ship, at last it will break:
Your church is finished!"

And yet - we do not despair, Let roar, roar loud
In our little ship is the Lord-

What could spoil us? Let all the masts
As shipspeak yet in battle for we are
The masts of peace and still must break!"
And the romping's over.

You church strikers of this time, Have
you still not recognized Despite nineteen-
hundred years' old
Combat
The church eternal?
What in so many turns out to be the
truth...
Proven, will you undo it?
O, before the higher light's clarity
Your little light will not stand!

Until the church's noble plan of God is
complete, It must be a contending one,
Defying human folly and madness. But
once she will celebrate the victory, Once
she stands triumphant. When will you,
Time, unveil the image,
That holy seer's eye did see?

The third class consists of 19 from Fort Wayne, 27 from Milwaukee, 12 from St. Paul, 19 from Concordia, 11 from Bronxville, 9 from Winfield and 1 from Watertown. As to these 98 there are added 6 who entered last year, but soon took temporary positions in schools, the third register numbers 104 students, one of whom will also hold school this year. The list of the second class contains 146 students; but of these 37 will vicar for the whole year, and 4 will sit out, leaving 105 present. The first class numbers 100 students, 'of whom 8 will vicar for the whole year and 5 will sit out; the remaining 87 will, God willing, take the examination for the preaching ministry this academic year. The total number of students enrolled is therefore 350, of whom 295 are studying here this year, 46 are vicars, and 9 are sitting out. Despite this large number of vicars, there were still 8 unprocessed requests for vicars as of September 18. This student number is the largest in our seminary's history. The war did not otherwise affect our institution, since according to the decree of the President all theological students are exempt from military service. However, 4 students voluntarily joined the army, one of them because an eye complaint prevented him from continuing his studies; likewise, 3 high school students, who would otherwise have moved into our institution, voluntarily became soldiers. One of our students, who had spent the past year out of school, was hit by the "draft," as was a high school student who could not enter here because of it. Finally, one of our students, whose home is in Canada, has so far endeavored in vain to get across the border, and it is still doubtful whether he will obtain the necessary permission to do so.

From our seminary at Springfield come the following particulars: The first class numbers 47, of whom 15 are vicars; the second, 44, of whom 5 are vicars; the third, 30; the first class of the Proseminary, 28; the second, also, 28; the preliminary class, 8. Accordingly, the Institution has 185 students, of whom 165 are present this academic year. Of these

From our Synod.

All our institutions of higher learning have opened their doors again, the new academic year has begun, and God has given us rich blessings, more pupils and students than probably most of us had expected in this serious time of war. 98 new students have entered our St. Louis Seminary, and they have benefited from the following preparatory courses.

Students are 147 from our synod and 38 from sister synods. 35 students are newcomers.

We illustrate the numbers from our other institutions with a table; some may have been added from one or the other institution in the last few days.

	New entered.	Total pay.
River Forest .....Seward	48	225
.....Fort	25	119
Wayne	66	251
.....Milwaukee	48	185
e .....St. Paul	41	141
.....Concordia	30	132
.....	31	105
Bronxville	46	121
.....	16	52

In Winfield, 25 of the total number are studying in the business department. At Conover there are 31 male and 21 female pupils. Of the institutions at Oakland, Cal., Portland, Oreg. and New Orleans, La. no news has yet reached us.

Thanks be to God for his rich blessing! May he keep his protecting hand over our educational institutions, give the teachers and students of his Holy Spirit strength and grace for the direction of their work, and help that all pupils and students may walk in the right fear of God and reach the set goal! -

The climax of the Jubilee year is fast approaching, the great Reformation feast on 31 October and the Sunday before or after. Already, for weeks and months back and forth in our synod, many major communal jubilee celebrations have been held. For the actual week of jubilee, the American Lutheran Publicity Bureau is suggesting a special plan. This association, which is composed of members of our Synod, has the goal of making the Lutheran doctrine and the church that leads this doctrine more widely known in our country, and has therefore sent circulars to all our pastors and presented plans to them and through them to their congregations as to how work can be done for this goal during the week of the jubilee. In particular, arrangements have been made to publish our church bulletins, the "Lutheran" and the *Lutheran Witness*, in a We hope to bring a special festive number to every home in our synod and to work towards ensuring that our church bulletins do not just arrive this once, but regularly in the future. This would be a glorious jubilee blessing: a church bulletin in thousands of homes where it has not yet had an entrance, an incalculable blessing. The "Lutheran" as well as the *Lutheran Witness* want to contribute in their part to this.

HELP. A richly illustrated anniversary number will be published, which, by special articles and by its whole contents, shall bring to view and heed the blessings of the Reformation to our American Lutheran Church. This "Lutheran" number, which will bear the date of October 23, is to be printed and distributed in hundreds of thousands of copies. L. F.

Our relationship with Christians in other communities.

2.

We have for the last time brought to mind the truth, taken from the Scriptures, and about which we must rejoice with all our hearts, that in other church communities of other faiths there are also Christians, children of God, in agreement with us in the foundation of the faith.

But - now several questions arise. First of all the question: Since there are undoubtedly Christians in all the churches mentioned, how is our relationship to these churches influenced by this fact? Can we, because of this fact, that is, because there are true Christians, enter into a brotherly relationship of faith with these churches? To this God's Word answers quite clearly and definitely: No. Here we are speaking of communities which do not let the Holy Scriptures be the supreme judge in all questions of faith and life, which may not be counted among the extra-Christian sects, but which do not hold to the teaching of Scripture in all things either. Though they do not, like the Spiritists, Theosophists, Mormons, and Christian Science-men, deny the foundation of Christianity, yet, according to their public profession, they are not disciples of JESU, who hold all that he has taught us, who have adhered to his speech. Of all such who bring other doctrine than the "sound doctrine of Christ," the word addressed by the Apostle Paul through God's Spirit to all faithful disciples is true: "Depart from them!"

That there are Christians among the Baptists does not change the fact that the Baptists reject infant baptism, baptism in general, and the Lord's Supper as means of grace. With such, however, we can have no religious fellowship; for as Lutheran Christians we know very well.

What God is called even baptism, And what a
Christian should believe, To shun heresy
clusters. (No. 186, 2.)

The fact that there are Christians among the Methodists does not change the fact that the Methodists to this day have as their main doctrine the most genuine fanaticism, namely, that the Holy Spirit converts men apart from the Word and without the Word. Common church work here would be a denial of all that the Scriptures teach of themselves as the only ground of our faith and hope.

That there are many good Christians among the Presbyterians does not remove from the Presbyterian confession Calvin's teaching that God does not want to save some people at all. But where a church denies in its confession the universality of God's grace, we cannot enter into a brotherhood of faith and do the work of the church together.

There are Lutheran synods in this country - the Iowa Synod, the General Synod, the General Council, and others - among which the doctrine that man has a free will before conversion, which can rightly conduct itself against the grace of God, has official recognition. With such synods we can have no ecclesiastical fellowship, for they have departed from the teaching of Scripture and of the Lutheran confession, that before conversion man is dead in trespasses and sins, and only in conversion has a freed

Buy, because the market is at the door; gather, because it shines and the weather is good; use God's grace and word, because it is there!
(Luther.)

will. This relationship is not changed by the fact that there are people in these synods who disagree with the public teaching of their synod, but recognize our teaching as scriptural and genuinely Lutheran. The official, public teaching of these synods nevertheless remains unbiblical and un-Lutheran in the point mentioned and prevents us from recognizing these synods as Lutheran sister synods.

It cannot be overlooked that in all these churches - Reformed as well as Lutheran - the false doctrine is not the private opinion of certain leading persons, but also has numerous, partly fanatical representatives among the pastors and in the congregations. Not here and there a Baptist professor, but all Baptist preachers and congregations deny the justification of infant baptism. In addition, they tolerate among themselves deniers of the deity of Christ, almost universally reject the doctrine that the Bible is God's inspired Word in all parts, and give the doctrine of evolution domiciliary rights in the pulpit and in the Sunday school, so that only by God's special grace can people still come to faith there. Likewise, in the Methodist Church, in the Presbyterian Church, among the Campbellites, among the Congregationalists, unbelief is preached from many pulpits, which has zealous, even fanatical advocates even among the laity of these churches. This we must not overlook.

The separation that is caused by false doctrine cannot be lifted by tolerating the doctrine of Scripture next to the error. This is what the so-called Evangelical Synod (Uniate Church), for example, is trying to do. The Protestants let anyone believe what he likes, Reformed or Lutheran, especially in the doctrine of the Lord's Supper. But they have no right to do so, for the Lutheran doctrine has scriptural foundation, the Reformed none. Certainly there are people who speak, think, and believe quite properly Lutheran. But a union which, besides this doctrine, also acknowledges the Reformed doctrine, which flatly contradicts it, sins against the word of God, which forbids all such mixture of error and truth.

Also among the: Lutherans of our country there are synods that want to lift the existing separation in this way. The Norwegian Lutheran Church, which was formed in June of this year by the merger of three Norwegian synods, has as its basis of unification a document that allows everyone to teach either way about election by grace and conversion. In this document there are very good sentences which strongly reject error. But in other sentences it contains statements that are flatly contrary to Scripture. It also expressly declares that, besides the Scriptural doctrine of election by grace and conversion, a doctrine invented by men, namely, that God elects men because of their foreknowledge of faith, should also be justified. Such a union is not according to the divine will, for no church has the right to say, "We hold indeed to the doctrine of Scripture, but also tolerate as equal and unchallenged error." In spite of the fact, therefore, that even among the Norwegians there are probably people who hold to the truth and also confess it publicly, this body stands outside the brotherly relationship to us. In the same way, as was done there, we might unite with the Methodists and Baptists, yea, even with the Catholics; for whether I in two doctrines

or compromise in five or twenty, it is all the same in the end.

Not where there are still Christians at all, but where Christians in their public confession hold faithfully to the evangelical truth in all things, we have to cultivate brotherly fellowship and do church work together. When the children of Judah and Benjamin wanted to rebuild the temple after their return from Babylon, the Samaritans, some of whom sacrificed to the God of Israel, offered their help. But the children of Israel told them, "It is not fitting for us or you to build the house of our God, but we will build to the LORD God of Israel alone," Ezra 4:3. The fact that there were believers among the Samaritans could not be a reason to join with the Samaritan people, who were largely hostile to the truth, in doing the work of the LORD.
G.

From our China mission.

Readers of the "Lutheran" have learned from the last issue that our Synod has taken over the China Mission which has existed in our circles for several years. For this reason, the "Lutheran" will also regularly report on the mission in China, as it did on the East Indian Heathen Mission, and the Heathen Mission Commission, which has been entrusted with the leadership of our newest mission, will make it its business to inform our Christians about this branch of our great missionary work and to awaken, cultivate and increase their interest in and love for it. Reserving for later time information about the country and its people, about missionary successes and missionary prospects in this largest heathen country on earth, we will follow up today with a report by our oldest missionary there, which has just come to hand. Missionary E. L. Arndt has been in China since February 1913 and is carrying out the mission in the large trading city of Hankow. Since January 1916, missionary E. Riedel has been assisting him, and in November, God willing, the newly called missionary candidate L. Meyer is to be seconded for missionary service and will then soon begin his journey to China.

Missionary Arndt writes under the heading "Two Jubilee Gifts to China," as follows:

"If we had ever longed to be in our fatherland again, it would have been at the time of the Jubilee Synod in Milwaukee. What a joy it would have been to praise the Lord with so many brethren in such glorious services! And how we would have loved to take part once again in a conference where the delicious doctrinal treasures of our church could have been examined, discussed and studied in depth! But the only place in Asia where such a thing could be had is a month's journey southwest of us in southern India.

"But to be a Lutheran and not celebrate this year is not possible. What can we do? One way out has always been open to us. For we have in our immediate vicinity a conference better than any of our brethren in America have at hand. It includes almost everyone who has done something outstanding in Lutheran theology.

from Luther, Brenz and Flacius to the last speaker of the last district synod - our library. But alas, much as it pained us often, we have been able to give little consideration to the dear brethren these four years, for the necessity of learning Chinese and getting a mission going did not permit it.

"But the desire for our dear old friends grew longer and longer. It also became clearer and clearer that such contact was only too necessary for our native helpers. There was only one way out: to translate, and for this we first chose Luther's Large Catechism, that is, one of the confessions of our Lutheran Church, a step we were all the more encouraged to take because several missionaries of other Lutheran bodies also expressed the desire to possess the confessions in Chinese and also promised their help in doing so.

"If our native helpers could first entice to good, as Luther does in the fourth commandment, or punish sins, as he does in the seventh commandment, or counsel a weak Christian, as he does in the sixth, how we would rejoice! There is, to be sure, a long way to go. But we have now entered the path in a way that was not possible for us before.

"But our dear old father Luther Chinese! Is that possible? The two languages, however, are as different as can be. Apart from one or two natural sounds, we have not yet found a word that even resembles the German in question. But it works. Especially for Luther's expletives, there is always something equally apt. In the case of purely theological expressions, one must sometimes help oneself in every possible way; but here, too, the strange capacity of the Chinese language to form words often comes in very handy. Generally speaking, our translation should be as accurate as Prof. Jacobs' translation into English, and that is saying something. If it is not even more accurate, it is not the fault of the language, but of us.

"Once we were exceedingly happy at work. A young Chinese, who understood German quite well, offered to help us and translated the entire fourth commandment. But although E. Riedel explained the text to him in detail at the end, it takes quite a bit more to translate than knowing only two languages. Nevertheless, we were happy about this help.

"However, only the first draft is ready. It still has to be carefully reviewed before 'Madin Lodedi da Wendest' can appear.

"The Augsburg Confession and the Schmalkaldic Articles are also in progress, the latter by Missionary Medar of the Finnish Mission.

"A second Jubilee gift is 'Ngen Nien,' that is, 'Year of Grace,' a volume of sermons on the Gospels of the Church Year. This book is not, like the previous one, a translation. However, in most of its sermons it leans very heavily on the well-known book of D. Walther. A translation would be out of the question, if only because Walther, when he preached the sermons, had in mind quite different circumstances from those here. But it is also desirable to always

treat the whole text, which, of course, Walther does not always. Also, up to now we have always quizzed our listeners on the sermons, so they have to be somewhat shorter. Nevertheless, in 'Ngen Nien' is the best of our dear old teacher. His vivid interpretation, his application drawn from his own most intimate experience, his loving, profound, faithful pastoral care will be an unprecedented phenomenon in the field of Chinese sermon literature - when the book appears. 'That just depends on whether others desire it for their helpers.'

"As far as our mission is concerned, at any rate, it has not been written in vain. By the way, neither work would have been possible if Riedel hadn't been visiting the schools every other day for almost a year now."

L. F.

To the Ecclesiastical Chronicle.

A letter of Luther in the reformer's own handwriting has recently been discovered in the Swedish Imperial Archives by P. E. Lundström at Elkshärad in Värmland. It is the original of the letter which Luther wrote to his ecclesiastical superior, the Archbishop of Mainz, on the evening of October 31, 1517, and in which he briefly summarizes his remarks which he sent to the Archbishop at the same time. We take this communication from the organ of the Swedish Synod in America, "Augustana," September 6.

D.

Difficulty of Work in the South American Mission Field. From a report by Fr. A. Krämer, who was recently introduced into his office at the mission congregation in Buenos Aires, Argentina, it can be seen that the work in South America is often connected with the same discouraging experiences that our pastors and missionaries often learn from their experience here, but that there, too, people understand how to command the cause to God and to continue to work confidently. The report, which we take from the "Kirchenblatt für Südamerika", reads: "The work is difficult because the people are so careless about God's Word. One can almost run one's legs off, and yet one always finds only the same few faithful listeners in the church. The highest number of listeners so far was 17. Most of the time there are between 10 and 15. Sometimes there are only 8 or, as on Ascension Day, only 6. On the list I now have 95 who have promised to come. Of these, about 20 are children for Sunday School. I have made about 100 home visits so far, maybe more. But let us not let our courage sink. With God's help, the truthful gospel will break through here as well, and a beautiful Evangelical Lutheran Zion will be established for the Lord. His promise that his word shall not return empty applies to this place as well as to all others. I will try to see if we cannot get the chapel in the afternoon instead of the morning from now on. It might be that then - at least for the winter - the number of listeners would be larger.

The condition is bad, but the remedy is worse. The *Christian Union Quarterly*, which is in favor of consolidating the He says, among other things: "The desirability of the unity of the churches, especially with regard to the economic side, is becoming more and more apparent. There are numerous small towns here in America for which a single church

would be sufficient; but instead of this, half a dozen are found, all struggling to continue, and many never attain their end. In the Outlook was told of a little town in the West, with a population of 800, and 8 church buildings, one each Catholic, Presbyterian, Baptist, three belonging to the Lutheran, and two to the Methodist Church (North and South). All are in an unsightly, neglected condition, jealousy, envy and indifference prevails among them, while 4 saloons were open seven days in the week, and sins of all kinds were running rampant in the little town. The mentions another little town with a population of 1347, among which no less than eight different church communities were working, which together show seven church buildings and a total membership of only 142 persons. These small churches received from the various ecclesiastical commissions a combined support of over 818,000. In a small town near the Atlantic coast, five churches are to be seen; three are closed, and the other two can with difficulty maintain their existence. And such cases are generally met with." - Such are the cases in which sectarianism and division in the Church appear most palpably as an evil: when in a sparsely populated place there are several congregations of different ecclesiastical communities, all of which cannot live and die together. The careless or even wicked churchless person then thinks he is perfectly excused if he does not keep it up with any of these churches. Then human prudence comes to the thought: Why can't the many churches unite? That would give a proper, viable congregation. It could gain the respect of the neighbourhood by its size, it could pay its pastor a righteous salary, it could direct the energy that has hitherto been spent in fighting each other to providing for the salvation of the people of the place. But these are human thoughts. If the divisions have arisen only from human passions, then, indeed, they should be reversed, and the parties united, and not give the world and the Church the vexation of unchristian strife. But where doctrinal differences exist, the only godly way is for Christians to do what God's Word requires of them, namely, to look upon those who cause division and offence, and to depart from them, Rom. 16:17. Thus there would be union in the truth. Where this is not the case, outward unions are of no avail. Sooner or later the quarrel would break out again. Or the other possibility would be that they would all become indifferent to truth and error, would let all opinions be asserted as equal. And this solution is usually thought of. But this would spoil God's good pleasure, who wants his word to be proclaimed and believed loud and clear. So the orthodox Christians have to keep away from the false teachers, even if there are so many divisions. This is part of the cross-form of the Church. "There must be divisions among you, that they which are righteous may be manifest among you," 1 Cor . 11:19.

The Atlantic District of the Evangelical Synod has passed the following resolution: "We believe that a serious attempt should be made to make the Passiontide a time of evangelism and revival annually, even more than has hitherto been done, even among the unchurched of the circles we can reach. We hope that certain suggestions will be made from within the synodal circles and that the necessary aids will be offered by our publishing organs

The Campdellites (Disciples of Christ) are confronted with a double difficulty, which has arisen on the one hand from the external war situation, and on the other hand from the internal circumstances of this church community. Right at the beginning of the World War they had made it their task to give extensive help to their fellow believers in Canada who were affected by various hardships. Shortly before the United States entered the war of nations, they had organized a large collection of free-will offerings, especially in the more important cities of the East. Due to the greater use of all forces and means for the needs of their own country, this relief work for Canada is greatly impaired and endangered. But they want to carry it out. This is not the time, they say to themselves, to abandon such a work of love. The other difficulty lies in the decrease in the number of their preachers. Their congregations are growing and expanding, but their ministers are losing their zeal for the ministry and are turning to other secular occupations. In 1914, 519 preachers thus left office, and in another three years the number has increased to 987, almost double. At first, they complain, everything went well as long as the preachers devoted themselves to their profession; but as soon as other, more lucrative occupations presented themselves, they fell away. It is therefore the acquisitiveness of the clergy from which the work of Christ suffers, and it seems that this trait is greatly increasing. (Wbl.)

If voices are now being raised **from the Roman Church to the effect that** the world would have been spared this war if it had acknowledged the Pope's rule and submitted to his leadership, one hardly knows what to say to such presumption. And yet, after a little reflection, one need not be so much astonished at it. From the Roman camp one must be prepared for something. She is now laying everything to make capital out of this great world tumult, and there are not a few signs that she is succeeding. The world powers know well enough what great influence the man in Rome has over a large part of the earth's inhabitants, and how much is at stake in his favour. This favor is now being courted. Basically, one does not trust him, but in an emergency and for the promotion of one's own interests, help comes in handy, which one would otherwise rather reject. But the Pope has always known how to throw sausage at a side of bacon. And conversely, secular princes and politicians, when it serves their purposes, act on the same principle. The world is the world. And in times such as they are at present, one is not particularly choosy in the use of means to achieve ends. - But that the peoples of the earth would enjoy tranquillity and peace under papal rule is sheer nonsense. There has never been a greater disturber of peace in the world than the pope. It is impossible to have peace when one is at odds with oneself. The Pope wants to be Christ's governor and also a secular ruler at the same time. But the man whose governor he claims to be has clearly said, "No man can serve two masters," and, "My kingdom is not of this world." Luther says in a sermon, "The whole papal regiment is built upon vain lies and blasphemous words of God; and the pope is the blasphemer, drawing to himself the noble saying which alone is spoken by Christ. He will be the rock, and the church shall stand on him; as Christ said of himself before in Matthew (chap. 24:5): 'Many shall come under my name, saying, I am Christ; and shall deceive many.'" "The pope's regiment and Christ's regiment," he says in another place,

"are like water and fire, devil and angel." Now how can a man who wishes to be a ruler of two kingdoms, which after all are quite different in their nature, rule in peace? It is quite impossible, and the history of the Papacy has proved it clearly enough. With Luther, who also refers to the Scriptures in this piece, the Lutheran Church teaches with all firmness a complete separation between secular and ecclesiastical government. The Augsburg Confession, in its 28th Article, which deals with "Of the Bishops' Authority," has spoken clearly against a "blending" of spiritual and temporal authority. It says that by it "great wars, sedition, and indignation ensue," and calls the presumption of bishops (popes) to set and depose emperors and kings at their pleasure "sacrilege." - That the Constitution of the United States advocates a complete separation between Church and State, we thank God for it. Rome, of course, thinks differently of the matter, and leaves nothing undone to have a say in purely governmental matters and to promote her world dominion. In general, there is great danger at the present time that political and ecclesiastical interests will become mixed up. We must be vigilant, if this is not to the detriment of both the State and the Church. (L. Z.-B.)

German Catholics also have to complain **about the decline in the use of the German language in America.** We read: "In almost all our schools German is no longer taught sufficiently. Our German-American youth, also the Catholic youth, is growing up in the Anglo-American spirit, which dominates in the schools, even where German instruction is given. The latter is in most cases insufficient, both as regards the number of hours and as regards thoroughness. The children learn to read a little, if need be, but the free written use of the German language is very lacking in our growing youth. If the children then escape the influence of the German home, the result is inevitable. The German language is lost to them and, what is almost worse, through contact with Anglo-American influences, which their minds and inclinations have been systematically prepared to grasp during the school years, they also lose their ancestral German customs. We German-born have as a general defect a very great lack of pride in our ancestry and the incomprehensible tendency to imitate easily everything foreign, be it good or bad, entirely without choice, and unfortunately usually the worst first, because we believe in our addiction to conformity that it can make us appear significantly more pleasant in the eyes of our Anglo-American fellow citizens."

The Zionist Question. At the recent annual meeting of the so-called "united synagogues of America" serious differences arose on the Zionist question again discussed in recent days. The discussion was so agitated that Dr. Adler, president of the organization, insisted on his resignation. He declared that the movement which intended the organization of a Jewish nation was not practical and was likely to cause misunderstanding among the various nations of the world. Further, Dr. Adler maintained that the Jews were a religious and not a political power. (Wbl.)

From World and Time.

That so many women and girls give themselves up to a life of shame is usually justified by the fact that they receive too little pay, that they cannot live on the starvation wages and therefore, by a life of sin, acquire the necessary

to earn some extra money. But the explanation is not enough. So recently a Methodist preacher in San Francisco addressed himself to this question in his "reform work." He invited such girls to come to his church, and about 300 of these unfortunates showed up. When called upon to speak on the matter, they, of course, claimed starvation wages. When asked how many of them would leave their lives of sin if they were given employments in which they could earn 10 dollars a week, two of the 300 came forward. Then when it was asked how many of them would be willing to do housework in families, it was answered with a loud sneer, "What woman person wants to do kitchen work at all!" - No, the explanation of the fact that so many lead unchaste lives is another: The lust of sin is in the natural heart, as well as the lust of the flesh, and the lust of the eyes, and the arrogant nature, vanity, finery, and pleasure. What is lacking is the fear of God, the inclination to honest work that serves God and neighbor, and the willingness to be godly and to be content. The fear of God alone is a deterrent to sin, and does not permit one to hide behind such pretenses of real or imagined grievances for the service of sin. E. P.

That in the allied countries, Russia, England and France, the governments resorted to drastic laws against drinking is known to our readers from newspaper reports. Now Russian conditions are reported as follows: "The prevalence of the unauthorized sale of vodka (brandy) has sent a wave of drunkenness over the whole country, and it is feared that as a result massacres and serious disturbances will soon follow, which will put the country in a state of terrible terror. All branches of industry are paralyzed throughout Finland in consequence of violent strife." One cannot reform deeply ingrained passions in a people by violent means in the twinkling of an eye. (L. Z.-B.)

The certain answer of believing prayer.

"Verily, verily, I say unto you, If ye shall ask anything of the Father in my name, he will give it you," John 16:23.

Take these words and press them into your heart. For here you hear that he not only gives the promise, but also confirms and affirms it with a twofold oath and swears on the highest: Only believe me, as God lives, I will not lie to you. Now he who wants to be a Christian should be a little ashamed and ashamed of himself that he has heard these words and yet has never prayed from the heart. Is it not an eternal shame before God and all the world that Christ must swear to us so dearly and highly, and yet we do not believe it nor allow ourselves to be moved to pray once from the heart? What will we say in God's court, or against our own conscience, when we are asked? Have you ever earnestly and with an undoubted heart asked of the heavenly Father that his name might be hallowed? Knowest thou not how earnestly I commanded this, and how dearly I swore to this end, that thou shouldst surely be heard, if only thou prayest with all thine heart?

We ought, I say, to be ashamed of ourselves, and yet to fear the terrible judgment of God, if we both so despise **his** commandment and his precious promise, and let it be said to us in vain: for it shall not help thee that thou **art**

want to apologize: Yes, I did not know if I was worthy. Item, I felt unfunny and clumsy, or had to arrange other business.

Here you say: How is this promise always true, since he often does not give us what we have asked for? For he made David ask in vain for his son's life. Answer: I have often said how prayer should be ordered and placed, so that in what we ask we do not see the measure, the purpose, the way, the place, or the person, but let it be ordered to him, as he knows that he should give and be of use to us. For this reason he himself has set the order and set three goals in the Lord's Prayer, which must always take precedence, namely, his name's sanctification, his kingdom and his will, then our daily bread, salvation from temptation and all hardships. The best part must be: Your name, your kingdom, your will, then our daily bread, deliverance from temptation and all troubles. The best piece must be: Thy name, thy kingdom, thy will; if this precedes, then surely also the "our" will follow. Now this is certainly his will, that he will deliver thee from all evil, and will not leave thee in temptation, nor give thee thy daily bread; otherwise he would not have called thee to pray it. Therefore the last four things, which concern our temporal need of this life, are certainly also his will. But first come the three that are called his.

So you have his will completely, that he certainly thinks nothing else nor has anything else in his heart, as the Lord's prayer shows you. And if you pray in such a way that it is according to his will, it will certainly be heard. But you must pray in such a way that you do not break or pervert this order, or do not let the first three most important things in your heart be the main thing for you. (Luther.)

Also a worker.

We take the following from an exchange leaf: Among the many sayings which one thoughtlessly repeats after another, one often hears this one: A preacher does not know what it is like for a poor worker who has to work all day in the silence of his own face, working for others, without a corresponding wage, only to enrich others.

The other day a couple of pastors took out their pencils and did the math. People like to calculate by the hour. The result was as follows:

	Hours annually.
Worship services (Sunday, festival, confession, passover services)	
and Christian doctrines)	175
Preparation for the sermon and general study	1400
Confirmation classes	150
Official acts (baptisms, marriages, funerals of the sick, Burials)	100
Board and community meetings	50
Support hours at synods, conferences, committee meetings	75
Bookkeeping (church book, register of souls, lists)	50
Confessionals	50
Visits to the sick (about five a week)	260
Other visits	250
Summa	2550

That gives, the year to 310 working days counted, plentifully eight hours of the day.

Yet many pastors, when they see this calculation, will say, "Yes, if that were all!"

In any case, the numbers given here are the minimum. Many pastors have to preach two or three times a Sunday, or they need much more time for study, or to perform more official acts, or to make more visits to the sick and others. And then consider that there are many pastors who, in addition to all their other work, have to teach 1000 to 1200 hours of school each year! There are probably only a few pastors who do not have to work 12 to 44 hours a day in order to fulfil their official duties to some extent, and in doing so they have to leave a lot of things undone.

And whether their work is easier or harder than physical labor, it is easy to try. Many pastors do some horticulture, carpentry and similar work - for recreation. Now let a gardener or a carpenter try it: let him write sermons for recreation, teach catechism, or make pastoral visits!

Many other things could be said. But from what has been said it is certain: the preacher is also a worker. And if anyone knows what it means to work for others, it should be him.

The buried church.

During a hike on the coast of Jutland in Denmark, I was shown a church that was completely buried by the dune sand. Once the bright church bells had rung here, songs had been sung inside, and God's holy word had been proclaimed. But during a terrible storm, the sand from the dunes was not only driven up against the church, but also into it. At first it was possible to clear the entrances. But before all the drifting sand had been removed from the sanctuary, new storms broke in and ruined all the work. At last there came a day when no one could enter the church at all. Buried in the sand, it lies there, without organ sound and bells, without the word of God and prayer. The only thing that remains visible is the tower, which rises from the sandy desert like a warning sign that warns others of destruction.

For a long time I stood in front of this buried church. I felt as if she had given me a shattering sermon. A Christian is also a dwelling place of God; his innermost being should be a sanctuary full of praise and thanksgiving, and he should hear God's voice within his sanctuary. But has not the shifting sands of the world buried many a doorway for you too? Has it not in the end blown away the sanctuary of the heart in thousands, and at last filled it completely, so that all prayer, all praise and thanksgiving fell silent? Do you not know many a man whose inner life has been covered by the shifting sands of the world and has finally died out under them? Do you not know many a one who was once a sanctuary of his God and is now only a warning sign to others? Stand still once more, and examine thyself, whether the entrances to thy heart are not also blown away! Watch and pray that you too may not be like a buried church!

Unthinking words.

It was a town meeting. Everything went its regular course. The affairs of the community were discussed and resolutions passed with the greatest unity. At last there came a matter for discussion on which opinions were divided.

...and they were united. An excited debate ensued. Aisi once a parishioner, feeling hurt, is heard to utter the rash words, "I want nothing more to do with the parish. Strike my name off!" Upon this he rises and, in spite of all the friendly coaxing of his pastor and confreres, leaves the meeting.

I do not want to say where what was told took place. But I will say this, that such words are rash words in the assembly of a Christian congregation, where pastor and congregation members strive to act according to God's word. For every true Christian knows that a Christian congregation is not a club to be joined and left at will. He who separates himself from a Christian congregation for carnal reasons, for instance, because he feels offended, thereby reveals that he is not a congregation member who seeks the glory of God and the building of his kingdom; indeed, he gives cause for being thought such a one who does not earnestly seek his own blessedness. For he separates himself from a church to which God has entrusted the means of grace, Word and Sacrament. And without the means of grace, Word and Sacrament, one cannot be blessed. God preserve every member of our congregations by grace from such rash words, which have already become fatal for many!

Big doctor.

Among the natives of Lake Nyassa in Africa, our Savior is called Disciples of Christ, that is, Great Physician. The

The award is an honourable recognition of the medical work of the Livingstonia Mission. The natives have experienced what it means when, in contrast to their former abandonment, they now receive proper advice and loving help from the mission doctors in cases of illness, when they are no longer pricked with long, glowing needles and brought almost to rage with a horrible noise of drums, but are faithfully cared for by understanding hands. At the same time the natives know that the help in the last cause proceeds from JEsu Himself. The quiet preaching of the missionary doctor overcomes the hearts and opens the homes to the Gospel; it outwardly leads the lost to the "great Physician." The so-called medical mission has a task in the great work of the mission.

Obituaries.

The blessed departure of Fr Friedrich Schumann on 28 July of this year is remarkable in that in him one of the oldest pastors of our Synod, if not the oldest, has gone to the rest of God's people. He had, after all, lived to be over 92 years of age. In addition, except for a few weeks before his death, he was strangely spry, except for increasing hearing loss. His place under the pulpit was almost never empty, for he loved God's Word and Sacrament, and for a few days before he lay down on his bed of sickness and death, he had walked the rather long way to church to partake of Holy Communion. But he longed to be at home with his Lord, whose grace he could not praise enough until the end. - Father Schumann was born on July 12th 1825 in Vatersdorf near Erlangen, Bavaria. From his father he learned

the weaver's trade. While he was working as a journeyman weaver in Saxony, the desire to become a missionary to the Gentiles arose in him at the suggestion of Father Johann Dietlen and through reading missionary pamphlets. His parents, however, did not want to give their consent. When, however, a friend of his youth drew his attention to Löhe's mission school in Nuremberg, he was allowed to attend this institution at Father Dietlen's instigation and was sent to America after only six months, where he studied for another 1¹ years in Fort Wayne and was then ordained to the preaching ministry in 1852 because of the prevailing need for preachers. He first served at Cicero and Arcadia, Ind. after a few years followed a calling to the church at Avilla, Ind. from whence he also planted the church at Kendallville. He also served the vacant church northeast of Kendallville, which then called him, from whence he not only supplied these three churches temporarily, but also proselytized in other places, often covering the bad, long distances on foot. In 1867 he was called to Freistadt, Wis. and after fifteen years moved to Waterford, Wis. where he officiated ten years more. He then removed to Kendallville to retire. But he still served a small congregation eighty miles south from here, in Jay Co. Ind. - His first wife, Anna Maria, nee Nessel, died nine years ago. She had borne him seven children, two of whom survive their father, namely, Teacher A. Schumann, in Pittsburgh, and Mrs. Tröller, in Wisconsin. Six years ago he took as his wife the widow Martha Bentrup, who faithfully cared for him to the end. - The funeral funeral took place July 30. Officiating at the home was Bro. Phil. Wambsganß officiated. The funeral oration in the church was held by his pastor, Fr. M. Kretzmann, on Gen. 49, 18, while R. Kretzmann officiated at the grave and dedicated an obituary to him. Thus the deceased now slumbers by the side of his first wife in the cemetery of the De Kalb County church, awaiting the great resurrection day.

M. K.

Again the Lord has suddenly called away a faithful servant who was still in full work, namely teacher F. G. Beckmann. He died September 5, in the hospital at Beatrice, Nebr. after an operation had been performed on him two days before for appendicitis. - The deceased was born near South Auburn, Nebr. on Dec. 2, 1886, and entered the teacher's seminary at Seward in 1901. In 1907 he received his first appointment in the congregation at Friedensau, Nebr. In 1913 he answered a call from St. John's congregation at Palmer, Kans. and served it faithfully until his death. Now, as we confidently hope, by a blessed death he has passed from being a servant of God here in time to being a servant of God in eternity. (Revelation 7:15) On September 9, his deceased body was buried in the graveyard of his home parish with great participation from near and far. Fr. A. Hofius officiated at the house and at the grave. Father J. G. B. Keller held the funeral oration. - Although, in our opinion, the deceased could have continued in blessed work for a long time (he was barely 31 years old), we still lay our hands on his mouth before the One who does everything well. He will also be the faithful counselor and provider of the widow left behind and the three underage children, the comforter of the hard-pressed parents and brothers and sisters. J. G. B. Keller.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Statistical Yearbook of the German Lutheran Synod of Missouri, Ohio and other States for the Year 1916. Concordia Publishing House, St. Louis, Mo. 1917. 208 pages 5"x8". Price: 75 Cts.

The "Statistical Yearbook" of our Synod is the most expensive book produced in our Synodal Printing Office. But it is a very interesting, almost indispensable book. Thus, then, the Synod has decided, notwithstanding the great expense involved in typesetting this large quantity of series of figures, to make the "Statistical Yearbook" again appear annually, true to its name. The present edition offers the data for the year 1916. If only because this is the first statistic of our Synod since 1913, the comparative tables and totals will arouse interest. The main part of the book, however, is the parochial reports. Here one can learn from each congregation in the Synod, also from each branch and preaching place, how many souls are served there, how many confirmed and voting members belong to the congregation in question, how many children attend school and Sunday school, as well as the number of official acts in 1916. The number of congregations that have not reported is very small. In addition to these parochial reports, the purchaser will find here statistical data on the missions carried on by our synod, as well as data on the personnel of the synodical commissions and institutions, a cash report of the General Treasurer (1914-1916), a list of pastors and teachers who died from 1914 to 1916, and the dedications of the Triennium. A statistic of the Synod's charity work was provided by Fr. Rudi and a calculation of the funds received by Fr. E. Eckhardt. It should be noted that in spite of the increased price - the yearbook used to cost half a dollar - this book is being sold below cost so that the valuable information it contains may be disseminated as widely as possible among our congregations. G.

Pasiuntinystes Paslas (Missionary Messenger). 4 pages 12x9. Published monthly once for P1.00 a year. Au order from Rev. Geo. Matzat, 47 Orient Ave, Brooklyn, N. Y.

A Lithuanian bulletin, published by the five Lithuanian missionaries belonging to our Synod, which meets a long felt need among the scattered Lutheran Lithuanians. Whoever among the "Lutheran" readers knows of Lithuanians or has dealings with them, please call their attention to this pamphlet or give us names and addresses so that we may write to them. This bulletin is intended to be of service to our much-needed and blessed Lithuanian mission, and to be a means of binding Lithuanians together and bringing them closer together. We would like to ask the readers of "Lutheran", who are interested in this mission and also in the preservation of this leaflet, as well as in the publication of Lithuanian literature in general (catechism, biblical history, etc.), to help us with their gifts. We have already had great success with the publication of this journal and are confident that it will increase in the future. G. Matzat.

D. Martin Luther's Life. For the mature youth and the "Christian" home by D. M. Reu. Wartburg Publishing House, Chicago Ill. 283 pages 5X7 1/4, bound in cloth with gilt and cover titles. Price: tzl. 10.

From his recently displayed "Life of Luther" differs this new work Professor Reus mainly in that two chapters have been significantly changed and expanded, and that a rich illustrationsschmuck is added. It finds no less than 91 illustrations, interestingly illustrating Luther's life and work, and his times. L. F.

Reformation Sermon. By B. P. Nommensen. Northwestern Publishing House, Milwaukee, Wis. 14 pp. 4"x6s". Price, 5 ice.

A good Reformation sermon preached some years ago on the theme: "The tremendous spiritual struggle in the church of the 16th century", now published as a contribution to the Reformation Jubilee. L. F.

The Just Shall Live by Faith. By W. M. Czamcnske, Sheboygan, Wis. 4 pp. 6X9. Price: 5 ets, 50 copies tzl. 50, 100: 22. 25. to be obtained from Concordia Publishing House, St. Louis, Mo .

A programme, now in its fifth edition, for an English children's service at Reformation Day. L. F.

The City of God. By Luther D. Reed, D. D., and H. Alexander Matthews. G. Schirmer, New York and Boston. 72 pages 7x10.

Price: 75 Cts. net.

A very noteworthy, beautiful church cantata, written especially for the Reformation anniversary, but also to be used on other festive occasions, which has only now come to our attention. Dr. Reed, a well-known liturgist of the General Council, has selected and arranged the text, and, what especially pleased us, all the words of the Holy Scriptures. Matthews is the composer who has also added three of the incomparable Lutheran chorales to his good, substantial music: "Despair not, O little company," "Sustain us, O Lord, at thy word," "Ein feste Burg ist unser Gott." The work is made up of four parts: "Foundation, "Foundation, Decay, Restoration, Thanksgiving" of the "City of God", the church, and consists of twelve numbers for mixed choir, soprano, tenor and baritone soloists. The congregation participates in the chorales. The accompaniment is by the organ or orchestra. L. F.

Improved Constitution of the Lutheran Synod of Missouri, Ohio, and Other States.

The last Synod considered the previously announced draft of a new Constitution and then unanimously adopted the improved Constitution. (Syn.-Ber., p. 84 ff.) The request now goes out to all synodal congregations to vote on this new constitution and to notify the undersigned of the result by January 1, 1918. As the matter is exceedingly important, let no congregation be content with a tacit approval, but deliberate the matter, then vote and send in their vote. Every pastor at a congregation entitled to vote will make it his business to see that this matter is discussed in his congregation. No other communication shall be attached to the sheet of paper or postcard showing the result of the vote. The provisions made by Synod concerning changes in the Constitution are found in the Synodal Manual, p. 27, under Chapter VII.

Chicago, Ill, September 1, 1917, F. Pfotenhauer,

President of the General Synod.

Reasons for forming a synodical association.

1. the example of the apostolic church. (Apost. 15, 1-31.)
2. the will of the Lord, that the various gifts should be for the common good. (1 Cor. 12, 4-31.)

§ 1. Name.

The Synodical Union existing under this Constitution shall be known as "**The Evangelical Lutheran Synod of Missouri, Ohio, and Other States.**" "THE EVANGELICAL LUTHEBAN SYNOD OF MISSOURI, OHIO, AND OTHER STATES."

§ 2 Confession.

The Synod and each individual member confesses without reserve:

1. To the Holy Scriptures of the Old and New Testaments as the written word of God and the only rule and guide of faith and life;
2. to all the Symbolic Books of the Evangelical Lutheran Church as the pure and unadulterated exposition and explanation of the Word of God. These are: the three General Symbols (the Apostolic, Nicene, and Athanasian Creeds), the Unaltered Augsburg Confession, its Apology, the Schmalkaldic Articles, Luther's Larger and Smaller Catechisms, and the Formula of Concord.

§ 3. Purpose.

Purposes of the Synod are:

1. the preservation and promotion of the unity of the pure confession (Eph. 4, 3-6; 1 Cor. 1, 10) and the common defense against all separatist and sectarian evil (Rom. 16, 17);
2. the united spread of the kingdom of God;
3. the training of future preachers and school teachers for the service of the Evangelical Lutheran Church;
4. the publication and distribution of Bibles, church books, school books, religious periodicals and other books and writings.
5. the striving for the greatest possible uniformity in ecclesiastical practice, in church customs, and generally in congregational life;
6. the promotion of Christian parochial schools and thorough confirmation classes;

(9) The presiding officer shall have the right to call for a vote of the synodical congregations on matters of business which cannot be postponed between two meetings of the synod by publishing a notice to that effect in the official organs of the synod. At least one-fourth of the congregations of the synod shall participate in such a vote.

C. The Vice-President.

(1) The Vice-Prefects shall, at the request of the President, replace him in all his duties.

In the event of the incapacity, retirement or death of the President, the Vice-Presidents shall take the place of the President in the order elected until the expiry of the latter's term of office.

D. DeS Secretary.

The Secretary is required to:

1. take the minutes during the proceedings of Synod;
2. to prepare and sign the letters and documents of the synod;
3. to perform such other work as the synod may by by-laws or by special resolution impose upon him.

E. Of the treasurer.

The Treasurer shall be the custodian of all funds and securities of the Synod and shall:

1. keep accurate records of all receipts and expenditures of the synod;
2. to attend to all pecuniary affairs of the synod as directed by the synod;
3. to submit at any time to an audit of the books and chests ordered by the Synod or its officers.

F. Of the Board of Directors.

The Board of Directors. shall consist of not less than seven members and shall

1. be composed as follows: of the President, the Secretary, the Treasurer of the Synod, a Pastor and three lay members.
- (2) The members of the Board of Directors shall be the legal representatives of the Synod, stewards of all property of the Synod, and shall have the direction and supervision of all business of the Synod.

8 12. Districts of the Synod and their external establishment.

(1) The synod shall be divided into districts, the geographical boundaries of which shall be determined by the synod and changed by it according to circumstances.

(2) This Constitution shall also be the Constitution of each district of the Synod; but each district shall be at liberty to adopt such by-laws and pass such resolutions as it may deem expedient for its circumstances, provided that such by-laws and resolutions shall not be contrary to the Constitution and by-laws of the Synod.

3. the officers of the districts of the synod find:

- a. a district president;
- b. District vice presides as prescribed by the by-laws;
- c. As many visitators as each district shall designate;
- d. a district secretary;
- e. a district scasper.
4. such other officers, authorities and commissions shall be elected by the districts of the synod as may be necessary for the transaction of the business of the districts.
5. the election of district officers shall always be held in the year immediately following the regular synodical meeting.

(6) All officers of the districts shall have the same rights and duties under this Constitution as the officers of the Synod, but only so far as the same shall apply to the districts, and only within their districts.

(7) The district presidents are also especially obligated to supervise the teaching, life, and conduct of the preachers and school teachers of their district and to gain an insight into the ecclesiastical and moral conditions of the congregations in their district, and therefore must also make visits and hold visitations in the congregations at their discretion. Their assistants in these visitations are the visitators, who therefore also have to report regularly to the district presidents.

(8) The district presidents shall be empowered, in accordance with the by-laws of the synod, to suspend from membership in the body of the synod, until the next synodal assembly, preachers, whether voting or advisory members, and professors and teachers, for persistent adherence to false doctrine or for manifest offence in life, and to publish their proceedings.

9. in addition, the district presidents are still obliged:

- a. see to it that the decisions of the synod concerning the districts of the synod are made known to their districts and are carried out by them;
- b. submit to the president an annual report on their effectiveness as presidents of the districts and permit him all necessary inspection of their effectiveness as presidents of the districts:

c. to take care of the ecclesiastical ordination of the candidates for the preaching ministry assigned to their districts and the induction of the same as well as of the candidates for the school ministry into their office, and also to take care of the induction of all preachers and teachers appointed to the districts by the congregations, either themselves or on their behalf;

d. sign all examination and ordination certificates and all correspondence and documents issued on behalf of the districts of the synod.

(10) The meetings of the districts of the synod shall be composed as follows:

a. Voting Representatives.

The pastors of the voting congregations and the deputies elected and a-sent by those congregations find voting representatives.

b. Advisory members.

Advisory members find:

1. the preachers whose congregations are not affiliated with the synod;
2. the assistant preachers;
3. the preachers without churches;
4. the professors at the teaching institutions;
5. Teachers in community schools;
6. the candidates for preaching and school office.

(11) Districts, when incorporated by law, shall be represented to the state by a board of directors consisting of the president, secretary and treasurer of the district, but may be otherwise constituted.

(12) Districts shall find independence in the administration of matters pertaining to their district alone, provided that such administration is always conducive to the interests of the Synod.

(13) The regular meetings of the districts of the Synod shall be held in the years in which there is no regular meeting of the Synod. The synod alone shall have the right to make an exception to this rule.

(14) The valid holding of district meetings shall require that they be legally convened and that at least one-third of the voting members be represented by at least one representative of each (pastor or deputy).

(15) In cases of emergency, the district president shall have the power to call special meetings of his district, but he must first obtain the consent of at least a majority of the voting members of the district synod, after notifying them and the presiding officer of the synod of the purpose of the proposed special meeting.

8 13. expulsion from the synodal association.

1. members who act contrary to the confession laid down in § 2 and the conditions of connection laid down in § 6, or who persist in a vexatious way of life, shall be expelled from the synodal association after previous fruitless admonition.

(2) Such exclusion is usually carried out by the districts of the synod, but those so excluded have the right of appeal to the synod.

(3) If the person so excluded is a pastor or teacher in a synodal congregation, the congregation shall, if it has not already done so, remove him from office and deal with him according to God's word, notwithstanding any appeal. If it persistently refuses to do so, the district of the synod concerned shall deal with it. If all such negotiations and exhortations are in vain, the congregation shall forfeit its membership in the synod.

(4) As a result of their expulsion, those so expelled shall lose their membership and all shares in the property of the synod. The latter shall also apply to those who, for any reason, separate themselves from the synod.

8 14 Amendments and additions to the Constitution.

(1) Amendments and additions to the Constitution may be made if they do not conflict with the provisions made in the second and sixth paragraphs of the present Constitution.

(2) Only written proposals for amendments and additions may be excluded from consideration by the assembled members of the synod, and each such proposal shall be voted on separately. In the vote, at least two-thirds of the representatives entitled to vote must vote in favor of the proposal in order for it to become a decision.

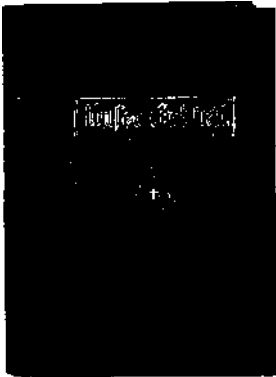
3. the decision thus taken shall be submitted to the vote of the congregations by the presiding officer and secretary of the synod within three months of the close of the synod by publication three times in the official organs of the synod.

The result of the vote, after at least a majority of the congregations have submitted their votes in writing to the secretary of the synod, shall be announced by the secretary to the congregations in the official organs of the synod. If approved, the amendment or addition to the Constitution shall become effective.

Anniversary Books.

For your convenience we list here all the books that have been produced especially for jubilee purposes or are especially suitable for jubilee purposes. We also publish an English selection elsewhere and will soon also publish a selection here.

Anniversary item show. All prices listed find those now in effect and include postage unless otherwise noted. All these things may also be obtained through the pastor or teacher of the church. CONCORDIA PUBLISHING HOUSE, St. Louis, MO.



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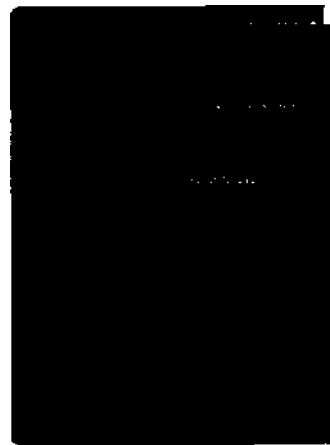
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Wegener, W. The Reformer. A Portrait of the Life of D. Martin Luther. Canvas binding 35

Schmidt, W. Durch Luther befreit. A narrative of the reformation period. 337 pages 5x4X8. Full cloth binding with gilt title tzl. 10 A rather interesting novella-like narrative. It features the Abomination of priestly rule, the spiritual bondage under which the people groaned, effectively portrayed.



John Hus, a Witness of Truth. Commemorative sheet for the 500th anniversary of his death as a witness, July 6, 1915, by N. Hauri. With 22 illustrations after paintings and engravings by famous masters and 7 original drawings by W. Ritter, together with an art print supplement tz . 22 The book describes how this noble witness of truth, in spite of all the nameless suffering brought upon him by the enemies of truth, confronts a world full of error and falsehood, is disgracefully abandoned by the word-breaking emperor, abandoned to his vengeful opponents, dragged from inhuman imprisonment from interrogation to interrogation, and finally handed over to the stake by a council that had been convened for the "reformation" of the church.

The "Lutheran" is published every fortnight for the annual subscription price of one dollar; in St. Louis, obtained by carrier or mail, and in Canada and other foreign countries -t. 2S. Payable in advance.

Letters containing business, orders, cancellations, monies, etc.) are found at the address: Concordia Publishing House, Jefferson Ave. & Miami St., St. Louis, Mo., to.

Those briefs containing notices for the paper (articles, advertisements, receipts, adretz changes, etc.) should be sent to the editor at the address, "Lutherans," care of Prof. L. Fuerbringer, 2619 Winnebago St., St. Louis, Mo.

In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editors no later than the Thursday morning before the Tuesday whose date the issue will bear.

Entered at the Post Office at St. Louis, Mo., as second-class matter. Published biweekly. - \$1.00 per annum in advance.

Above prices are valid only until October 15, 1917.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 73.

St. Louis, Mo. October 9, 1917.

No. 21.

From the jubilee celebration of Wittenberg in 1617.

I want to tell you how the centenary of Luther's church reformation was celebrated in Wittenberg. However, I am not able to do this as an eye and ear witness, as one would expect from a proper newspaper reporter, but must be content to be the reporter of a reporter. But I have the good fortune to be able to follow a faithful, reliable report. To commemorate this celebration, the theological professors of the University of Wittenberg, by order of the Elector of Saxony, Johann Georg, have published a book of 427 pages under the title "Christian Jubilee Sermons of the Theologians at Wittenberg," to which belongs a second part of 150 pages, containing three more speeches, which Professors Balduin, Frantz, and Meisner delivered in Latin at the university celebration on November 3, 4, and 6, 1617. A Latin festive poem, comprising 15 pages, forms the conclusion. We are dealing here only with the first part, written in German. Of course, the jubilee was not only celebrated in Wittenberg, but everywhere in Lutheran lands, and also in other places, famous men of merit to the church, for example, in Jena by Johann Gerhard, in Ulm by Konrad Dietrich, preached jubilee sermons and distributed them through print. Our interest, however, is above all in Wittenberg, the place where Luther lived and worked, where on October 31, 1517, he struck the 95 sentences against indulgences on the castle church, the place from where the wake-up call to Christianity resounded, the place from where the splendor of the pure Gospel broke out into all lands.

The people of Wittenberg had no need to prescribe jubilee preachers from elsewhere; these were found in their midst, namely, the professors and doctors of theology F. Balduin, W. Frantz, B. Meisner, and N. Hunnius, be

vaunted, learned, and eloquent men. Their jubilant sermons are still worth reading today as testimonies of Luther's university, and we feel as if we were hearing real Missourian pastors speak. Even the Uniate professor D. Tholuck, who was not favorably disposed toward our Lutheran church with its faithful confessors, must give them the testimony: "They are appealing through immersion in the Scriptures and artless biblical simplicity." Luther's spirit blows in it, Luther's manner of speech and tone echo in it, sharp truths bitter and biting to the papal sect are heard in it, and I should not wonder if the ears of the man at Rome, who is usually called Pope, had been ringing with it. The beginning of the public jubilee celebration was made by the Superintendent Balduin, who on the 19th Sunday after Trinity, October 26th, preached a "preparatory sermon for the coming Protestant jubilee celebration," in which, following the Gospel of the day, "the right causes of this celebration and what may be objected to it are discussed.

After the sermon, the prescribed announcement was read, as it should be held with the upcoming jubilee celebration. Among other things, after the reason for the celebration was announced, it said: "As the most noble, highborn prince and lord, Duke of Saxony, etc., Archmarshall and Elector of the Holy Roman Empire, etc., has decreed that this jubilee celebration should be celebrated in a highly festive manner for three whole days, namely on future Fridays, Saturdays and Sundays, like other high festivals, with singing, preaching and the distribution of Holy Communion. Accordingly, your Christian love, instead of and on account of the most highly announced of your electoral graces, is hereby earnestly reminded and reminded, when on Thursday they will ring in the feast with all bells, that they are to go to vespers and, who feel spiritual hunger and thirst, to go to confession and absolution, but the following three feast days to hear the divine word and use the Holy Communion.

of the reverend Lord's Supper, thank the almighty God from the bottom of their hearts for the revelation of his word, eagerly call upon him for the preservation of this valuable treasure, and let nothing keep them from solemnly celebrating the ordered jubilee, As then most reportedly Her Electoral Grace's earnest will and command that on future Fridays, Saturdays and Sundays all hawking, buying and selling and other things that otherwise tend to happen on workdays be completely stopped, and therefore due order be given by the secular authorities of each place. All of this is undoubtedly worthy of the Almighty's praise, honor, and glory, of our most gracious rule's most submissive obedience, and of all of our useful edification; may this also be promoted in us by the gracious, merciful God and Father for the sake of His dear Son JESUS CHRIST! Amen."

As an introduction to the festive celebration, an afternoon service was held on Wednesday, October 29, D. Hunnius preached on the 100th Psalm. On the basis of its text he treated the subject: "How we should make ourselves ready to celebrate this jubilee rightly and Christianly."

So the memorable day dawned on which the old Luther city was allowed to celebrate the birthday of the Reformation with joy and jubilation, praise, glory and thanksgiving to the Most High. "This 31st of October, the Rector, Magisters, and Doctors of the University of Wittenberg, besides the studying youth, assembled in the Augustinian monastery on and near D. Luther's parlor, where he was accustomed, early after 6 o'clock, and went in procession, joined by an honorable council at the market, to the castle church." This had been built in 1353 and called the "Church of All Saints" by the founder. The 12th chapter of the prophet Daniel was read at the gate, and v. Frantz based his sermon on this text. He spoke of the blessing of the great work of grace of the Reformation. Then, when "the university, together with the council and common citizens, went from the castle church to the parish church for the service," D. Balduin preached there in the morning service on the same text, Dan. 12, and treated the question: "What did God the Holy Spirit proclaim so many hundred years before from the Roman pope?" In the afternoon service in the parish church, D. Meisner preached on the 76th Psalm. This theologian, highly respected for his acumen as well as his piety, had much to say to his festive congregation. His sermon occupies 55 pages and is a treasury of rich content. He shows his listeners "what a blessed state the church of God has been brought to through the highly important work of the Reformation, and what great benefits have been graciously bestowed upon it through it."

On November 1, the second feast day, D. Frantz preached the early sermon on the well-known text Revelation 14, 6. 7 in the castle church. He spoke of the divine work of grace of the Reformation through the precious instrument of God, D. Martin Luther. The early sermon in the castle church was followed by the morning sermon in the parish church. Here D. Balduin preached on the same text. His subject was, "Of the salutary work of the Church Reformation, and how it went about it according to God's order." The afternoon sermon was preached in the parish church by D. Meisner on the 87th Psalm. The

The subject of his sermon was: "How the Evangelical Lutheran Church has miraculously grown and been elevated, what beautiful privileges and benefits it has now attained through God's abundant grace and through the work of the Reformation."

The third feast day, Sunday, November 2, was again opened with a sermon by D. Frantz in the Castle Church. His text was Revelation 17:1-6, and he spoke of the bloodthirst and persecution of the papal church and showed how it had turned against Luther in many ways, but how he had been mercifully preserved under God's protection. After this sermon in the castle church, the service again followed in the parish church, where Superintendent D. Balduin preached on Revelation 14:8-12. His topic was: "How the Reformation, this work of God, has continued from Luther's time until here, how God has blessed his church more and more, although not without a cross, but with a noticeable departure of the papacy." The celebration of the service was concluded with an afternoon service in the parish church, D. Hunnius based his sermon on Jos. 24, 1-28. He urged his listeners: "As we have heard the works of the Lord told during our jubilee, have praised God over them, and have given Him heartfelt thanks for them, so we must not forget now to conclude the feast with heartfelt prayer for God's continued grace, and also with the firm and constant resolution not to cast away from us the precious treasure of the divine word through apostasy and denial, unbelief or other sins."

I have come to the end of my report. In the jubilee book there is finally the church prayer which, by order of the Elector, is to be read at the "jubilee celebration after the public confession and absolution". It is the beautiful prayer which is also found in our agendas, and which we want to make ours with all our hearts at this year's glorious jubilee celebration.

Jl. S.

From our Synod.

Our congregations are now approaching the actual celebration of the Reformation anniversary. This is the last issue of the "Lutheran" before the special festive issue, which will appear in a layout appropriate to the celebration and, judging by the incoming orders, will be widely distributed. May God everywhere bless the word that is proclaimed abundantly in the many, many souls who hear it, and by grace bestow lasting blessings! Let him be pleased with the sacrifice of the lips, the songs of praise in many thousands of voices, and the fervent prayers that ascend to his throne! May he also make the hearts of Christians everywhere inclined to sacrifice abundantly in gratitude for the blessings of the Reformation! The last call now goes out to collect for the beautiful, great purpose of the church building fund and to fill the treasury for the glory of the Lord, for the good of His church, and for the lasting memorial of our jubilee celebration. We say, in view of the goods we owe to the Reformation, "Thanks be to God for his unspeakable gift!" 2 Cor. 9:15. And we remember the word of the Lord JESU, which he said, "It is more blessed to give than to receive."

Take," Apost. 20, 35, u'id to the word that his apostle wrote: "God loves a cheerful giver", 2 Cor. 9, 7.

And as an example which may, and ought to, excite others, we share something of the beautiful success which the L^{nt}bsran L^{men}'s HAUS has had. This association of lay members from our congregations, which came into existence during the Synod in Milwaukee, has made it their object to collect another special gift in gratitude for the goods of the Reformation, and to present it to our Synod, to which they belong and which they love, on the 31st of October. They have not addressed themselves to the congregations, but to individual members in the congregations whom God has blessed in earthly things, so that they can also present a larger gift without depriving the other ecclesiastical coffers, for which collections continue to be made, of even the smallest amount. On September 25, '64, 525 had already been secured. This will cause real joy and heartfelt gratitude in the widest circles of our Synod. The greatest joy - we are convinced of this and know it from individual statements - is given to the kind, generous donors themselves. We know the names of the givers, but we are not to announce them; there are members of our congregations back and forth, and the individual gifts range from P50 to P5000; among them are 34 gifts in the amount of H1000 each. But there is nothing to prevent us from naming the places from which the gifts flow. They are as follows:

St. Louis	..... 110500	Sebewaing	, Mich	\$2000	
Milwaukee	..... 9000	Arcadia	, Mich	.....	1500
New York	..... 8000	Fremont	, Nebr	.....	1000
Chicago	..... 6000	Rock	Island, Ill	.....	1000
Cleveland	..... 5525	Lincoln	, Nebr	.....	1000
Sheboygan, Wis	..... 3500	Brooklyn	500-		
Evansville	..... 3000	Grand	Rapids, Mich	.....	500
Cass Lake, Minn	..... 2600	Berkeley	, Cal	.....	500
Pittsburgh	..... 2000	' Bloomington, Ill	.....	500	
Peoria	..... 2000	Mattoon	, Ill	.....	500
Seymour, Ind	..... 2000	From	other places	.....	1400

The active officials of the Lutheran Laymen's League, who spare neither sacrifice of time nor money, are zealously endeavoring to raise the contemplated sum of H 100,000. It is not possible for them, however, to reach in person or in writing all whom they wish to address in this matter. They are not even known by name. But certainly among those who read these lines there are still many who, as they reflect on the course of their lives during these festive days, say to themselves: "I would not be what I am, my house, my family would not be what it is, if our Synod had not existed, and who are now willing, on the occasion of this Jubilee, to make a special gift. Most of the present members and givers are business men; but there is yet many a business man whom God has blessed in his profession; there is also yet many a country man to whom God has given good crops, that, even unsolicited, he may, out of love and gratitude, join in this beautiful collection, and still have ample opportunity to do so. The president of the Lutheran Laymen's League is Mr. Theo. Lamprecht, 230 Fifth Ave, New York, N. Y., who is ably assisted by a number of vice-presidents in the various territories of our Synod; the secretary is Mr. A. G. Brauer, 316 N. Third St., St. Louis, Mo. the treasurer.

Our synod treasurer, Mr. E. Seuel, 3558 S. Jefferson Ave, St. Louis, Mo. quite a number of members of the L^asue were assembled in Chicago on the 1st of October, deliberated upon this matter and other matters connected therewith, and we may expect many a pleasant thing in the future from this beautiful, lively interest of our laity in the treasury affairs of our Synod. -

Our seminary in Springfield has had two joyful celebrations in the last few days. On September 30, a special thanksgiving service was held on the occasion of the completion of the new building which houses the dining hall, kitchen and infirmary of the institution. Father W. Hagen, the chairman of the General Board of Supervisors of our Synod, delivered a German address, and Father H. A. Klein, the vice-president of the Southern Illinois District, an English one, before a large gathering of guests, quite a number of whom had hurried from out of town. Every one who has visited the new building will but rejoice at the good, beautiful workmanship and the very convenient arrangement of the same. And on October 1, the institution remembered that two of its teachers, Professors F. Streckfuß and L. Wessel, had now been working there for twenty-five years. A number of pastors from out of town also attended this celebration. In the auditorium, Father W. Heyne, Vice-President of the Central Illinois District and Secretary of the Board of Supervisors of the Seminary, delivered the festive address; then followed a convivial after-celebration in the new dining-room, at which shorter addresses were delivered, blessings conveyed, and-letters of congratulations read. Everything showed the esteem and love in which the two worthy jubilarians stand, who have served our Synod for such a long time with great skill and right fidelity to their office in training future preachers. May God continue to shred them to rich blessing!

L. F.

You think so?

What does God's word say about your thoughts?

Do you think I can put my money to better use than missions? God's word answers you: "One day in God's courts is better than a thousand. I will rather keep the door of my God's house, than dwell long in the tabernacles of the wicked," Ps. 84:11.

Do you think: I have already given enough to the church in my life? God's word answers you: "Therefore, my dear brethren, be firm, immovable, always increasing in the work of the Lord, knowing that your labor is not in vain in the Lord!" 1 Cor. 15:58.

You think: The eternal begging and giving does not stop at all? God's word answers you: "But let us do good, and not be weary: for in his time we shall also reap without ceasing", Gal. 6, 9.

You think I want to do something later? God's word answers you: "Now that we have time, let us do good!" Gal. 6, 10. "Boast not thyself of tomorrow...

for thou knowest not what may come to pass this day!" Prov. 27, 1. "The night is coming, when no one can work", Joh. 9, 4.

Do you think I am too poor to give anything? God's Word answers you: "I make known to you, brethren, the grace of God which is given to the churches of Macedonia. . . . And though they were very poor, yet they gave abundantly in all simplicity. And according to all their ability (I testify), and above ability, they themselves were willing," 2 Cor. 8:1-3.

Do you think: Let only others give properly who are richer than I, and then my gift will not matter? God's word answers you: "And Jesus looked up, and behold, the rich men put their offerings into the treasury. And he saw also a poor widow, H>she put in two mites. And he said, Verily I say unto you, This poor widow hath put in more than they all. For all of them out of their abundance have laid up for the offering of God: but she out of her poverty hath laid up all the meat which she had" Luk 21:1-4.

You think No one gives me anything either? God's word answers you: "Every good gift and every perfect gift is from above, coming down from the Father of lights", Jam. 1, 17. "God so loved the world that he gave his only begotten Son", Joh. 3, 16. "You, Lord, give them food in its season; you open your hand and fill everything that lives with good pleasure", Ps. 145, 16.

You think I don't want to give away my hard-earned money so easily? God's Word answers you, "Thus saith the LORD; Yea, thou hast made me labour in thy sins, and hast given me trouble in thine iniquities. I, blot out thy transgression for my own sake, and remember not thy sins," Isa. 43:25. "Praise the LORD, my soul, and forget not the good that he hath done thee." Ps. 103, 2.

You think: I must save what I have, and lay up for the future? God's word answers thee, "Take no thought for the morrow: for the morrow shall take thought for his own," Matt. 6:34. "They walk therefore as a shadow, and make them much vain trouble: they gather, and know not who shall have it. Now, O LORD, in whom shall I take comfort? I hope in thee!" Ps. 39:7, 8.

You think: I won't be told what to do or be forced to do if I don't want to? God's word answers you: "Walk in love, just as Christ loved us and gave himself up for us as a gift and sacrifice, a sweet savor to God," Eph. 5:2. "Not with unwillingness or compulsion, for God loves a cheerful giver," 2 Cor. 9:7.

Do you think like Peter: What will I get in return? The Lord answers you in his word: "Truly I say to you, there is no one who entrusts a house ... for the kingdom of God's sake, who does not receive it again in many ways in this time, and in the world to come eternal life," Luk 18, 28-30. "Give, and it will be given to you. A full, pressed down, shaken, and superfluous measure shall be given into your bosom: for with the very measure that ye measure with shall ye be measured again," Luk. 6, 38.

W.

Working among the soldiers at Camp Douglas, Wis.

The Southern Wisconsin District, in connection with the Northern Wisconsin District and the Wisconsin Synod, has been conducting a mission among the soldiers at Camp Douglas since June. To the Board of Directors of the Southern Wisconsin District, at its last meeting in Milwaukee, was presented a report of this work by the Missionary. Rev. E. G. A. Wachholz, which, by resolution of the Directory, is here reproduced in extract.

"In general," is Fr. Wachholz's report, "our soldiers are very receptive to God's Word. One has very devout listeners both in church services and in private pastoral care. How often I hear the words: I haven't been to church for two or three or more years, but I want to come now'.

"At first it was thought that we would only be dealing with soldiers from our congregations; now we know that many others also welcome our work with joy. For the Danish Lutheran soldiers, at their request, I approached the long-time president of the Wisconsin district of their synod to ask if they would do something for their soldiers similar to what we do. He replied:

Please do for all the young men at Camp Douglas of Danish- Lutheran extraction what you can. My Synod has done nothing as yet for its soldier boys. I know that I speak in behalf of all our Wisconsin pastors when I ask you to care for all our boys, and may the dear Lord bless your efforts'.

"Nor must this fact be left unnoticed, that a search for truth manifests itself among the soldiers. It manifests itself in various ways. Catholics who attend our services remark, for instance, 'That was the best non-sectarian speech we have ever heard. We will come again.' English and other believers would rather come to our services than listen to the sectarian preachers, who usually only make a so-called patriotic appeal. It has also happened repeatedly that, while I was speaking to Lutherans, churchless people joined us and also wanted to have their names inscribed on the list of Lutheran soldiers. 'What you say looks good to me. Please take my name also,' they said. When our soldiers replied, 'Why, you are not Lutherans!' the reply was, 'We know it, but we would like to have our names there also.' And the silent look revealed that it was a matter of the heart for them.

"Finally, let us not forget that God's rod of correction has been imposed on our country. And among all the people of our country, there is no one who feels it so deeply as our soldiers and soldiers in general. Even if the soldier is cheerful, as one would expect young men to be, one notices in his whole character an uncanny, striking trepidation and perplexity. One would be very mistaken if one were to attribute this phenomenon to natural causes alone. It seems to me as if the word of the Lord was already being fulfilled in its beginnings, due to the prevailing circumstances: The people will pine away for fear and for waiting for the things that are to come on earth Luk. 21, 26. Therefore we should pay the greatest attention to the missionary work among the soldiers.

And we should not refrain from imploring the Lord to send faithful workers into this harvest and to equip them with the necessary gifts and abilities and, because this work also has to struggle with thousands of difficulties and obstacles, to fill them with courage and perseverance so that His good and gracious will may be done on earth. And we should also be diligent in our hands so that the necessary means may be brought about. God rule it in mercy for JEsu's sake!"

So much for the report, iP. Wachholz also points out that for the successful operation of the work among the soldiers, a separate and larger tent is necessary for the church services, and that the largest part of the work consists of private pastoral care. J. F. B.

To the ecclesiastical chronicle.

"Our Congregational Schools in South Australia." Under this heading is a lengthy article in the "Lutheran Church Messenger for Australia," a heartrending lament over the loss of their Christian schools. When one member suffers, all members suffer with it. Our Christians here take a hearty interest in the weal and woe of their brothers and sisters in other lands. We are often asked, Will it really come to this, that parochial schools will be raised up in South Australia? And the devil hates Christian schools in our country no less than in Australia. Let us take this opportunity to realize again what we have in our schools, and let us be encouraged to pray and work even harder for them! For these reasons we take a few passages from the above article: "In this year, when, in spite of the difficult times in which we live, almost all Protestant churches throughout the world, but especially the Lutheran Church, are preparing to celebrate the four hundredth anniversary of the Reformation, and to thank God for the great blessing which he has bestowed on the whole world through his chosen instrument, D. Martin Luther. Martin Luther, to the whole world, and especially to the Christian Church, the Lutheran Church in this country must cover her face in deep sorrow, and weep and lament bitterly, for she has been stricken with a grievous calamity, according to God's wonderful counsel and permission. For the Government of South Australia has passed a law requiring all the Lutheran schools, forty-nine in number, to be closed during the present year, and the authorities have already notified the teachers that this law will come into force as early as July 1. Thus thousands of our children are deprived of a Christian school education, and all the teachers of that district, who have devoted their lives to the service of their Saviour, have, so far as their former office is concerned, been rendered breadless. As long as there has been a Lutheran church in this country, for more than seventy-five years, no blow has struck them so hard as this, that they have been deprived of their schools. . . . Now, all at once, by a state law, forty-nine schools have been closed. What has brought this about? No doubt the government gave in to so-called public opinion, which demanded that all Lutheran schools be closed. Since the outbreak of the war, and even before, our Lutheran schools have been suspected of being 'German' schools, in which the children either did not learn English at all, or did not learn English sufficiently, and which were in the service of the German Reich. The most shameful slanders have been cast against our schools.

and in long petitions the government was asked to close the German schools. It has often been emphasized on our part that our schools are not German schools, that for decades the English language has been predominantly used in them, that we only still use the German language because we want to preserve for our children the glorious treasures of the Reformation which God has given to our Church in the German language, and because we are convinced that a child who knows two languages has a great advantage over one who knows only one language. But how gladly would we let the German language ride in the schools, if only they were preserved to us! All our ideas, however, have been of no avail - our schools have simply been closed by law. . . . It is true that those who urged the closing of our schools often emphasized that they did not want to hinder the Lutherans in the free exercise of their religion; and we want to believe that they really had this good opinion; nevertheless, by suppressing our schools the religious freedom of the Lutheran Christians is impaired. For religious liberty is not merely liberty of religious conviction, but liberty in the exercise of religion. An essential piece of religious liberty is freedom of instruction, the freedom to teach by preaching and teaching to old and young. Whoever interferes with the freedom of religious education also interferes with religious freedom. Now the Lutheran Church has established church schools mainly for the sake of religious education; our whole parochial school system, in all its details, is an essential part of the free exercise of our religion. Even instruction in purely secular subjects has as its basis the fear of the Lord, and is therefore educational; hence, by closing our schools, the liberty of parents, as well as of the church, to practice their religion by Christian school instruction: of their children, is restricted. Wherever in the whole. Lutherans dwell, in America, in Russia, in Sweden: and Norway, yea, where Christians dwell, who enjoy the high treasure of entire religious liberty and freedom of conscience-and to all of whom our great need is hereby laid to their hearts, and our cause committed to their intercession-where citizens dwell, who enjoy personal and civil liberty, they will condemn the South Australian School Law as most unjust, and will not be able to understand how, in a country which boasts of golden liberty, yea, pretends to be the freest country on earth, such a law could have been enacted. But the law is all the more unjust because it affects only Lutheran schools. The Catholic Church is allowed to keep its church schools. Parents of Protestant denominations, members of the Church of England, the Methodist Church, and other denominations are not prevented from sending their children to private Christian schools; but the Lutheran Church is not permitted to keep private schools, Lutheran parents are not permitted to send their children to Lutheran schools. Where is the justice in that? . . . But let us not forget that we have deserved God's visitation; for we have often been careless in the education of our children, and few parents have rightly recognized what they had in their schools. Also, many of our teachers have had to carry out their difficult ministry with sighs, because the congregations have hardly provided them with the necessary sustenance. Our ingratitude against God's mercy has brought about the judgment that is now upon our churches. But we have a gracious, merciful God who forgives all our sin and unfaithfulness if we will only seek mercy from him. To Him let us take our refuge. The Lord is near to them.

Who call upon him, to all who call upon him with earnestness. He does what the godly desire; he hears their cries and helps them. Let us not sin by murmuring and complaining, but let us be driven into prayer by the affliction which the Lord brings upon us. The times of affliction have always been the most blessed for the Church. The Lord places us under the cross that we may seek comfort and peace from Him. His arm is not shortened; He can still help today. We have much cause, especially in this difficult time, to praise and extol God's goodness, which we experience daily. Let us seek God's face! Let us pray to the Lord, to whom the schools belong and in whose honor they are established, that he may protect them, preserve them for us, and, where they have been taken from us, restore them to us; that he may help us, above all, so that our children in our homes may be brought up in a Christian manner, that we may also shine before them with a godly walk, so that his kingdom may grow and increase among us for his glory and for the salvation of us and our children! Yes,

Prove thy power, O Lord Jesus Christ, who art Lord of lords!

Shield thy poor Christianity, that it may praise thee for ever!" C. P.

concerning the Synod of Delegates of the Iowa Synod, assembled at Dubuque, Iowa, at the end of August, we take from the report of the *Lutheran Herald* some particulars: "The Synod now numbers 545 ordained pastors and professors, 34 emeritus pastors, 65 non-ordained teachers and professors, 125,000 communicant members, and over 200,000 souls. The value of church property exceeds P5,000,000, an increase of one million within the last four years. The average salary of our pastors is a little less than \$700 a year. Even in this there is some progress, for the average is higher than at the previous meeting. . . . The treasurer reported that P370647. 20 have been signed for the great Jubilee collection. This sum has been subscribed by 332 congregations. . . . The new Wartburg Seminary, as it stands, costs a few thousand over P200,000, together with furnishings." Some new offices and agencies were established: "The past has abundantly shown that the finances of the Synod are better taken care of when there is an officer to whom it is incumbent to look after them. How advantageous such an institution is, has been shown by the success of the Jubilee collection. So the matter was carefully considered, and it was decided to appoint a special finance committee, with a salaried secretary, whose duty it should be to devote all his time to the raising of the finances of the Synod." An authority was also appointed for education, and a director of missions was elected. "A committee of five men was elected to look around the field of the heathen world and propose a field where we can begin a heathen mission of our own." Sick and decrepit pastors are to be offered P50 a month in the future instead of P35 as before. The Wartburg Teachers' Seminary at Waverly, Iowa, was granted \$100,000 for the construction of a residential building. The blessing of the parochial school was also emphasized and encouragement given for its care and promotion. In the matter of the publishing house, it was decided to combine the two branch stores in Chicago and in Waverly. The decision as to the place where a new publishing house should be erected was left to the Finance Committee and Trustees. E. P.

Sunday Campaign Success. Many New York clergymen, who have labored assiduously to make Billy Sunday's meetings a success, frankly admit it, that the so-called **converts-trail-hitters**

- have caused bitter disappointment to the churches of the city. The very fact that the committee of the city of New York turned the cards with the names of the "converts" to Billy Sunday's friends and not to other pastors was embarrassing. But this favoritism of individual pastors, and the consequent displeasure of the backslidden, is of secondary importance. If only real gains had been made, they say, that is, if those who had signed cards had also been supplied to the congregations, no matter which ones! But this is the result: the number of those "invested" is stated to be 38,000, the largest number ever obtained. One-third now refused to sign any card at all. Fifteen per cent gave false addresses, and many gave false names. Of those who gave their names correctly, 45 per cent, or nearly half, were already members of a church. But of those who were unaffiliated, a large number declared that their only purpose in coming forward was to shake hands with the evangelist. The congregations of the upper part of the west side of Manhattan were more interested than others, for the Tabernacle was in their precinct, their members also serving as ushers, singers, and secretaries. They paid men who had the greatest practice in home-going, who were, moreover, known to be friends of Sundays and his ways, and what came of it? These men report that they have not won for their churches a single member. So far no one has reported anything else. That is the "success" so far recorded of the Billy Sunday campaign, which has cost, all told, more than a million dollars. A great "show!" Those who expected more are disappointed. (Peaceb.)

A Catholic newspaper reports **about the missionary work of the Catholic Church among the Indians:** "What remains of the original population of the present United States is scattered over the whole country from Maine to California. The whole Indian population of this territory, with the exclusion of Alaska, is estimated at 284,000, of whom about 100,000 are Catholic, and 110,000 still heathen, while the remainder belong to various Protestant sects. A large proportion of these Indians are of mixed blood. In various dioceses there are a few scattered Catholic Indian families who fulfill their religious obligations along with the other faithful. Thirty dioceses have Indian missions, if we include the work done by the pastor at Carlyle, Pa. for the Catholics of the Government School, and the school of Mother Catherine Drexel in the diocese of Philadelphia. The religious orders to which the care of the Indian mission is entrusted are the Jesuits, Benedictines, Franciscans, Premonstratensians, and Theatines. In the various missions there are 29 board schools for boys, 42 board schools for girls, and 26 day schools." E. P.

Catholics in the United States, according to official statistics, there are at present 17,022,879, an increase of 458,770 over the previous year. In 64 archdioceses and dioceses there were increases during the year, in 4 decreases, and in 33 archdioceses and dioceses the number remained unchanged. In the colonies of the United States, with the exception of the recently acquired West Indies, there are 8,413,257 Catholics, making the total number of Catholics under the starry banner 25,436,136. The Catholic clergy in the country is composed, as follows: 14 archbishops, 96 bishops, and 19,933 priests. Of these priests, 14,602 are secular priests, and 5,381 religious priests. Compared to last year, the number of clergy has increased by 411. Own parishes have 15,520 parishes, while.

5, 330 congregations are missionary churches. Compared with the respective figures of the past year, the number of parishes has increased by 357 during the year. The following ten States have the largest Catholic populations: New York, 2,962,971; Pennsylvania, 1,865,000; Illinois, 1,482,587; Massachusetts, 1,406,913; Mo., 838,894; New Jersey, 712,000; Michigan, 631,000; Wisconsin, 586,857; Louisiana, 549,000; Missouri, 531,000.

For insulting the papal flag, a certain W. A. Wilson **has been** sent to the penitentiary at **Marolin**, Canada, for six months. As reported by the Associated Press from Prince Albert, Wilson scribed down the Papal flag flying over a Catholic school, incensed by an article in the lodge paper, the *Sentinel*. The judge called the *Sentinel* article, which had called the raising of the papal flag "an insult to the Canadian people," "inflammatory and untrue." (Cath. Glbsb.)

In Brazil, the "Brethren", an un-Lutheran, enthusiastic movement, is causing trouble for some of our congregations. The movement, which is by no means new, is described by the "Kirchenblatt" in the following words: "Those members of the congregation who participate in this brotherhood call each other "brothers" and "sisters. They usually greet each other with the "Bruderkutz". Therefore they are usually called "brothers" for short. These "brothers" hold many "meetings" in addition to the church services, sometimes in the evenings. In these meetings they want to "edify themselves from God's word, and in them all brothers and sisters, if possible, should "pour out their hearts," that is, pray publicly. For this reason they are also called "prayer brothers", mostly out of mockery. One sometimes hears them called "Herrnhuters," but they have little or no connection with the Herrnhuters."

(Z. n. A.)

The British and Foreign Bible Society developed a significant activity during the war. From its defeat in Berlin, several hundred thousand New Testaments have been distributed to German and Austrian soldiers in the field, to Russian, French, and English prisoners of war. And the Germans, unlike the conduct of England towards the German mission, permit this. On the whole, the Society has distributed 1,300,000 volumes in the territory of Central Europe. In a prison camp in France, German officers expressed their gratitude to the Society by sending 14 francs for New Testaments sent to them. Military hospitals in England have received over half a million volumes. The total number of Bibles and Testaments disposed of during the first twenty months of the war amounts to four and a half million volumes. China received of these 2,371,000, and India with Ceylon 1,088,000, while from England 2,700,000 copies were distributed, just twice as many as two years ago. Ten new languages, eight of them African, were included in the activity of Bible translation. The total number of languages in which the Bible or parts of it are printed has thus increased to 497. A total of 11,059,617 volumes have been published. The expenses of the Society amount to 81,275,480, in consequence of strict economy P65,550 less than during the preceding year. **The** receipts amounted to 81,345,180.

The position of France towards the Roman Church does not yet **satisfy** them at all. We read in a local Catholic paper the moving lament: "In spite of and in the midst of the tremendous war, which demands the heaviest sacrifices from all the citizens of the fighting countries, in France the affliction

of the Catholics. Monsieur Viviani, who behaves so amiably in our country, says freely that the Catholic Church has no legal existence in France. Is this the happy liberty of democracy, for which some people in this country, who, by reason of their position, might be supposed to have a better insight, are enthusiastic?"

That England, on the other hand, may soon become Catholic, for this hope the said paper has a new reason. It writes: "If the new divorce bill is passed in England, which makes divorce after five years' separation prudent, then it may be concluded that this country is approaching a period in which the whole country will again be Catholic. For the new law of divorce destroys all families except Catholic ones; for women who can be left and divorced in five years, and are unconscionably selfish by nature, do not want families. Since the continuance of the nation depends on the Catholic family, the above inference will be right." E. P.

Roman Expectations in Russia. In a Catholic newspaper we read the following remarks about Russia: "Now, however, freedom of religion is being demanded in Russia. This demand is beginning to bear fruit, and mass conversions to the Catholic Church are already being reported from individual parts of Russia. This conversion to the Catholic Church is easy for the Russians, because the Russian State Church is of one faith with the Catholic Church founded by Christ the Lord in almost all points. They did not recognize the Pope in Rome and refused to obey him. The Czar, their own "Pope", they have overthrown; but still they feel the necessity of a visible head of their Church. According to their own doctrines they must have a Pope, and therefore they turn to the Catholic Church." Further, mass conversions to the Catholic Church are reported especially in the Ukraine, that is, southern Russia. How much of the matter is real, one cannot say yet. But there will be no question that the Pope has good intentions towards Russia, and now the Russian "Pope" has been dismissed.

The Catholic public in our country is informed of the **plight of the Catholic mission in the Philippines**: "The disastrous effects of the war on the mission field are clearly evident in the Philippines, where almost all Catholic schools are closed. The Church Extension Society has brought the condition of the Philippine Church to the notice of the American people. Most of the missionaries working in the Philippines are from the afflicted little country of Belgium, and until the beginning of the war they were almost entirely supported by their friends and relatives in Belgium. Many of these good friends have been called away to their eternal reward; the rest are almost destitute. Is it to be wondered at that the missionaries of the Philippines, in their great affliction, should turn to us in the United States in the last hope of obtaining something for their support, and for the maintenance of Catholic schools? These schools are absolutely necessary to preserve the faith of the people."

"Against all danger shielded."

An old railroad employee relates the following strange experience. About twenty-five years ago he was a locomotive engineer on a railroad in eastern Missouri. One morning he was leaving his station with a long train

of twelve passenger wagons in which hundreds of children of a Sunday school were going to the picnic grove fifty miles away for their children's festival.

The day was extraordinarily hot. Before the train had covered half the distance, dark clouds loomed threateningly in the sky. A heavy thunderstorm was approaching, which, when it broke, proved to be a real downpour. The children in the train thought only that their excursion was spoiled, but the man in the engine house was seriously worried about washed-out tracks and the like.

As the train rounded a bend and approached a small station at a speed of thirty-five miles an hour, the engineer, who was keeping a sharp lookout, the more the pouring rain made it difficult to drive fast, was horrified to see that the switch for the siding was wrongly set. A negligent brakeman must have forgotten to reset it. To pass over the switch was bound to result in a terrible accident; to bring the train to a halt before it reached the dangerous point was impossible. The engineer's assistant, facing his own death, could only mutter hoarsely, "The children, the poor children!"

"Stay at your post!" the engineer shouted to his fireman.

"I do," was the reply. "God help us!"

No sooner were the words out of the assistant's mouth than a blinding streak of lightning came down just in front of the locomotive, followed by a violent clap of thunder. The engineer and fireman were half stunned, and when they recovered consciousness they were astonished to discover that they were over the switch and safely on the main track. As soon as possible the train was brought to a halt, and they both hastened back to learn how the miracle had occurred. When they discovered the cause, the fireman doffed his cap, looked up to heaven, and said, "If that was not God's doing, I don't know what else should be God's doing."

The lightning bolt had hit the switch and straightened it out.

name was the main name that the Scriptures proclaim to us. She remembered this, and immediately made up her mind to investigate whether this was really so. Therefore she read her dear Bible book again carefully from beginning to end and found not only that the name JESus occurs 967 times and the name Christ 555 times in the Bible, but she also noticed that JESu is often spoken of in pictures and parables without the name being mentioned. How beautiful it would be if many would take this pious woman as an example to read the Holy Scriptures diligently, not only to examine how often the name of Jesus occurs in the Bible, but above all to seek and find Christ in them, so that he might gain a form in them!

Another example of a diligent Bible reader is reported by the "Ev.-Luth. city missionary from our synod.

Some years ago there lived in one of our congregations a simple man, a humble laborer and day laborer. He was a dear, devout Christian, whose place in church was seldom empty, as his pastor testified in the funeral sermon. When this man celebrated his eighty-fifth birthday, and a friend came to congratulate him, he found him with his Bible open. This gave occasion to talk of reading the Bible. He related that the day before he had read the last chapter of Revelation, and had sighed with John, "Yea, come HErr JESu!" With that, he said, he had read his Bible all the way through for the fifteenth time. As he had now found no better source of blessing and comfort in all his long life than God's Word, he had resolved this morning, on his eighty-fifth birthday, to begin reading it all over again. He therefore contemplated the omnipotence of God in creation and read the Gospel of John.

After some time he said that he thanked God daily for three great benefits: first, that God had redeemed him through Christ; second, that God had given him his word in the Scriptures; third, that God had preserved his sight so well that he could read this blessed word without complaint. The word of God remained his comfort to the end.

Thus we see that at all times, even now, there have been diligent Bible readers among the high and the low, the poor and the rich, the learned and the unlearned. Are you also one of these diligent Bible readers?

Once again, diligent Bible readers.

If you, dear reader, have carefully read the article in No. 16 of this paper under the heading "Diligent Bible Readers," it may have struck you that those Bible readers were almost all highly placed people, either kings, princes, and noblemen, or yet ministers, chancellors, mayors, and jurists. Then the thought may well have occurred to you, "Yes, these distinguished people have nothing else to do, they have time to read the Bible; but common people cannot be such diligent Bible readers!" But if you think that there are no diligent Bible readers among the "common" people, that is, among the artisans, merchants, day laborers, and housewives, you are mistaken. There are many a godly merchant and artisan who is well at home in his Bible. There are many a day laborer and many a busy housewife who nevertheless find time enough and take the time to read their Bible.

In an old chronicle of the city of Schneeberg in Saxony, we are told by a godly woman named Rosina Burkhardt that she read the Holy Scriptures daily and made all kinds of notes. Among other things, she had heard in a sermon that Jesus Christ was the core and star of the entire Holy Scripture, and that His

"Never again!"

At the time of the Reformation, Hermann, Count of Nüenar, reigned in Moers and Bedburg on the Rhine. Before he came to rule, he was a wild lord; he loved passionately the game of dice and the tankard; moreover, he had an impulse to carry out constructions that bordered on madness. Thus he spent and gambled away more money than his father could send him, and drank more than a man could bear. Had he continued this life, he would soon have seen the county perish along with the earls.

Then the father died, and Hermann was appointed to the government. When the news was brought to him, he cried aloud, "Non plus!" that is, in German, "Never again!" and threw the dice behind him. Then he shouted again, "Non plus!" and threw the drinking horn behind him. Then he let the words "Non plus!" fly over the gate of his newly built castle in

Stone hewing. From then on he never dined, drank, or built, and later showed himself to be an efficient prince and a powerful promoter of the Reformation. -

Some who read this will think that the Count of Nüenar also had need of it; he who does so cannot be improved in any other way than by such a resolute "Non plus!" which is interpreted, "Never again!" But do you do nothing, and have you done nothing, about which the Holy Spirit gives you the decided instruction, "Never again!"? Wilt thou not do as Hermann of Nüenar did with thy little faults and with thy great ones?

"Never again!" say in your heart, and cast behind you your passions and your follies. "Never again!" - And separate thyself from all lies and false appearances, and from all that is a temptation and a snare to thee. "Never again!" - and depart from all that hinders thee from acting according to thy best knowledge and conscience, and according to thy holy conviction! And add to this a strong "From this day forth!" From this day forth be my endeavor to know and do God's will, and in this way to create good for myself and my fellow-men!

Thank Offering.

It was a beautiful custom when an Israelite went up to the temple to thank the Lord for a benefit bestowed upon him. And if he did it in the right spirit, then he himself felt a holy joy and was allowed to experience that it is a delicious thing to thank the Lord. Nowadays such sacrifices of thanksgiving have unfortunately fallen out of fashion and become less popular, although God's benefits have not become rarer or smaller.

The other day the neighbour's only child, the apple of his eye, fell from the hayloft into the threshing-floor, and although there were all kinds of dangerous tools down there, pitchforks and rakes, wheelbarrows and carts, he escaped with a few insignificant injuries. "Listen," said the neighbor's cousin to the father, "there's God's eye watching. I mean, I suppose he deserved that you should make him a thank-offering for it." The neighbour grumbled something in his beard at this request; and to his wife, when the cousin was gone, he said, "If he would only let me have my peace and liberty in such matters!" If our little farmer had said, "If he would only let me have my money and my miserliness!" he would have been telling the truth.

The peasant who came to his pastor shortly after the Franco-Prussian War was made of a different cloth. "I would like to make a thank-offering to the Lord," with these words he greeted the pastor, and at the same time drew out a gold piece, adding: "Two years ago today my son fell; he was in the Guard in the Elisabeth regiment." "And for this you make a thank-offering?" "Yes," said the father, and his eye grew moist, and there was a wonderful glow of joy on his countenance, "for I know that this son of mine is blessed." "How do you know that?" "He, in his last letter, the night before the battle, once more firmly confessed his faith in JESUM his Saviour, and in the forgiveness of sins through his blood, and in that faith he died. Therefore I know that this Son of mine is undestroyed to me, and that I shall one day find him again. Should I not give thanks for this?"

Yes, truly, to know that a person whom one loves has died blessedly and is eternally safe, that is also something for which one can make a sacrifice of thanksgiving.

Obituaries.

Johannes Ernst August Müller, long-time and faithful pastor of St. Luke's Parish in Chicago, who was released from long suffering by a blessed death on August 25 of this year and entered into the rest of God's people, was a native of Darum, Hanover, where he had seen the light of day on February 3, 1858. When a boy of eight years he came to America with his parents. The family settled near Kendallville, Ind. As a youth he entered the seminary at Springfield, Ill, passed his examination early in 1882, and on January 8 of that year was ordained and inducted as associate pastor of St. James' parish, Chicago. Two years later St. Luke's parish was organized and the deceased was called as pastor, in which service he served thirty-three years. During this time the congregation grew into a large people, and the school came to splendid flower. His death closed a richly blessed, laborious life. - October 17, 1882, he was united in marriage to Friederike Beyer, of Kendallville, Ind. To this happy union sprang twelve children, two of whom preceded their father to eternity. His bedside was sweet and comforting. He continually extolled the grace of God in Christ JESU, willingly bore his cross, and longed for a blessed end. On the morning of August 25, I again gave him Holy Communion. With weak lips he still pointed to the fourth verse of the 63rd Psalm: "Your goodness is better than life" and soon fell asleep gently and quietly. He brought his life to 59 years, 5 months and 22 days, and was buried on August 29 with a large attendance. In the house the undersigned conducted the funeral service, in the church Director W. C. Kohn preached in German on Dan. 12, 13, P. W. Steinhoff in English on Ps. 126, 5, and at the grave Father E. Werfelmann officiated. - The Lord comfort the bereaved with His rich consolation, provide for the orphaned congregation according to His wise counsel, and grant us all a blessed end I Alfred E. Reinke.

On the 21st of September died the faithful J. D. Druckenmiller, well known throughout northern Michigan. Descended from one of the oldest German families in America, he saw the light of day Jan. 3, 1848, at Hereford Tp. in Berks Co, Pa. After his confirmation he first attended the academy at Reading, Pa. Being filled with a desire to serve the Lord in the Lutheran ministry, he turned to Meyerstown, Pa. and continued his studies at the college there. Serious illness, however, later compelled him to abandon his studies there. After recovering, he taught in the public school for two years. Hereupon he studied for several years in the Wisconsin Synod Grammar School at Watertown, Wis. and finally completed his theological studies under the unforgettable Prof. Crämer at Sfirngfield, Ill. His profession took him to the virgin forest of northern Michigan, where a small number of Lutheran families had settled in and around Rogers, and here he labored with rare fidelity and perseverance for 39 years. Under the poorest conditions imaginable he began the work. Here the Lord also let him find his life companion. Besides his parish Moltke-Rogers he served Belknap for a time; he missioned in Alpena, Posen and Cheboygan. Although he repeatedly received calls from well-known congregations, he could never decide to leave the field with which he had grown so to speak.

was to leave. He was also allowed to see beautiful successes of his grueling work. Two years ago he resigned Rogers and confined his work to Moltke. His wish was to "die in harness," and this wish the Lord granted him. After a short but painful sickbed he was allowed to enter into the rest of God's people. In the house of mourning officiated his friend of many years, Father Br. Potzger; in the church the undersigned preached on John 12:26, and I". E. Ross delivered an English address on 1 Pet. 5, 12. Six of his conference brethren served as bearers. A crowd of many hundreds at the funeral service manifested their sorrow at the passing of the respected man and spiritual father. His body now sleeps beside the wife who preceded him thirteen years ago, awaiting the great resurrection morning. He attained the age of 69 years, 8 months and 18 days, and leaves three children and twelve brothers and sisters. "He hath borne Christ's yoke, and died, and is yet alive."

C. W. Schoenow.

On July 29, through a terrible misfortune, the Lord called to the triumphant Church the candidate for the school board, Julius Ortstadt. The deceased was born March 28, 1894, in Seymour, Ind. At the urging of his former pastor, Blessed Father Philipp Schmidt, he decided soon after his confirmation in 1908 to prepare for the sacred ministry. But in the course of the summer he changed his decision and looked for work and earnings in his hometown. Three years later his father called his attention to the great shortage of teachers for our parochial schools, to which the "Lutheran" had again referred, and then asked him if he would not like to devote himself to this glorious profession. The decision was soon made, and so in the fall of 1911 the deceased moved to the teacher's seminary, which was then still in Addison. When he interrupted his studies temporarily to help out in the school at Rock Island, Ill. and Plymouth, Wis. it became evident that the good Lord had equipped him with beautiful gifts just for this so important office. In June of this year he completed his studies at River Forest, and was called to the congregation of P. E. Werfelmann in Chicago. This calling he accepted with joy, and while spending his summer vacation with his parents, looked forward with longing to the hour when he might enter upon the work which had already become so dear to him. But the Lord, in His unsearchable counsel, had decreed otherwise. On the 29th of July the deceased went with a number of young people on an excursion to the White River, very near the city. In the morning he was still attending church services, and had also received Holy Communion the Sunday before. As the seven young people were on their way home in a rented automobile shortly after nine o'clock that evening, they were met at a railroad crossing by a late express train which roared along unnoticed. The deceased and three other passengers were killed on the spot, and the other three were taken to hospital with serious injuries, where the fifth victim of the accident died after an hour. The others, in spite of serious injuries, recovered by God's gracious guidance. - On Tuesday, July 31, the funeral of Ortstadt and one of his companions took place with great participation of the local and surrounding communities. In the funeral service in the church Fr. Wambganß preached in German on Ps. 42, 12, and the undersigned preached an English sermon on Jer. 22, 29. The deceased brought the time of his pilgrimage to 23 years,

Three months and 21 days. - "How incomprehensible are His judgments, and His ways unsearchable!" Rom. 11, 33. "Yea, verily thou art a hidden God, thou God of Israel, the Saviour I" Isa. 45, 15. A hidden God in his ways, even here in this calamity I But he is the Saviour, ever mindful of the salvation of his children and his church. May he be near to the sorely afflicted bereaved with comfort and help! E. H. Eggers.

New printed matter.

All books, music, pictures, etc., shown at this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Christian Dogmatics. By D. Franz Pieper. Volume 2. Concordia Publishing House, St. Louis, 672 pages, bound in cloth with spine and cover titles. Price: \$4.00.

Especially on the eve of the Reformation anniversary, this work appears to be the most beautiful and valuable of all jubilee writings, a great, faithful Lutheran dogmatics or doctrine of faith, whose present volume presents precisely the central doctrines that the Reformation taught again according to God's Word: "The Beatific Grace. Christ's person and work. The Beatific Faith. The origin of faith. Justification by faith." All from the ground of Scripture, according to the Lutheran Confessions, treated with an erudition, and yet in such a clear, convincing manner of exposition, that even the opponent will acknowledge it. It is a book for theologians, therefore we refrain from a more detailed discussion in this place and in this sheet. But every theologian among us should not only acquire this delicious gift, but also use it diligently, study the excellent work carefully. And our congregation members should also hear of this work, which will enable their pastors all the better to present Lutheran doctrine correctly, clearly and thoroughly, and thank God that he has given us such teachers. We are in truth a richly blessed people. May we only recognize this blessing, use it diligently, and keep it faithfully! L. F.

Luther's Hymns. By James F. Lambert. General Council Publishing House, Philadelphia, Pa. 160 pages 6X9, bound in cloth with gilt title and cover decoration. Price: \$1.00.

A really beautiful work in terms of content and decoration, a right jubilee gift that can serve to make Luther's incomparably beautiful hymns worthy and dear to the English-Lutheran Christian people. An introduction deals with the congregational hymn in pre-Lutheran times, followed by a section on Luther's preparation for his work and sayings about him, followed by Luther's prefaces to his hymnals and, as the main part, the hymns themselves. For each song, first the melody is given, then the German and English texts side by side, then something about the origin of the song, about its melody, and finally information from history and about its blessed use. Thus, for example, "Ein feste Burg ist unser Gott" is treated on 11 pages. As an appendix there is a section on songwriters in Luther's time. The main part comprises 115 pages, but the rest is also interesting and worth reading. And in addition to the good content, there is a very tasteful layout: seven beautiful, large pictures depicting scenes from Luther's life, reproductions of title pages and note pressings, all in good print, and the whole work bound in red cloth with red edges, and on the cover the beautiful, significant coat of arms of Luther in gold print. The price is not only acceptable, but low with such furnishings, but will be raised to \$1.35 after January 1, 1918. L. F.

He Whom Thou Lovest Is Sick. Admonition and Comfort for the Sick and Suffering. Compiled by E. Staudermann. Wartburg Publishing House, Chicago, Ill. 80 pages 4X5s4, bound in cloth with cover title. Price: 35 cts. postpaid.

This booklet, intended for the pastoral care of the sick, consists of Bible verses, "song verses" and short prayers. The author's own reflections and applications are intentionally omitted. L. F.

Anniversary stuff.

For convenience, items are listed here that have been specially made for Jubilee purposes or are particularly suitable for Jubilee congregations.
...for the purpose of publishing.

CONCORDIA PUBLISHING HOUSE, St. Louis, Mo...



The best, most enduring memento of the Reformation is a

Luther statue.

15 inches high.

Price: D3. 30.

This magnificent Luther figurine is made of the best ivory mase, can be washed off and is therefore easy to clean.

It is especially puffing for the study room.

Church members who want to give their pastor a surprise can't find anything more appropriate.

Can only be shipped by express or freight.

Commemorative coin for the anniversary of the Reformation.

Bronze coin, packed in cute white boxZ. 50
Silver coin, in jewel-like box lined with velvetZ. 50



By decision of our Synod, our publishing house, with the assistance of the Synod's Central Committee, has had a special commemorative coin minted to celebrate the anniversary of the Reformation. No effort and no expense was spared to produce a worthy commemorative coin. The work is well done. The obverse shows in high relief the portrait of Luther after a commemorative coin of 1821. The inscription reads: "Martin Luther, October 31, 1517." The reverse is a reproduction of the angel in the header of the "Lutheran." This angel, after all, points to Revelation 14:6, 7. The transcription from this page reads, "American Lutheran Celebration of the Quadricentennial of the Reformation. 1917." On the side of the angel are still found the words, "Ein' feste Burg ist unser Gott." It is to be wished that this beautiful coin would find wide circulation. A lasting souvenir of this celebration, which, if kept in the family, will still tell children and children's children of this celebration; it is therefore also very suitable as a gift.

The coin has been produced in silver and bronze. The minting is the same for both issues.

Part of the surplus from the sale goes into the Jubilee collection.

Bust of

616 inches high.

Price: 55 Cts.



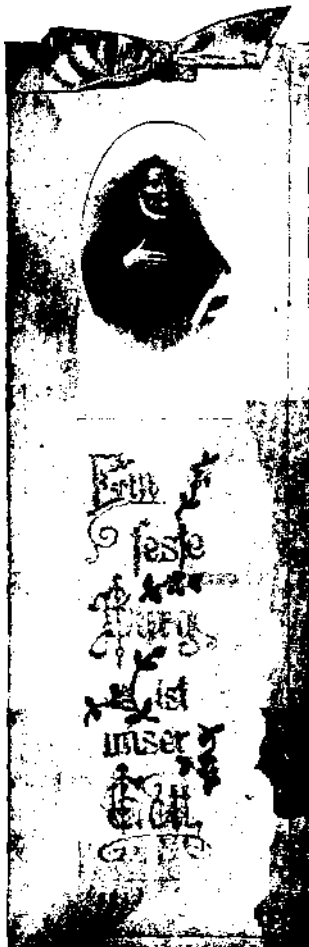
Hanging map.

No. 1917.

A very pretty card in the form of a wall verse. Above the well-known and very good picture: Luther with the open Bible, the right hand out of his chest. This picture is followed by the opening line of Luther's magnificent hymn: "Ein' feste Burg ist unser Gott", embroidered on his white silk. Image and text are arranged in such a way that both appear to be framed.

Size: 3-K><12inch.

Price: 33 Cts.



Luther medallion made of celluloid.

An oval medallion with the image of Luther posting the 95 theses on the castle church at Wittenberg, made of dark background with pressed up white frame, all made of celluloid. With eyelet for hanging.

Price: 10 Cts.



Luther bookmark made of celluloid.

A bookmark executed in beautiful colours with the picture "Luther's Nailing of the Theses", below the English text: "Luther Nailing His Ninety-five Theses on the Church-door" together with his coat of arms and the first verse of his famous Reformation hymn "Ein' feste Burg ist unser Gott" in five different languages.

Price: 6 Cts.



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Letters containing business orders, cancellations, monies, etc.) should be addressed to: Vöncoräia *Vüsvinx Honss, 3 "S" rsoa L Lilumi 8t., 8t. Louis, Llo." to be sent.

The briefs containing notices for the paper (articles, advertisements, address changes, etc.) should be sent to the address: "Imtdcraacr. Advertisements, receipts, changes of address, etc., should be sent to the following address: "Imtdcraacr," i urc ok kror. kuerdinxer, 2619 Winnodnxo 8t., 8t. Qouis, 2äo , to be sent to the editor.

In order to find exception in the following number of the paper, all shorter "An" shows must be in the hands of the editors not later than the Thursday morning preceding the Tuesday whose date the number will bear.

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1517-1917



Katharina von Bora.



D. Martin Luther.



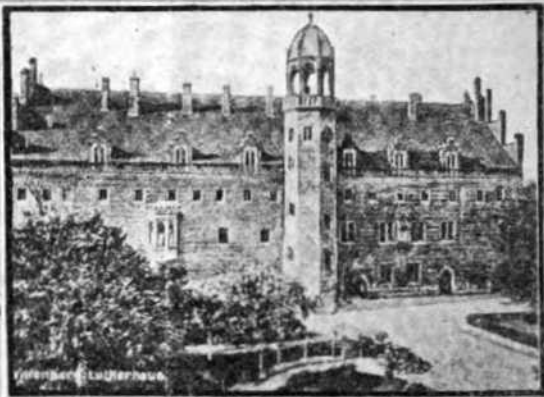
Magdalene Luther.



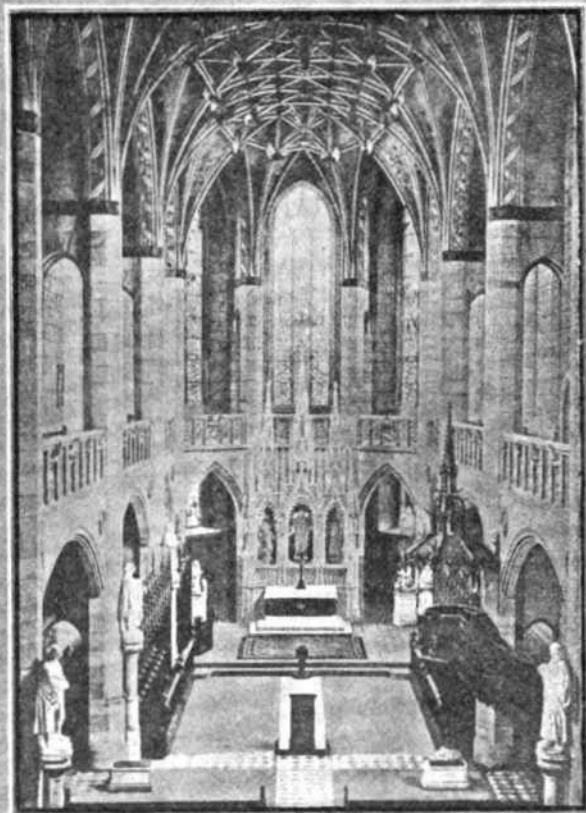
Luthers Eltern.



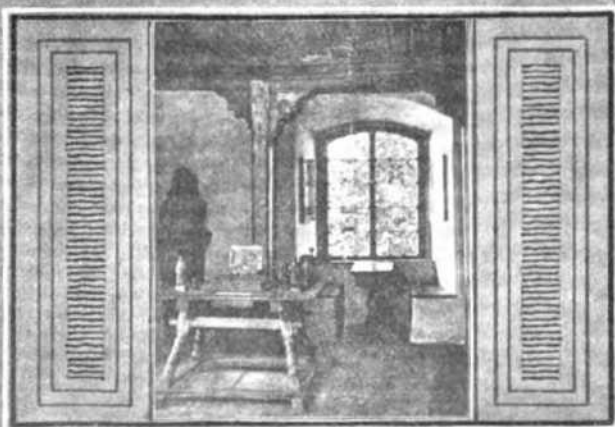
Die Wartburg zu Luthers Zeit.



Luthers Wohnhaus.



Luthers Grabstätte in der Schlosskirche zu Wittenberg.



Luthers Zimmer in Coburg.



Luthers Wohnzimmer.



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No. 22.

1517 It is still day!

With shawls of joy, come all to the place!
Everywhere praises fresh and bright!
Oh, land! Land! Land, God be with you!
Oh, world! World! World, be full of thanks!
Still you hear Luther's hammer blow!
It's still daytime! It's still daytime!

It is yet day, ye rulers of the world, ye subjects on every side! It's still day, you Christian people! In spite of misery and death, a blessed today! Think of it and use it! God be with you! O world! World! World, be thankful!

M. Schaller.

The great main thing that the reformation of the church was about.

There is a great happiness and a great unhappiness in the world. What else is called happiness or unhappiness, on the other hand, does not come into consideration at all. Great happiness exists when a man knows that he is reconciled to God or, what is the same, is assured of God's grace in his heart and conscience. This happiness is so great that no more unhappiness can arise beside it, as Scripture expressly teaches. It is said in the 73rd Psalm: "Lord, if I have thee only, I ask nothing of heaven and earth. Though my body and soul languish, yet, O God, thou art ever the comfort and portion of my heart." Death looms over every human life. But he who is sure of God's grace knows that when he dies he does not perish, but through death enters into eternal life.

1917

At the end of the things of this world is the day of great terror, the day of universal judgment. But whoever is sure of the grace of God, the day of great terror becomes the day of greatest joy. He knows that his Saviour will appear to take him with Him into eternal glory. This is the great happiness of the certainty of God's grace. The great unhappiness, on the other hand, is when a man does not know himself reconciled to God. This unhappiness is so great that it cannot be lifted by anything else called happiness and well-being. His conscience and God's revealed law testify to a man that he has earned God's wrath with his sins. If then he is not sure of the remission of his sins, he must, as the Scripture says, be a servant through fear of death all his life (Heb. 2:15), and at the Last Day he will be one of those who, at the dawning of the Last Day, will say to the mountains, "Fall on us, and hide us from the presence of Him that sitteth on the throne!" (Revelation 6:16.)

God, in His divine love and mercy, has seen to it that we human beings may be delivered from great misfortune and, on the other hand, become partakers of great happiness. The whole human world is already perfectly reconciled with God. Admittedly, we human beings could not bring this about. But what we could not do, God did Himself before we asked Him and before we knew. Scripture testifies, "God was in Christ, reconciling the world unto himself." God made his eternal, only begotten Son man, and took the place of man. By His holy life He fulfilled the whole divine law, which we men cannot fulfill, as the Scriptures teach us: "When the fulness of the time was come, God sent forth His Son, born of a woman, and made subject to the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5.) The incarnate Son of God also, by his innocent suffering and death, redeemed those who were under the law.

We have paid the whole penalty which we deserved by our transgressions of the law of God, as the Scripture again expressly testifies: "Christ hath redeemed us from the curse of the law, being a curse for us. (Gal. 3:13.) By Christ's doings and sufferings the whole human race, and every member of it, is perfectly reconciled to God. This



Luther's birthplace in Eisleben.

Reconciliation, which has taken place, God causes to be proclaimed in the world through the Gospel, so that men may hear it, believe it, and by believing it be reconciled in their turn to God. As soon as faith in the Gospel, which the Holy Spirit works through the Gospel itself, shines forth in a man's heart, there is for that man the great happiness of human life. Now in the heart and conscience of a man it is thus said, as the Scripture saith, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and boast of the hope of the glory that is to come, which God shall give." (Rom. 5:1, 2.)

If we look into the history of the Christian Church, we are confronted with a strange, exceedingly sad fact. The gospel of the gracious forgiveness of sins through faith in the atonement which God Himself made by the blood of His Son was lost in the midst of Christendom through Satan's deceit. This had happened under the papacy. In the place of faith in Christ, the way of the Law, that is, the way of the

The world was taught that God's own works were the way to obtain God's grace, as if God had not sent His Son into the world and through Him reconciled the world to Himself. Thus the happy sun of mankind had gone down, and again the darkness of doubt and despair of God's grace had fallen in the midst of Christendom. The darkness did not disappear until God, through the Reformation, again set the light of the gospel of his free grace in Christ on the lampstand.

We can see this from the story of Luther's life. Luther was, however, a pious man, that is, he was blameless according to the righteousness before men. Everything that is said from the papal church against Luther's righteous life is invention and godless slander. But in spite of his righteous life, Luther feared Judgment Day "in an appalling manner," as he himself says in a review of his life in 1545. (St. Louis ed. XIV, 439.) In his conscience, stricken by God's holy law, he felt that with his righteousness, which men highly praised, he could not stand before God. And yet, as he himself reported, he "desired with all his heart to be saved.

What should he do in this great trouble? He should have fled to the gracious God who promises forgiveness of sins for Christ's sake, without works of the law, through faith alone. But this gospel was forgotten. So Luther entered the path of his own works, which the apostate Papal Church pointed out. The monastic life was considered especially meritorious. It was considered so meritorious that it was taught that monks could not only acquire beatitude for themselves, but also give others of their other merits (opera supererogationis). Thus Luther became a monk. The young scholar, to whom a brilliant secular career beckoned, entered the Augustinian monastery at Erfurt in July 1505, in order to obtain a merciful God through the monastic life. With the earnestness of a man struggling for his blessedness, Luther devoted himself to the monastic life. The reputation of his holiness increased before men. His monastic brethren considered him a paragon of piety. But in Luther's heart the confidence that he had a gracious God did not increase, but diminished. Luther was on the wrong path. He was on the way of his own works, and he learned what is already stated in Scripture, namely, that by the works of the law no flesh is justified before God. (Gal. 2, 16.) The restlessness and fear of his heart increased so much that he also threatened to succumb in his body.

But then God's grace and mercy took care of him through the comfort of the Gospel. Among the few hidden souls who still knew something of the Gospel was his superior, Johann von Staupitz. He pointed out to Luther, who was struggling with despair, that there was forgiveness of sins for Christ's sake. Staupitz also directed him to the Scriptures. And Luther studied the Scriptures so diligently that he could tell of the individual sayings on which leaf of his book they were found. Little by little he learned to look away from his own works and to Christ's merit. When at last he had clearly recognized the whole truth, namely, the truth that righteousness, which is valid before God, does not come from one's own works, but from the merits of Christ.

comes through faith in the Gospel, since it is written, "The just shall live by faith": then Luther's anguished soul saw "the gate of Paradise" opened before him. "Here I felt," says he himself, "that I was born anew, and had entered Paradise itself through the wide-open gate." But God did not mean merely to bring peace to Luther's heart. He wanted to open again the fountain of happiness and blessedness for the whole Church, indeed for the whole world. Therefore he arranged all events and circumstances in such a way that Luther was not allowed to keep silent about the beatific truth he had recognized, but had to confess it in word and writing in spite of the pope's ban and the Roman Empire's eight. Thus Luther became the reformer of the church through the knowledge and testimony of the gospel.

If we too want to come to peace with God, to overcome death and judgment, it can only happen through faith in the gospel. By nature all men are Roman-minded. In all men, as our confession says, is the opinion of the law. Men think they can come to God by good works, or, as we prefer to express it nowadays, by their own "morality." But all are mistaken. God created man in this way, and God's holy will for man is that man should be perfectly holy, and in all his thoughts, words, and works keep himself according to God's holy will. If man is not perfectly holy in his mind and not perfectly righteous in all his thoughts, words and deeds, this registers in his heart and conscience as guilt before God or as an evil conscience. Man cannot prevent this at all. As certainly as Jews and Greeks, that is, all men, are under sin (Rom. 3:9), so certainly do they all carry the judgment of wrath and condemnation of the divine law inscribed in their hearts and consciences. And as little as man can lift up the universe, so little and much less can he blot out of his heart and conscience the condemnation judgment of divine holiness and justice. It does not depart when man resolves to forget or deny it, nor does it depart when man makes attempts to live according to God's law. Only God can write a judgment of justification in man's heart and conscience in the place of His divine judgment of condemnation. And God does this in only one way. He does it through the gospel of His Son, whom He gave to the world to be an Extinguisher of sins. He does it through the message of the forgiveness of sins by grace for Christ's sake. By working faith in this message of grace in us, God himself writes his sentence of pardon in our hearts in the place of his sentence of condemnation, so that we say, "We are reconciled to God through the death of his Son." (Rom. 5. 10.) "The blood of JEsu Christ his Son maketh us clean from all sin." (1 John 1. 7.)

And what is true with regard to us is also true with regard to all people who dwell on the face of the earth. Therefore, the Reformation is an international event, that is, an event that concerns all the peoples of the earth and every single soul among those peoples. Involuntarily, in celebrating the international event of the Reformation, we think of the international event that is presently the

filled the whole world with terror and horror. At present about 1200 million people are at war with 150 million. However important people may think war is, there is one thing that is more important. Let all look to the angel of whom Revelation says: "And I saw an angel fly in the midst of heaven, having an everlasting gospel to preach unto them that sit and dwell on the earth, and to every nation, and kindred, and tongue, and people. And said with a loud voice: Fear God, and give glory to him; for the time of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." (Revelation 14:6, 7.) But this worship is only through faith in the gospel of the free grace of God in Christ, which God has again brought to light through Luther's ministry. For thus it is decreed with God, "He that believeth on the Son is not judged: but he that believeth not is judged already, because he believeth not the name of the only begotten Son of God." (John 3:18.) Death now keeps an extra harvest from the battlefields. But all who now die on both sides, whether in the thick of battle, or in the hospitals, at peace with God, and in the hope of eternal life, are granted this greatest happiness of human life without works or worthiness of their own, through faith in the perfect reconciliation which God Himself has made by His Son's blood and death.

By God's unmerited grace we walk in the full light of the gospel. It shines brightly upon our path of life and dispels all darkness that surrounds us, even the darkness of death and the terror of the great day of judgment. When we consider this, we feel that words of men



Luther's childhood home in Mansfeld.

are too poor to express the thanks of the heart for the Gospel given to us again through the Reformation.

Oh, that every pulse were thanks and
every breath a song!

At the same time we think of our Christian vocation in the world. We know two things: first, that the world stands only for the sake of the gospel. Christ Himself says: "The gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then

the end will come." (Matth. 24, 14.) The building of the world still exists because of the gospel. Sun, moon, and stars still shine for the gospel's sake. Seed and harvest God still gives for the sake of the gospel. Worldly states, whether they are so-called republics or so-called monarchies, God only allows to exist for the sake of the gospel.



Luther House in Eisenach.

for the sake of the world's peace. And if we ask the purpose of the human race that still lives on earth, we must say that it exists neither for war nor for worldly peace, nor even to show what great things it is capable of accomplishing, but the purpose of humanity's existence is to repent and believe the gospel. In short, the world with all that is in it is but an outward scaffolding for the building of the church by the preaching of the gospel. This is the only proper worldview as Christ Himself teaches it to us. Second, we know that we Christians who have the gospel are charged with the preaching of the gospel in the world. Indeed, Scripture addresses all Christians thus: "Ye are the chosen generation, the royal priesthood, the holy nation, the people of the possession, that ye should preach the virtues of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.) O let us show our gratitude for the gift of the gospel by using the short time that is still given to us and to the world for the abundant proclamation of the gospel. May God **F. Vol. 70..**

The pope had long been afraid and had pressed him harder and harder. Just as God himself prepared Moses for deliverance from the house of service and sent him to Pharaoh at the right hour, saying, "Let my people go, that they may serve me," so God also prepared Luther for the great work of church reformation and led him to the battlefield at the appointed time. Just as through Moses a great redemption finally came to the people of Israel, who were freed from the iron furnace and then entered the promised land, so God also freed the Church from the tyranny of the papacy through his chosen armament, Doctor Martin Luther, and led her to the glorious freedom that Christ has acquired for her.

The Lord reminded the children of Israel again and again of the great benefits he had shown them through Moses. Not only during the wilderness wanderings, but also later, when the people had already lived in Canaan for centuries, God pointed out again and again that he had led them out of the land of Egypt, out of the house of service, with outstretched arms. Hereby he showed the later generations that he had not only done good to their fathers, but that they, the children, also enjoyed the full blessing of this glorious redemption and should therefore always remember it gratefully and keep the memory of it alive with themselves and with their children. Thus we read Deut. 6:20-23: "If thy son shall ask thee to-day, or to-morrow, saying, What are these testimonies, and commandments, and statutes, which the LORD our God hath commanded you? then thou shalt say unto thy son, We were servants of Pharaoh in Egypt, and the LORD brought us forth out of Egypt with a mighty hand: and the LORD wrought great and evil signs and wonders against Egypt, and against Pharaoh, and against all his house, in our sight, and brought us forth from thence, that he might enshrine us, and give us the land which he swore unto our fathers."

Therefore the pious Assaph begins his instruction in the 78th Psalm thus: "Hear, my people, my law, incline your ears to the speech of my mouth! I will open my mouth to proverbs, and will speak the old tales which we have heard and know, and which our fathers have told us, that we should not refrain from their children that come after, and declare the glory of the LORD, and his power, and the wonders which he hath done. He established a testimony in Jacob, and gave a law in Israel, which he commanded our fathers to teach their children, that the seed might learn, and the children which should be born when they should arise, that they should shew it also unto their children, that they should put their hope in God, and not forget the works of God, and keep his commandments."

Our synod is also richly blessed by the church reformation of Doctor Martin Luther. Although we are separated by vast seas from the land of the Reformation, and four hundred years have already passed since the days of Luther, we still enjoy all the treasures and benefits that God has bestowed on His Church through the Reformation. We are free from the tyranny of the Pope's conscience, and recognize in him the vile one who exalts himself above all that is called God and worship. In our synodal meetings, in our teaching institutions and parochial schools, in our pulpits and in private pastoral care, as well as in many other places, we are free from the pope's tyranny of conscience.

The Reformation and our Synod.

The church reformation by Doctor Martin Luther is often compared with the execution of the children of Israel from the service of Egypt by Moses. And rightly so. As the children of Israel languished for a long time under Pharaoh, and the distress and affliction increased from year to year, so also the church of the New Testament was under

Books, journals and tracts continue to bring out the two great Reformation truths: Holy Scripture alone can provide articles of faith, no one else, not even an angel, and: The core and star of all Scripture is Jesus Christ, the Son of God, the only Savior and Beatificator of all men.

Thus we too should not forget the great benefits which God has bestowed upon us through the Reformation, but should always be mindful of them. It is therefore right and proper that this year we celebrate a Reformation anniversary in the broad circles of our Synod, and in so doing remind ourselves and our children of God's great deeds and remind ourselves of what rich and blessed people we members of the Lutheran Church are.

But if the celebration is to have lasting value for our Synod, we must remember the following:

Experience teaches that children easily keep the inheritance of their fathers, which falls into their laps without struggle and work, and therefore squander it very quickly. Now we members of the Missouri Synod have neither languished in the Papacy nor struggled for the treasures of the Reformation, but have from childhood enjoyed to the full the rich treasures of our Church. O, then we must beware of contempt, of disgust, and of weariness!

(2) We must never forget that the devil does not grant us this blessed light and does everything he can to extinguish it. Thus he assails us on all sides. Soon he throws all kinds of blocks in the way of our preachers and teachers. Sometimes he awakens false teachers, who either appear in our own midst or come from outside and try to confuse our congregations. Sometimes he incites us to indifference to pure doctrine and sound practice, and wants to make us believe that the prosperity of our church consists in a large number of its members, in splendid churches, in regulated finances and firmly established church government. Then again he plagues us with avarice, that in some places preachers and teachers do their work with sighing, and especially that the Christian training of the growing youth is in a bad way.

If we therefore want to preserve the treasure of the Reformation for ourselves and our children, we must be vigilant and heed what Luther called out to his contemporaries: "Buy because the market is at the door! Gather because it shines and the weather is good! Use God's word and grace, because it is there!" The more diligently we enjoy the treasures of the Reformation, the more abundantly we use God's Word in our homes, churches, and schools, the better equipped we will be against all the cunning attempts of the devil, and the more earnestly we will see to it that we preserve our goods for our children. Since therefore God alone can give the will and the accomplishment for this, let us pray diligently: "O Lord God of hosts, be thou with us, as thou wast with our fathers! Forsake us not, neither withdraw thine hand from us. Incline our hearts unto thee, that we may walk in all thy ways, and keep thy commandments, thy statutes, and thy judgments, which thou hast revealed unto our fathers. Grant peace to us and to our posterity for ever, that thy mercy may abide with us always, and save us and our children as long as we live, through Jesus Christ, thy Son our Lord. Amen. "

F. Pf.

The Reformation and Our Teaching Institutions.

We have every reason to remember our educational institutions in these festive days. We owe them to the Reformation; and to them, in great part, we owe the enjoyment of the goods of the Reformation.

We owe the knowledge of the Gospel to the Reformation. Thus we owe to it that which gives our institutions of learning their nature and value. Their value lies in the fact that they are at the service of the saving gospel. The ecclesiastical educational institutions that existed before the Reformation could only harm the church. The pupils, who learned anything at all in them, learned what was not worth learning concerning beatification, or would better have remained unlearned. There they sat at the feet of the blind pagan Aristotle; there they labored to harmonize the teaching of Scripture with his pagan wisdom; there they rejoiced when they could indulge in the pagan wisdom of works-righteousness. And souls eager for salvation languished. Luther experienced it: "What I would gladly have given for someone to have interpreted a Psalm for me! ... God's word, that's what it does, that can comfort and sustain a heart. We had none such before under the Pope's compulsion. There we let ourselves be led and driven with vain humanity." Without Luther's work our institutions would be in the same condition, and Christians could have only one wish, that all their teachers were dumb and all their pupils deaf. Nor was it possible to reform the schools before the Reformation. What could have been put in the place of the heathen and the heathen work-righteousness? One could only have cast out one heathen by another. But when God allowed the light of the gospel to shine again in the church, ecclesiastical doctrines were not to be found.

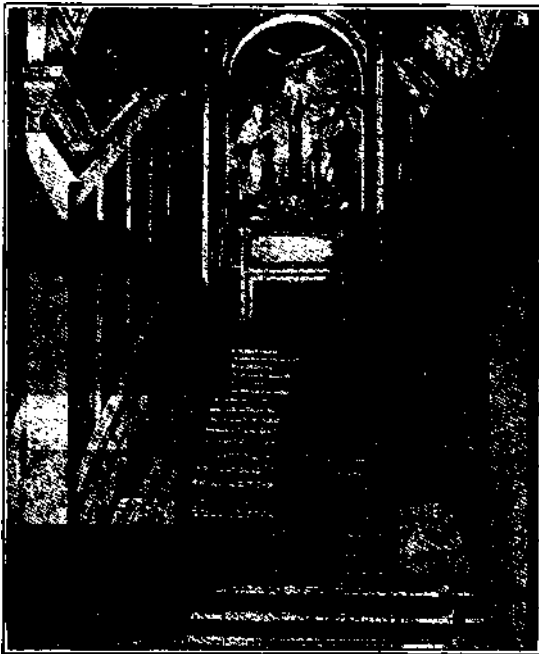


Monastery library in Erfurt, where Luther found the Bible.
Now a prayer room.

The new institutions had a subject worthy of teaching and learning.

Immediately the Word of God, which had been given again, called into being Christian teaching institutions. The people, having tasted its sweetness, had a desire for the Word. And while the pope had a life interest in keeping the people in ignorance, Luther recognized

and his co-workers considered it their profession to instruct the people to diligently search the Scriptures and, in the end, to train as many preachers and teachers as possible. Therefore, the Word of God took the first place in the Lutheran high schools. Aristotle was cast out and Paul was put in his place. Luther warned against sending the boys and young men where God's Word did not rule. And though such schools had no "comely reputation" in the eyes of the world, yet they were resplendent in heavenly beauty in the eyes of those eager for salvation. And as for purely human knowledge, which alone looks pretty to the worldly wise, but becomes ugly under their hands, the Word of God drew that also into its service and transfigured it. In the Lutheran schools the old languages, the doctrines of right thinking, and similar things were taught.



Pilate's Stairs in Rome, which Luther slipped out on his knees.

The Word of God wants to be thoroughly studied, defended against the falsifiers and clearly expounded. And whatever else there is worth knowing in the world, really worth knowing, has been drawn into the realm of study. God's Word, after all, impels Christians to train all their God-given gifts and to work for the glory of God the whole field of human knowledge, as far as it is worth knowing. What was to be taught in the schools in order to raise capable servants of the church - and also of the state - and how it was to be taught, was laid out by Luther, Melancthon and Bugenhagen and others applied it, one high school after another came into being (by 1600 over 150 grammar schools), and everywhere where Luther's teaching prevailed, Christian education flourished.

And this is also how our educational institutions came into being. Our fathers, the faithful disciples of Luther, loved the gospel, and their huts were hardly inhabitable when they built a high school for the gospel in a log cabin (1839), and they, the faithful disciples of Luther, gave it a "pretty appearance"-a school in which God's Word prevailed,

and in which human science was also cultivated for the sake of God's Word, without, however, making an idol out of it to which God's Word would have had to bow in any way. They have also raised up a generation that, out of love for the gospel, has established one institution after another, sustaining it with willing gifts and seeking to improve it in every way. And this zeal for the gospel and true education, which at present sustains 15 teaching institutions with 78 professors, 22 assistant teachers, and 1995 pupils and students, comes from the fact that Luther's admonition to the councils of Germany and the churches of America that they should establish and maintain Christian schools lives and works among us.

Thus we owe our educational institutions to the Reformation. But to a large extent we also owe the enjoyment of the goods of the Reformation to our educational institutions.

As the Lord does not give his word directly from heaven, but through his evangelists, so he does not let these evangelists fall from heaven, but educates them through other faithful evangelists. Thus Luther's word applies: "God sustains the church through schools. They may not have a pretty reputation, but they are very useful and necessary." This is also true of the colleges; for "where the theologians turn (cease), there God's word turns, and remain vain heathen." If it is wrong with the theologians, the church is evil; and if it is wrong with the universities, the church is evil with her theologians. If it has no institutions of learning, it withers away; of which there is a chapter in the history of the beginnings of the Lutheran Church in America. If it has teaching institutions in which altars are built to the idol of science, apostasy irresistibly invades; that is the lament of Germany. The Lutheran church thrives where Lutheran institutions give it Lutheran theologians who stand firmly on the Word of God and preach purely and loudly the gospel of blessedness by grace alone. This is the lovely story of the Reformation age, how the blessing of the Reformation poured out among the nations from the Lutheran colleges.

And this history has repeated itself in our synod. Our church would not be what it is had we not had our teaching institutions. Walther and his associates have raised up a body of preachers who know and love, zealously and fearlessly testify to the doctrine of the grace of God. They have trained schoolmasters who have known how to magnify to the lambs of JEsu the love of their Saviour. Men have come out of our institutions who have not entered the church ministry, but who have grasped the glory of the Lutheran nature and testify to their surroundings. Through all this, our Lutheran people have been founded in the knowledge of the Gospel and love their church. And through all this, other parts of the Church have also become aware of the glory of the Lutheran Church. And from everywhere requests came and still come to our institutions for men who are firmly grounded in Lutheran doctrine, and such were always found who were willing to carry God's Word and Luther's teaching into all lands in spite of all hardships and hostilities. And even if they do not have a "pretty reputation", their teaching is rather a nuisance to the Jews and to the Greeks.

is a folly, it nevertheless penetrates and is proclaimed today in all parts of the world for the salvation of countless.

Of such men D. Luther says: "There is no dearer treasure nor nobler thing on earth than a right, faithful pastor. . . . The work of schoolmasters is, next to the office of preaching, the most useful, the greatest and the best." And we beseech God, "O Lord, bless us also in the future with great multitudes of such evangelists!" E.

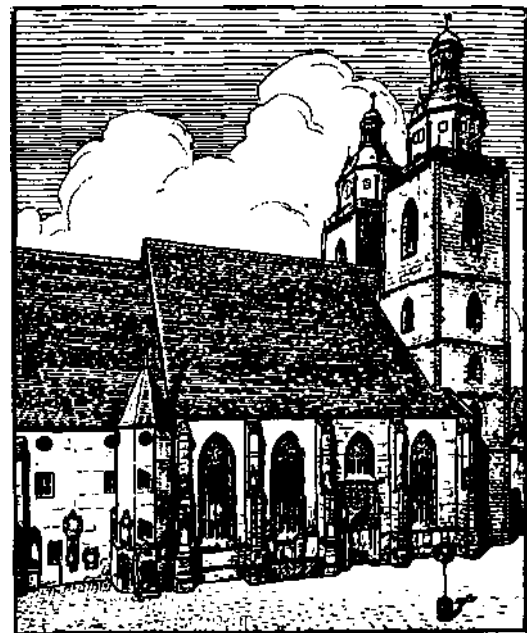
D. Martin Luther and the Christian community school.

During the Diet of Augsburg, in 1530, Luther's elector, John, was often downcast and quite in need of consolation. At the same time, Luther was staying at the castle in Koburg; for the city of Augsburg had not dared to provide the reformer, who had been banned by the pope and outlawed by the emperor, with a free escort. Thus, then, Luther from Koburg not only strengthened and comforted his Wittenberg friends and associates, Melancthon and others, but also his Elector, whom he warmly honored and loved. "The merciful God," he wrote to him, "shows Himself even more gracious toward Your Electoral Grace [by] making His word so powerful and fruitful in Your Electoral Grace's land. For indeed, Your Electoral Grace has the very best and most good pastors and preachers than any other country in all the world, who teach so faithfully and purely and keep such beautiful peace. Therefore, the tender youth of boys and girls is now growing up, so well equipped with catechism and scripture that it is soothing to my heart to see how young boys and girls can now pray, believe, and speak more about God and Christ than all the monasteries, convents, and schools were able to do before and still are able to do. Truly, such a young people in Your Electoral Grace's country is a beautiful paradeis, the like of which is not to be found anywhere else in the world. And all this God builds in the bosom of your Electoral Grace as a sign that he is gracious and favorable to your Electoral Grace. As if he should say: "Well, dear Duke Hans, I entrust to you my noblest treasure, my merry Paradeis, you shall be father over them. For under thy name, protection and regiment I will have them, and ^will do thee honour that thou shalt be my gardener and nurse. Such things are ever certainly true."

Thus Luther could justifiably write to his Elector only one year after he had published his Large and Small Catechism (1529).

Twelve years earlier, in 1517, when Luther posted the 95 Theses, he could not yet have written to the Elector in this way; these words would not yet have been truth. For around 1517 Electoral Saxony, like other German lands, had a number of Latin schools in which the future priests were trained and prepared for their later profession. These were mostly schools connected with monasteries and conducted by monks, in which the German language was of no value, and in which the Pater noster and Ave Maria, as well as the Credo (the faith) and a number of hymns were taught to the boys in Latin, but a useful explanation and interpretation beneficial to the soul was not given to the boys.

unable. However, at that time there were also in some large German cities (in some, I say, not in many) so-called German or writing schools. In these schools no religious instruction was given, the monks and priests had nothing to do with them, and these schools were not at all welcome to them. These were private schools in which they had no say. They served only a secular, bourgeois need. Since the middle and end of the fifteenth century many important inventions had been made, especially the printing press; and many important discoveries, the discovery of America, that of the sea route around Africa to India, had opened up new trading areas. This became generally known and did not pass by without leaving its mark on the inhabitants of larger cities, especially the seaside towns. The active citizen, who also had an intelligent city administration at heart, wanted to see his son introduced to it



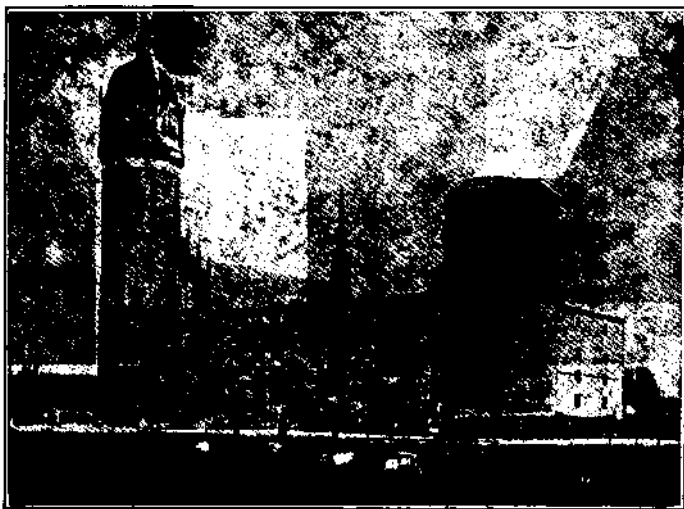
City Church in Wittenberg, where Luther often preached.

not only in reading, but also in writing and in the elements of arithmetic. This was certainly to be praised, as the efforts of our religionless public schools are to be praised. While around the year 1500 many nobles and even ruling princes could not read and could not write their names, but were without any school education, at the same time many inhabitants of larger cities could read, could well write and even do some arithmetic. - But only wealthy parents could send their children to such German schools; there was no compulsory schooling for anyone and in any way. There was no question of an elementary school, let alone a Christian parochial school, which would have given even every boy, let alone girls, the opportunity to be instructed not only in reading, writing, and arithmetic, but above all in the main points of the Christian faith. In 1528 Luther, as a visitor, saw the "lament that the common man knows nothing at all about Christian doctrine, especially in the villages, and unfortunately many pastors are almost [very] clumsy and unqualified to teach, and yet they should be taught the Christian doctrine.

All Christians are called, baptized, and enjoy the holy sacraments, but they know neither the Lord's Prayer, nor the faith, nor the ten commandments, and live like cattle and unreasonable swine.

Luther not only "saw" this misery, but also felt it; it went to his heart, and not only then, when he was visitator and later wrote the catechisms, but already earlier. God also opened his eyes, so that he saw where, under the circumstances of that time, he had to pull the lever to make things better, and God gave him the courage to attack the matter confidently and freshly, and even to give great people a star.

So he first and foremost applied the lever to the parents. For they are first and foremost commanded by God Himself to instruct and educate their children in Christianity. As early as 1519, in his "Sermon on Married Life", he inculcated the same: "It is highly necessary for every married man to take care of his child's soul.



Castle and castle church in Wittenberg, on whose door Luther posted the 95 theses.

more, and more deeply, and more diligently, than the flesh that is come from him, and esteem his child no other than a precious eternal treasure, which God hath commanded him to keep, lest the devil, and the world, and the flesh, steal and destroy it: for this treasure shall be required of him at death and at the last day, with a very sharp reckoning. . . Only look with all earnestness to draw the children to your good. If you cannot, ask and seek other people who can, and spare yourself no money, expense, trouble, and labor." And it is with parents that Luther again and again applies the lever in all his later writings on schools and education.

But not with them alone. In the following year, he not only exposed to the "Christian nobility of the German nation" the deficiencies and terrible damage to the high and highest schools, the universities, but also said of all schools in general: "Above all, in the high and lower schools, the noblest and most common lesson should be the Holy Scriptures; and to the young boys, the Gospel. And would to God that every city also had a school for maidens, in which the maidens heard the gospel for an hour every day! . . .

Should not every Christian man of nine or ten years of age know the whole holy gospel, since his name and life are written within? Does not a spinner and a seamstress teach her daughter the same craft at a young age? But now even the great prelates and bishops themselves know not the gospel." And of schools, high or low, without proper religious instruction, Luther says most emphatically (and this word of his applied also to the few German writing schools of his time, as it does to our public schools): "But where the Holy Scriptures do not rule, I certainly advise no one to hide his child. All things must perish which do not the word of God without ceasing."

Luther also used the lever elsewhere. Namely, "to the councillors of all cities in Germany" in the writing of 1524, in which he urges them "to establish and maintain Christian schools. Note well: Luther does not simply say "schools," but "Christian schools"; and not only should the councillors establish such schools, but they should also keep them, that is, maintain them, keep them in good repair. This Scripture is especially glorious and urgent; no Lutheran Christian should leave it unread. Among other things, Luther especially urges how the Christian authorities should make it possible for even the poorest children, even orphaned children, even children neglected by dissolute parents, to have access to such Christian schools, and how they should pay for the costs in such cases.

Finally, Luther applies the lever with extraordinary emphasis to the pastors or bishops of the congregation, to the teachers of the children, whatever their titles and names may be. Just read his preface to the Small Catechism, how he not only chastises them for their previous slothfulness and asks them to faithfully help him from now on to bring the Catechism to the people, especially to the young people, but how he also gives them, the teachers, very precise instructions on how they should do this. When one reads this preface, it is as if one were to see Luther standing in one of our Christian parochial schools and heard him teaching school himself.

I cannot mention here all the other writings and letters of D. Martin Luther. Martin Luther's other writings and letters in which he deals with schools and teachers, I cannot list all the men who, like Bugenhagen, helped Luther to set up and establish Christian elementary and parochial schools; but I must still call out to all the readers of these cells: Oh give thanks, give thanks to God with me, that through Luther's church reformation he has given Christian schools to the Christian congregations, which lead and guide our dear children to Christ and so to eternal life! Yes, yes: Christian schools! yes, yes: establish and maintain!!! K.

Reformation and Mission.

It has already seemed strange to some that the church in the age of the Reformation did not begin with the mission to the Gentiles. But we must remember that the Reformation itself was the greatest missionary work of Christendom after the times of the apostles in the true sense of the word. How could

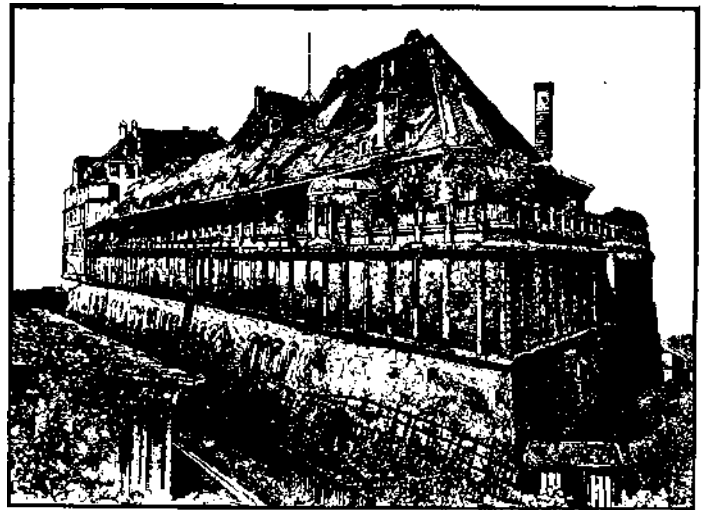
How was it possible at that time to concern oneself with the work of converting the pagans in distant regions, while the native population itself first had to be led back to the Christian faith and then the newborn life of faith had to be cultivated to some extent? This was obviously the first, the nearest and highest task. To neglect this and to go out into the wide world would have been irresponsible. Our dear Luther certainly knew and considered that the Gospel should be preached to the Gentiles. But the Lord of the Church himself assigned him another field of work, the careful handling of which took up all the time and energy of himself and his co-workers. Therefore it was certainly right of them that they should first enter the door which God Himself had opened for them; and it would, to say the least, have been most incomprehensible if the newly awakened Church at the time of the Reformation had wanted to begin foreign missions, for instance in Asia or in America, especially since God Himself had not yet opened a door to the heathen. When, therefore, twenty years after the beginning of the Reformation, Martin Bucer had wanted to make it Luther's conscience to take more care of England, Luther wrote to the Elector: "That D. Bucer admonishes: 'Go into all the world, teach,' etc., we do with writings. We are not commanded to leave our present profession any further."

But that nothing at all was done for the mission at the time of the Reformation, who would assert that? Is not the repentant return to the pure Word of God the most glorious edification of the church? What were Luther's pamphlets but mission sheets? Luther took into his house monks who had left the monastery, half and whole scholars, as into a practical seminary for preachers, and trained them and helped them to serve in the church, where before all was darkness. People wrote to him from Denmark and other countries, and he sent men out to introduce evangelical worship there. Was this not mission? Was it not a mission that everywhere the school system was fundamentally improved, that one new school after another was established, and that Luther wrote the aids for this, for example the Small Catechism, so that the Word of God could also be taught loudly and purely in the schools? Was this not to a large extent a true mission to the Gentiles?

How much more zealous, even in comparison with Christianity today, were the Christians of that time at the time of the first love! "A newly published book containing the pure doctrine was immediately sent into the great cities, sold in the markets and by colporteurs, and everything ran and bought; one brought it to another. Yes, in the markets, in the streets, in the workshops, in the council chambers of the magistrates, the doctrine of justification was traded; even in the thrones of princes the gospel had found a place. In those days it was not contrary to good manners to speak of the pure doctrine of the gospel; Christians of all classes were missionaries." Accordingly, what century since the apostles' time has done more for the spread of the kingdom of God than the very age of the Reformation? And what good is still being brought to the Gentiles today, what is it but an inheritance from the time of the Reformation? We all still feed on this inheritance;

and where the church, whether in the homeland or in a foreign country, flourishes and grows stronger, it still draws on that rich heritage.

It is not at all the case, as is often asserted, that the Lutheran Church in former times took almost no notice of missions, and that it was only through the zeal shown by the sects in the work of missions that it was gradually spurred on to do likewise. On the contrary, just as the orthodox Church has been a faithful foster-mother of missions from the beginning, according to the Acts of the Apostles, so she has always shown great diligence in the work of the mission commanded by God, ever since she has borne the name of "Lutheran Church" Luther himself can justly be called the one who gave the impetus to the missions of the last centuries and brought them into being. With testimonies as incomparable as they are imperishable, he has inspired the missionary work, and his incendiary words will always continue to recruit new missionaries.

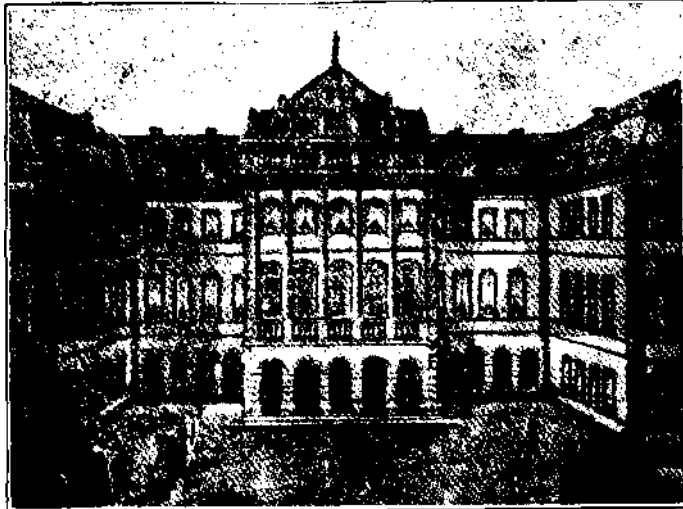


Pleißenburg in Leipzig, where Luther debated with Eck.

"The gospel shall be spread to the uttermost parts of the earth." "Wherefore God hath caused us to live, that we should bring other people also to the faith, as he hath done unto us." "For it is not enough that these or those know Christ, but we are to spread it and proclaim it to everyone, so that many people may come to this one house, even that the whole world may be brought to the kingdom of Christ."-With such and similar sayings of Luther's, the jubilee number of the "Lutheran" could be magnificently decorated and many a page of this sheet filled, if space permitted. In his heartfelt hymn "Es woll' uns Gott genädig sein" he calls upon God himself for the conversion of the Gentiles, and the whole Lutheran Church prays with him that "JESUS Christus Heil und Stärk' werden bekannt den Heiden und sie zu Gott bekehren".

What Luther wrote with such forceful words for the missionary cause, what the church of his time so warmly desired and asked of God, was also soon carried out through the godly zeal of Lutheran princes. Among the Lutheran rulers, Gustav Wasa, King of Sweden (1523-1560), was the first to implement the

missionary work in a way that is still customary today. He sent a large number of Lutheran missionaries to the various tribes of the Laplanders, for whose maintenance he faithfully provided. He gave the Finnish people thorough instruction in the Lutheran doctrine; he also had the Holy Scriptures translated into their native language, and likewise



Palace, where the Diet of Worms was held.

also distribute many spiritual songs and Bibles and hymnals in Finnish among this poor people. The good example of the pious Swedish king was followed by many Lutheran princes and missionary societies of past centuries, which unfortunately cannot be described in detail now.

Our Synod, which honors the heritage of the Reformation, can in truth be seen and regarded as a missionary synod, of which the whole history of its formation and especially of its growth is a clear proof. It is chiefly through the Inner Mission that our Synod has become such a large and powerful body as it stands today before the whole Church and before all the world as a miracle of divine grace and goodness. "Let us do good to every one, but most of all to the comrades of faith!" this apostolic rule has always been and still is written on the banner of the orthodox Church, that is, also of our Synod. While we still, for good reasons, direct our main attention to the Inner Mission, God, according to the riches of His mercy and wisdom, has also allowed us to enter into many other missions, the Negro Mission and the actual Gentile Mission. May new and greater missionary zeal, through the impulse of the Holy Spirit, be the sweet fruit of our Reformation anniversary this year! Open doors to the peoples of all the tongues of the world, the pure doctrine of the saving gospel, the power of believing prayer, great multitudes of evangelists, also earthly blessings of God in abundance (for which the church building fund is a safe savings bank!) - all this is at our disposal and will be used for our mission.) - everything is at our disposal and urges us to work the longer, the more diligently the works of the Lord our Saviour, who has chosen us from the world and sent us, that we may bear much fruit before the night comes, when no one can work.

The signs and harbingers of the Last Day do not only include war and war cries, pestilence and costly time,

but also, as Christ finally points out: "The gospel of the kingdom will be preached in all the world as a testimony to all nations; and then the end will come. In the meantime, even now he wants to "make Jerusalem glad, and her people rejoice," to rejoice in the fulfillment of his promise, which is so rich in content: "Then shalt thou see thy delight, and shalt break forth; and thine heart shall wonder and be enlarged, when the multitude of the sea shall be turned unto thee, and the power of the Gentiles shall come unto thee." O what a sea of most holy joy and gladness shall overflow us, how shall we rejoice, exult, and exult, when the Lord of glory shall greet us with the shining testimony that we, too, in our small part (which is nevertheless great in his sight), have faithfully helped to bring about the day of his future, so joyful for us, his appearing in heavenly majesty! "Then shall it be said among the Gentiles [before God's throne]: The LORD hath done great things for them!" And we will sound the responsory to such intonation in counter-chorus, "The LORD hath done great things for us, we are glad of them!" Hallelujah! Amen. Bro. S.

The Reformation and America.

Among all the countries of the earth, no country has so high a cause to celebrate with praise and thanksgiving the four hundred years of the Reformation as America. It is here that the divine truths brought to light by D. Luther have been able to express themselves in the state and in the church as nowhere else. True, the great mass of the American people do not realize the high civil and ecclesiastical blessings they enjoy. And a fortiori it does not attribute these blessings to the Reformation. But the Lutheran Church knows what God has given her in our country in civil and ecclesiastical relations, and that these goods have been won and imparted to our country only through the Lutheran Reformation. Who, therefore, should be better able to speak rightly about the Reformation and America than we?

We owe our American separation of church and state to the Reformation.

Before Luther's appearance, church and state were generally united in Europe. The Roman Catholic Church ruled in the state. And it claimed this rule as its God-given right. As the successor of Christ and Peter, the pope in Rome had the divine right to command and forbid in all the states of the earth. What he demands in Rome must be done in Germany or America. And what he forbids in Rome, one must refrain from doing in Germany or America. Pope Boniface VIII said, "The apostolic see [the pope] is set by God over kings and kingdoms, that he may root out and destroy, build and plant, and has obtained the Lord's dominion over his house and possessions; to him, as the higher power, every soul must be subject; by him princes command, mighty men dispense justice, kings rule, and legislators decide."

Luther attacked this teaching of the papacy with great seriousness. He showed that the church, especially the Roman papacy-

Church had neither divine nor human right to rule in the state. Church and state were two completely different areas and must be cleanly separated from each other. Luther says: "Our gospel and doctrine urge that the two regimes, secular and spiritual, be well distinguished and not be mixed together.

Wherever a separation of church and state has taken place since Luther's day, this has happened, unconsciously or consciously, in the final analysis because Luther so decisively reiterated and defended this principle. Through Luther's writings the Scriptural teaching on separation of church and state has been carried to all parts of the world and has ignited there. In the Old World many states gradually knew how to free themselves from the yoke of the papacy. And in the New World, when our Republic was founded, a provision for the pure separation of these two spheres could be included in the national constitution from the outset. And, following the example of our country, almost all the peoples of Central and South America have in the course of the years been able to free themselves from the oppressive yoke of papal rule in the civil sphere. In almost all these regions church and state are now constitutionally separated. Thus the Lutheran Reformation has been a blessing for America.

We owe our American freedom of religion and conscience to the Lutheran Reformation.

Before Luther's appearance, there had been no freedom of faith and conscience in Europe for centuries. The Roman Catholic Church, that is, the Pope and his clergy, demanded that all men accept the faith of the Roman Church and recognize the Pope as Christ's representative on earth and head of the Church. Whoever in any thing opposed the doctrine of the Roman Church, or even faintly testified against the usurped rule of the pope, was liable to the judgment of heresy and the sentence of death by fire or sword. Pope Innocent III declared, "The Roman high priest [pope] does not take the place on earth of a mere man, but of the true God." Pope Boniface VIII said, "And so we declare, we say, we decide: To be subject to the Roman pontiff [pope] is necessary for salvation for every creature." Yes, Pope Urban II said, "We do not consider as murderers those who, burning against excommunicates, full of zeal for the Catholic Mother[Church], have struck some of them dead."

In accordance with these sayings, the Roman Catholic Church, with the Pope at its head, chained consciences to Rome and its errors throughout the Middle Ages and raged against those of other faiths. Not thousands, but hundreds of thousands, who for the sake of conscience turned away from the papal church and wanted to live their faith under Christ, were handed over to death by the executioners under the most select tortures. The Roman Catholic Church became drunk with the blood of the saints.

D. Luther was, by God's grace, the first person in a long time to point out with convincing clarity that God's Word forbids the execution of people of other faiths for the sake of their faith. He always declared that no one may be forced to believe. By God's word one may and

the heretics should be punished, but not with violence. Luther says: "One should overcome the heretics with writings, not with fire. . . . If it were art to overcome heretics with fire, the executioners would be the most learned Doctores on earth." And in another place he says: "Let any man believe what he will. If he believes wrongly, he has enough punishment in the eternal fire in hell. Why should they still be tortured for a time?"

And with this testimony against compulsion of conscience and for freedom of conscience, Luther prevailed. In all countries where the papacy lost its rule, corporal punishment and capital punishment for other beliefs were abolished and freedom of conscience was introduced. And our America in particular has experienced the blessing of the Reformation in this piece as well. The founders of our republic, in opposition to the papacy - as well as to Reformed zealotry - expressly removed persecution and capital punishment for faith from the national constitution and guaranteed unrestricted freedom of conscience. Every religion is completely equal before the law, that is, the state does not ask at all what a citizen believes, as long as he does not cause sedition with his faith. And our dear Lutheran Church in particular has had the opportunity here, as not even in the land of the Reformation, to establish, develop and edify itself according to God's word. It is not too much to say that in this respect the Lutheran Church has flourished here in America. - And also in the other states



Luther's room at the Wartburg.

In America, where the papal yoke has fallen, freedom of conscience and free exercise of religion are granted to everyone, following the example of our Republic. No one may be persecuted and put to death by law for a belief that is not Roman Catholic. Thus, America enjoys freedom of religion and conscience as a fruit of the Lutheran Reformation.

We must not, however, be secure and careless in regard to this civil and ecclesiastical liberty.

We own these goods. But we do not possess them unchallenged. The papacy holds on to all the medieval claims to this day. Since the Reformation, the papacy has not only made no move to repent, but has only hardened itself against the witness of the Reformation, repeatedly reasserting its old position as the right one and

We Lutherans must watch and defend. We know by God's grace how our country! came to its freedoms; we see from which side the bitterest enemy threatens our country; we also have the only weapon to meet the enemy and save the country. That weapon is the sword of the Word of God.

God preserve to our country the civil and ecclesiastical liberty which we have attained through the Lutheran Reformation! Friedr. B.



Luther's teaching hall in Wittenberg.

stormily reclaimed all dominion over state and church until recent times. Soon after the introduction of the Reformation, Pope Pius V put the Protestant Queen Elizabeth of England under ban and sought to deprive her of her throne by decreed deposition. And when, after the terrible Thirty Years' War, in which the Papists sought to exterminate the Lutheran Church, the Lutherans were granted freedom of worship by the Peace of Westphalia, Pope Innocent X declared: "By the power of our Supreme Pontiff, the Lutherans are free to practice their religion. By virtue of our supreme pastoral office, from the most exact knowledge, after mature deliberation, and from the fullness of our apostolic power, we determine and declare that the aforesaid articles are invalid, void, powerless, impious, unjust, condemned, rejected, without object, destitute of all force and effect, and shall remain so for ever; that no one, even if he has sworn to observe them, is bound to observe them, just as if they did not exist at all and had never been enacted."

It would be easy to cite similar pronouncements of the Popes up to the most recent time, directed against the separation of Church and State and against freedom of faith and conscience. We need only recall Pope Pius IX's Syllabus of 1874, in which the most radical pronouncements of earlier popes are expressed anew, and separation of church and state and freedom of conscience and faith are rejected. The papacy poses outwardly pious in America, hides its real antichrist figure under smooth words, but is the worst enemy of our free republic and our religious liberty. Woe to the land if the Papacy should ever come to rule here! Is there danger? It almost seems as if the papacy, in the distressing times that have now come over the whole earth, wanted to raise its head once more and by cunning and treachery seize its lost power again. Who is to resist here? The sectarian churches cannot. They do not realize the depth of the corruption in the Papal Church. The officials of the land do not. They are mostly dazzled by the glamour and growing power of the papacy and court its favor.

The Reformation and the Printing Press.

v. Martinus Luther said, "The printing press is the highest and last gift by which God drives forward the cause of the Gospel it is the last flame before the extinction of the world." So says Luther's Table Talks, as instructive as they are interesting, and the word is true. No earthly gift of God, no invention of the human mind, has served and benefited the blessed work of the Reformation more than the printing press. Barely sixty years after its inventor, Johann Gutenberg, had printed the first major written work, the famous 42-line Latin Bible, Luther stood up and not only preached again the old gospel of the free grace of God and the sole salvation of all sinners in Christ, but also took up the pen and wrote what his mouth proclaimed, and the printing press carried his heraldic word swiftly as on wings of the wind in countless sheets out to all parts of the earth. The printing press has therefore often and justly been called the "wing" of the angel who, according to the prophecy of the holy seer, flew through the midst of heaven with the eternal gospel, Revelation 14:6. October 1517 on the door of the castle church at Wittenberg, and with which he began his work of reformation, were spread and read with the help of the printing press in fourteen days throughout Germany, in four weeks throughout Europe, as if, as the childlike pious Myconius writes, the holy angels themselves had been the messengers. And then Luther let follow one after another of his glorious, spirit-empowering writings, which fell like manna from heaven upon the Christians languishing in the desert, but to the enemies of Christ and His Church like death- and ruin-bringing bullets into their terrified army camp. As early as 1519, Frobenius, the learned and famous printer in Basel, reported to the Reformer that he was sending countless copies of his Reformation writings to France, Spain, Italy, and England, where they were everywhere devoured with ravenous appetite.

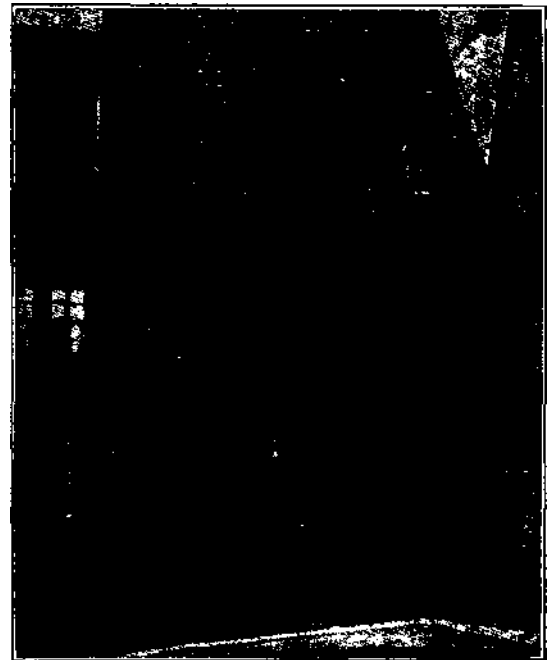
The Roman pope and his servants realized well enough what a terrible weapon the printing press had brought into battle against them. The monks, in particular, opposed the art of printing as something highly dangerous and pernicious. The popes issued decrees threatening all those with excommunication and other so-called church punishments who would put any book into print that had not first been examined and approved. As late as 1536, Parisian papal theologians advised King Francis I that he should abolish and prohibit by law all printing houses throughout France.

But it was a powerless, futile struggle. The noble gift of God, the art of printing, remained and served the Reformation in the most glorious way. How in Wittenberg a Melchior Lotter and a Hans Lufft printed Luther's writings, how there the first hymnal, the first catechism, the first Bible translated by Luther appeared, how in almost countless other places Lutheran printing presses arose, how, after Luther's death, Magdeburg in particular became a stronghold of the Lutheran confession and received the honorary name "Our Lord's Chancellery" through the Lutheran books and writings that emanated from there - all of this can only be hinted at here. The history of the Reformation tells it at length. Who can measure the benefit and service that the printing press rendered to the Reformation, describe the blessing that was bestowed on the Lutheran Church by the art of printing?

And this ministry has continued, this blessing has been multiplied over the centuries, especially for us Lutherans here in America. Already more than two hundred years ago, in 1708, the first Lutheran book printed in America went through the press. The author was the valiant Lutheran pastor Justus Falckner in New York State, and the printer was a certain Bradford in the city of New York. The first Bible printed in a European language in this country was "Die ganze Heilige Schrift nach der deutschen Übersetzung D. Martin Luther," and it was published in 1743 by Christoph Saur at Germantown, near Philadelphia, in 1000 copies, though Saur was not a Lutheran, but a zealot. In 1806 the first Lutheran printing office, known as Henkel's, was established in New Market, Va. which still exists and has become of great blessing to the English Lutheran Church in America. In it the first English edition of the Book of Concord it was brought to light. Above all, during the last fifty to seventy-five years, the printing press has rendered the very greatest and most estimable services to the Lutheran Church. The Lutheran Church of our country would not be what it is, either in outward number or in inward position, if it had not been for the printing press. And at the top of the list - we may well say this to the glory of God, whose gift and blessing we see and praise in it - at the top of the list is our Synod with its printing press. From September 7, 1844, when the first number of the "Lutheran", "published by C. F. W. Walther", appeared and the tireless missionary Wyneken, when he got hold of this number, joyfully exclaimed: "Thank God, so there are still real Lutherans in the country!" our pious fathers, resting in God, have made the spreading of God's Word and Luther's teachings also through the printing press their concern and have thereby also gathered, built and increased our Synod. Already in 1854 the beginning of a synodal printing press was made. After various experiences, the first synodal printing press was inaugurated on February 28, 1870, and since that day, that is, for almost half a century, our printing presses have served the "Church of the Reformation without interruption, and from year to year they have rendered this service on an ever-increasing scale. Who can count the Bibles, catechisms, and hymn books, the sermon and edification books, the Christian

What about the school books and the entertainment books, the pamphlets and tracts, the large and small German and English periodicals that have gone out from our printing presses into the world? To mention only one, our "Lutheran" is printed and distributed annually in more than one and a quarter million numbers and read in all parts of the world. And if all who read these words take them to heart and lend a hand, then from this jubilee onward our "Lutheran" will find its way into even more Christian homes and will accomplish on an even larger scale that for which it is written, printed, and sent out. Yes, and who counts those who have been blessed in their spiritual life by what has gone out from our printing presses into the world? The ignorant have been instructed, the instructed have been encouraged, the weak have been strengthened, the weary have been encouraged, the sorrowful have been comforted, the gainsayers have been punished, Satan and the satanic press - for the devil, as God's ape, has especially drawn the press into his service - have been resisted.

And there is one more thing for which we Lutherans and members of our Synod want to be especially grateful. We have called our publishing house our synodal printing office, because that is what it is in the full sense of the word. This was not the case with the printing houses in Luther's time; for even though Melchior Lotter and Hans Lufft were in close connection with the university and did not publish anything without the permission of the pro-



Luther's death house in Eisleben.

Although Lutheran professors were allowed to print, their printing presses were and remained private institutions, and the income from them was private property. The first Lutheran printing press in America was also private property, owned by the private citizen Ambrosius Henkel. It is quite different with our publishing house. It is a Lutheran synodal printing office and, as far as we know, the first and oldest of its kind. It belongs to the Synod; through it the Synod works; for it the Synod is responsible before God and before the Church and before the world. And what this printing-

instead of being a legitimate business profit, belongs again to the synod and is used by it for its synodal purposes, precisely for the works it does as a synod. But the synod, as all our Christians know, is nothing else than the totality of our congregations. To them, in so far as they are connected together in the Synod, belongs this great printing business; and all that is wrought thereby, all the good that comes to many thousands of souls through the innumerable printed papers emanating from this "HErrgottskanzlei" of ours, is a work of our congregations. And the total profit of this printing press, which in the course of a year grows to a very considerable sum, belongs again to our congregations united to the Synod. With this profit they carry on the common work to which they have united themselves, build the kingdom of God on earth, especially keep our teaching institutions going, train preachers and teachers who are to proclaim God's word and Luther's teaching to those who are near and to those who are far away, and produce fruit that remains for eternal life. Precisely because our printing house is a Lutheran synodal printing house, it was able to undertake and has undertaken the great work that no other printing house in the world would have dared to do in the present day, namely, to publish all of Luther's writings alone and without any special support, and thus to do a service for the church that, although it does not "pay" in business terms, will prove to be an incalculable blessing for the Lutheran church in our country, if its members are only willing to make proper use of it.

When once, we are told, a learned Roman Catholic in the city of Venice got hold of an Italian printed edition of Luther's Small Catechism, but without Luther's name, he exclaimed, "Blessed are the hands that have written this holy book!" This was a beautiful, true word. With equal right, Blessed Walther, well recognizing the close connection of the Lutheran Church Reformation with the printing press and the great importance of the latter, said at the dedication of the first printing house of our Synod, "Blessed are the hands that write for this institution for God's glory and man's salvation! Blessed be the hands that set it and print it! Blessed are the hands that spread it! Finally, blessed in time and eternity are all those who have sacrificed and will continue to sacrifice work, toil and care, or earthly means, or their wishes and prayers in faith, for this press of God!

but keeps alive. For the righteous lives by faith, but by faith in him crucified. And such a heart shall stand in the midst of a white rose, signifying that faith giveth joy, and peace, and consolation. Therefore the rose should be white and not red, for white is the color of the spirits and of all angels. Such a rose stands in the sky-colored field, that such joy in spirit and faith is a beginning of the heavenly joy to come, now already comprehended in it and grasped by hope, but not yet manifest. And in such a field a golden ring, that such blessedness in heaven endureth for ever, and hath no end, and is also precious above all joys and goods, as gold is the highest, most precious ore."

The Christian's heart is on roses, When it stands in the midst of the cross.

A note of indulgence.

The library of our theological seminary in St. Louis possesses, among its many rarities, a genuine letter of indulgence printed on parchment. This letter of indulgence was issued by the indulgence merchant Johann Ulrich Eysenflam in a Nuremberg monastery on March 20, 1482. In the first line there was a blank space for the name of the buyer. There was also a name entered, but it was later erased. We have refrained from showing this letter of indulgence in picture form, since it is rather long and written in Latin, and would therefore have required a translation. We do, however, share the absolution formula of an indulgence note which a mother bought from the indulgence merchant Tetzel, who became so famous through the Reformation, for one gold florin. It reads as follows:

"I absolve you from all debauchery, sins and crimes that you have committed, however great and grave they may be. I remit to thee the pains which thou wouldst have had to suffer for them in Purgatory. I permit you to partake of the sacraments again. I receive you anew into the bosom of the Church. I restore you to the state of innocence and purity in which you stood through your baptism, so that at the moment of your death the gate through which souls go to the place of torment shall be closed to you and on the other hand the gates of paradise shall be opened to you. And if thou art not soon called away, this grace shall remain unchanged until thy death. In the name of God the Father, the Son, and the Holy Spirit.

"Brother Johann Tetzel."

L. F.

Luther the man of God.

Luther's explanation of his coat of arms.

In a letter to Lazarus Spengler, Luther writes from Coburg on July 8, 1530:

"Because you desire to know whether my seal is right, I will show you my first thoughts, for good company, which I wanted to put on my seal as a sign of my theology. The first should be a cross, black, in the heart, which would have its natural color, so that I would remind myself that faith in the Crucified One makes us blessed. For if one believes from the heart, one is justified. Whether it be a black cross, mortificiret flötet^ und soll auch wehe tun, noch lässt es das Herz in seiner Farbe, verderbet die Natur nicht, das heißt, es tötet nicht,

"Let there be light!" said God on the day of creation.

"Light!" echoes through medieval times.

"Already the people's five-weighted scales were sinking..."

My children's grief is a dismal affliction to me.

But never shall my sinner's love die, I want to woo souls through pure teaching.

"The time is pressing to design anew; The word of the cross through the mouth of the apostle, Let the Holy Scripture unfold its power;

The work of the Saviour is the ground of all faith.

Though the world hangs on the Pope in Satan's chains;

By the breath of my spirit I will save them.

"In error the church is deeply sunk, The antichrist has perverted God's word, The papacy has drunk from Satan's cup, Tyrannical man's word is brazenly taught. The church is no longer the mother of the faithful;

The time is ripe: let there be Doctor Luther!" -

What do the people exult, what do they seek to read there
In that old town in Saxon country?
In Wittenberg, there clearly shine the theses,
Written by the monk's bold hand:
"The indulgence trade's deceit lies to you shamefully;
It is not by works, but by grace that one is saved!

"Away with your vile letters of indulgence,
With monastery stuff and lazy monasticism!
The dead who ever fell asleep as Christians,
Christ's blood set them free by grace.
He who has taken up Christ's cross in faith,
He can circumnavigate hell crowned with victory.

"Away with image service and holy bones,
With Mass-reading, rosary away! With purgatory to subjugate you, The pope rises insolent above JESUS.
By false teaching he seeks to bind them,
The Jesus-believing find peace of mind!"

And as if by a ray of lightning from a clear sky...
The dry forest flammable fire catches,
Of the salubrious peoples multicolored throng
Joyfully crowding around Luther in search of truth.
Like fire it seizes the souls that hear:
By grace alone can you go to heaven.

Driven by the spirit, the monk called it;
The winds carry it away in a rush,
Before servant and maid, to the throne's steps
Now resound loudly God's holy word.
Awake, ye Christians, hear, ye spiritually dead,
The angels of God find the truth messengers!

And like a bright red in the young day
The sun exit brings to the realization,
Silences the fearful lamentation of the serious-minded,
Recognizing that here God wrestles with Satan.
What Hus once sang, ignites to victorious deeds
The young swan Rome will never fry.

Yes, Rome, today the seat of the cunning serpent,
The seat of wickedness, the den of foul lies,
Bound by superstition,
Does it forbid Christianity to speak.
And enraged by Luther's pure teachings...
It rises to ungodly impudent weal.

Like filth stalks, when, coarsely stretching out the hand,
The shepherd the staff in Moderhau stings,
Rides Rome up; baring his tiger's teeth,
Does the beast inflict a hellish judgment;
The banishing ray, Luther cursing, twitches down,
And a thousand times in echo it echoes.

"O little monk, little monk, I want to despair,
I walked the path you walk now;
In the thick of it, in the bad days of war,
Was lesser danger than where you stand today."
With Frundsberg much fears for Luther's life;
But, God forbid, why should he tremble?

The god hero, the spirits greatest knight,
Trust in the Lord and in the power of his word.
Prayer strengthens him in battle and storm,
The foe's threatening he laughs at with faith:
"And would a fire burn from here to Worms,
The Scripture I will confess before the Diet!

"Would be devils there like tiles on the roofs,
The power of hell shall not terrify me;
Loudly I witness before the emperor as before haggling:
The sinner enters heaven by grace.
What the Father, Son and Spirit created in heaven,
Out I stand, I cannot recant."

And despite the curse, despite the emperor's ostracism...
Luther stands mighty, Elijah like.
Men may well disenfranchise him by cursing,
The devils after him play many a trick,
But to Luthern it seems like a higher voice:
"The lion's mouth shall not swallow thee up.

"I will carry you as from eagles' wings"
(An angel whispers in the ear of the man of God),
"I laugh at the enemies murderous gibes,
I open the gate of the Wartburg protecting you.
I mock the foe's fury and devilish rush,
York shall translate the Scriptures into German' you."

And behold, the Holy Ghost leads Luther's keels,
The work of God is done by the hero of faith;
The power of the spirit leads him to the goal,
Now the word of salvation resounds through all the world:
"Those I will call my disciples...
Who faithfully profess my speech."

Like lark's trills it echoes through all the land,
Through Luther, God made the church free.
The monk boldly shattered the lie's bonds,
He put away the pope and the clergy;
And all those who confessed to Luther,
They rejoiced in the name "Protestants." -

Four hundred years have passed
Since Luther's church reformation.
The Pentecostal spirit that God poured out then,
It still bears witness to the Son of the Highest.
The Saviour is the core in the Lutheran dream
...and remain'st steadfast to God's glory.

Drum jauchzet Gott mit Orgelton und Glocken
And pray with thanks before the throne of the Most High,
That God also may lure us to his salvation
Through teachers firm in faith in the Son.
Enthusiastically we Americans celebrate
The church's jubilee as a Lutheran.

We Christians find the salt of the Lord on earth,
The Lord calls us Christians the light of the world;
And because we want to be saved by grace,
As shown to us the anniversary hero,
So we celebrate after four times a hundred years
The Church's feast. God preserve her!
Emil T. F. Brill.

To our pictorial decoration.

We add a few explanatory words to the four pages of our art supplement. - The first page introduces us to the Reformer and members of his family. Among all the Luther pictures, we give preference to this one. It is by the outstanding artist Lukas Cranach, Luther's contemporary, who, as court painter to the Elector Frederick the Wise and later as mayor of Wittenberg, was in constant friendly contact with Luther for decades and thus painted him after life. The picture was painted in 1533 and shows the Reformer still in his full strength, also shows, especially in the original painting, the firm, resolute, faithful character and the wonderfully deep eye, about which the Cardinal Cajetan was so astonished. Likewise, the pictures of Luther's wife and his favorite daughter Magdalene, who died early, are by Cranach. The picture of Luther's parents is a reproduction of an old copperplate engraving; between the two heads is the coat of arms of the father, who gave up the traditional rose of the Luther family and instead, in accordance with his mining profession, had two crossed pick or mining hammers in his coat of arms. - The second page shows all Luther's places, which are well known to everyone who knows something about the history of the Reformation: the Wartburg, where Luther, after the imperial eight had been pronounced on him in 1521, was brought by order of his elector for his personal safety, and where he began to translate the Bible; the parlor in the fortress of Coburg, where Luther stayed during the Diet of Augsburg in 1530, praying so zealously for the Protestant cause and "encouraging" and strengthening the confessors of the truth by letters; Luther's residence, the former Black Monastery in Wittenberg, which was given to him by his Elector, and where he also held his lectures; Luther's living room with the bench by the window, a favorite residence of the Reformer and his wife; finally, the interior of the Castle Church at Wittenberg, as it now looks after the restoration of the building, where Luther's body rests near the pulpit and a tablet embedded in the floor marks the exact spot. - The third page presents faithful reproductions of the title pages of the books which were of the greatest importance among the many publications of the Reformation period: the first Protestant hymnal, which admittedly contained only eight hymns, but among them four by Luther (Nos. 166, 170, 214 and 243 in our hymnal); Luther's Large Catechism (a copy of the oldest edition of the Small Catechism has not yet been found); above all, the first complete German Luther Bible. The small bar in the middle of the page is an excerpt from a title page of another Luther writing; it shows the beautiful, significant coat of arms of Luther, which Luther himself interpreted as a "mark of his theology", as can be read elsewhere in today's number. All these title pages find beautifully and meaningfully decorated. - The fourth page presents in the small pictures associates and opponents of the Reformation: Philipp Melanchthon, the so often mentioned friend of Luther, and Johannes Bugenhagen, the pastor and confessor of the Reformer, both pictures again painted by Cranach, while the picture of the pious Elector Frederick the Wise, the protector of Luther and promoter of the Reformation work, comes from the greatest German painter Albrecht Dürer, who was himself a friend of the Reformation. The Swiss opponent of Luther, the founder of the Reformed Church,

The picture of Pope Leo X, who put Luther under a spell, comes from the master hand of Raphael and, especially if one has seen the original painting, completely characterizes the man who boasted that the "Fable of Christ" had brought him much money; the picture of Emperor Charles V, before whom Luther made the glorious confession in Worms: "Here I stand, I cannot help it, God help me! Amen," is based on a painting by Titian. In the middle of the page is a small reproduction of the famous large painting by W. Kaulbach, in which the artist intends to show how in that great period of the Reformation all the arts and sciences came to flower: Music and painting, classical studies and the discovery of new parts of the world, poetry and the art of printing, but how the monk of Wittenberg is at the center, the greatest of all, the reformer of the Church: Luther with the open Bible. - The 12 pictures in the text are all connected with known events in Luther's life and explain themselves. They are almost all taken from the new beautiful Luther book by P. W. Dallmann: "Martin Luther, His Life and His Labor", which has just left the press of our publishing house as the last, but in many respects also the most beautiful anniversary book. L. F.

LsnfrenMreigen.

The Wall Lake special convention will assemble sich, w. G., at Schwidder's in Coon Valley, Iowa, October 23 and 24. Papers have been received from PP. Schwenk, Brauer, A. Amstein, Runge, Th. Wolfram. Confessional: Fr. Noack (Fr. Rued). Sermon: P. Runge (P. Brauer). Service on 23. A. W. Brauer, Secr.

The Denison - Special Conference assembles sich, w. G., at Arcadia, Iowa, on the 31st of October. Working have the PP. Boehm, Frese, Mueller, Jversen. Confessional: Father Erbe (Father Kolb). Sermon: Fr. Frese. Sign up.

I. H. Iversen.

The Northeast Nebraska Special Conference will meet sich, w. G., on Oct. 31 and Nov. 1 at P. Long's congregation in Omaha, Nebr. On Oct. 31, evening 8 o'clock, Reformation service with communion (confession at ^L8). Confessional address by Bro. Adam (Bro. Daberkow). Sermon: Fr. Hilgendorfs (Fr. Hamann). Works have: Fr. I. Frese, Jr. (Fr. Geldes): Catechesis. k>. Harms: exegesis. Fr. Otto: Dogmatics. Eckhardt: Ecclesiastical history on the Reformation, Fr. Kühnert: avocations. Niermann: The right conduct against the sinning brother. P. Hoffman: Difference between brotherly, general and natural love. Krause: baccalaureate sermons. One should register in time and indicate with which train one intends to come. M. M. Leimer, Secr.

The Western Teachers' Conference of the S ü d - W i c o n s i n - District will meet, w. G., from Nov. 1 to Nov. 3 (noon to noon) in Janesville, Wis. Registrations or cancellations requested from teacher Marquardt. Work: Catechesis on the "first" request: teacher Nickel. Hymn: Miss M. Seefeldt. LuAlisd and Osmsn: Teacher Schumacher. Advantages and disadvantages of continuous biblical history and catechism instruction: Teacher Schiefer. How does the teacher acquire and retain the love of his pupils? Teacher Lilbke. Poem: "At an Innkeeper's Wondrous Mild": teacher Wardin. IVüst 8kould Le tde Objeet in lesouing United Lindes Historzt in Onr Leüools? Teacher Hansen. How far does the teacher's responsibility for the conduct of his pupils extend from the way home? Teacher Selle, ok tüe Oüild, vdtü Unteren oe to tüv l2sr, Äleinvrv, and Lesson: Teacher Marquardt. How does the teacher see to it that what is learned is retained as much as possible? Teacher Rüdiger. The fluency of the teacher: Teacher Gersmehl. Oonunon b'rsetions: Teacher Oberdieck. Visual instruction: Miss L. Schröder. Chr. H. Rüdiger, Secr.

The Joint Pastoral Conference of Sheboygan and Manitowoc Counties will meet, w. G., from the 5th (evening) to the 7th of November at Sauer's in Brillion, Wis. Work to be had: P. Sauer: By what will be judged in the Judgment Day? P. Lätsch: May unfermented grape juice be used at Holy Communion? Fr. Hübner: Exegesis on Matth. 10, 23 ff. P. Döhler: Sins and how to combat them according to God's Word. P. Dorpat: Tact of the pastor in dealing. Working Committee: UP. Döhler, Zell, Kirchner. Confession: Töpel, Goltermann. Sermon: L'L'. Witte, Biehusen. Timely registration urgently requested.

L. G. Dorpat, Secr.

The Oregon Pastoral Conference will meet, w. G., from Nov. 5 to ^at 8 (noon to noon) at Fr. Lüae's parish at Shefflin, Oreg. Work: A Reformation work, Fr. Rimbach. Walther's Pastoral, § 8: P. Probst. Exegesis on 1 Tim. 4-6: Beyerlein. Kontordienformel, art. IX: P. Viel. Confessional address: Groß (Fr. Hereth). Papal homily: Pros. Sylwester (Fr. Zehe).

F.-. Zehe, Secr.

The Western Nebraska and W y o m i n g Special Conference ver "ammeli themselves, w. G., on the 6th and 7th of November in Behrends' parish.

Pick up from Ogallala at the main line and also from Keystone at the branch line of the Il. P. U. U. Inquire which is the cheapest way. There will be only one pickup from Keystone, which will be on November 5 at 7.07 in the evening. Work: Exegesis on 1 John 2:12-29: Fr. Bölling; on the Timothy Briefs (continued): Fr. Walter. Catechesis on the history of the Reformation: Fr. Schabacker. Sermon read aloud: k. Dorn. Difference between small faith and doubt: Fr. Gans. The Lutheran synods of America: Fr. Eggold. Confessional address: Fr. Gans. Sermon: Eggold (PP. Walter, Worthmann). Sign in or out at the Local pastor. ' O. Kohn, Secr.

The Eastern Iowa Teaching Vconference will meet, w. G., November 7-9, at the home of Teacher Stolper, at Luzerne, Iowa. Papers: The high priestly office of Christ (Question 141): Teacher Jessen. A Bible story from the Old Testament: Teacher Stolper. Ilse ok tüe 61obe: teacher E. O. Bertram. 1üe Linple 8entenee (prsetiosl) - Teacher Benches, ^ritlunetio: l'oxnitnde and Mine: Teacher Helberg. Oeo^rspü^: ^.ustrslis: Miss Behrens. The Journeys of JEsu (Conclusion): Teacher Albrecht. How to occupy the little ones in a mixed school? Teacher Bahle.

Nkseüer's Os.ro ok His snck Nürost: Miss Matthias. United 8t "tes Uistor^: WssUinAton's Administration: Teacher Bockhaus. Sufferings and Joys of a Schoolmaster: Teacher Dobberfuhl. Registration or cancellation urgently requested. "Sängerfreund" (No. 72) to be brought along!

I. L. Koch, Secr.

Election Results.

Principal H. Feth has been chosen for the seventh professorship at Concordia High School, Bronxville, N. P.

On behalf of the Electoral College

H. Birkner, Secretary.

Call for candidates.

Since by the election of Dir. H. Feth for the seventh professorship at Concordia High School, Bronxville, N. P., and his acceptance of the same, the directorship of said institution has become vacant, therefore, at the request of the board of supervisors concerned, notice is hereby given to all congregations of the synod to nominate candidates for the directorship of said institution.

The names of the nominated candidates are to be sent to the undersigned within three weeks of the publication of this issue of the "Lutheran", i.e. by 13 November at the latest.

In the name and on behalf of the electoral authority concerned
Boston, Mass, Oct. 5, 1917, H. Birkner, Secretary,

8S IV. London 8t., Loston, Lässs.

Nebraska Assembly of the Inter-Synodical Conference.

The next intersynodal conference, which, according to the decision of Fremont, is to meet on November 6 and 7, has been invited to Sterling. Three papers on the question, "What do the elect find according to the Formula of Concord?" are before it for discussion. The local pastor (Rev. H. E. Wunderlich; Iowa Synod) asks for timely registration, no later than November 1. At the request of the pre-committee

>

The secretary.

Please.

This jubilee issue of The Lutheran will reach hundreds of thousands of Lutheran Christians in our congregations. We ask all our regular readers to help by a word of recommendation to win new readers, and we ask all those into whose hands the "Lutheran" comes for the first time to become regular readers. A church bulletin that is regularly received in the home and read by the members of the household will be a rich blessing. Because of the rich content of this festive number, all other advertisements, announcements and receipts had to be postponed, even some articles relating to the festival, and printing had to begin earlier.

The editorial office.

The publishing house.

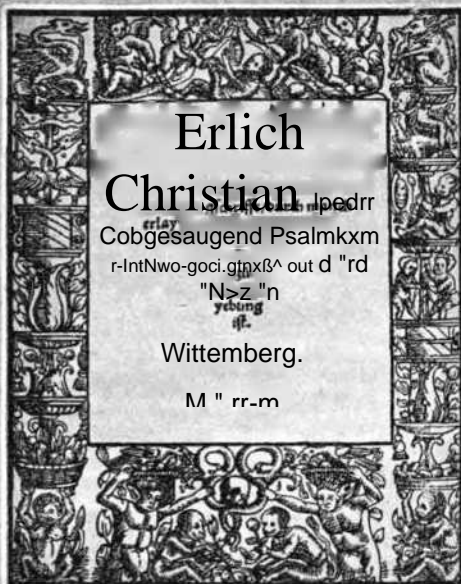
The "Lutheran" is published every fortnight for the annual subscription price of one dollar; in St. Louis, obtained by carrier or mail, and in Canada and other foreign countries hl.Lö. Payable in advance.

Letters containing business matters (orders, cancellations, funds, etc.) can be found at the address: Vonvordia kudüsdinx Louse, üeSerson ^ys.L üilumi 8t., 8t. Louis, Lio. to be sent.

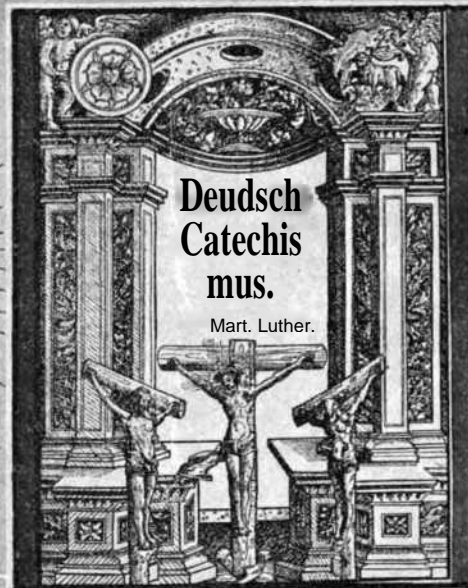
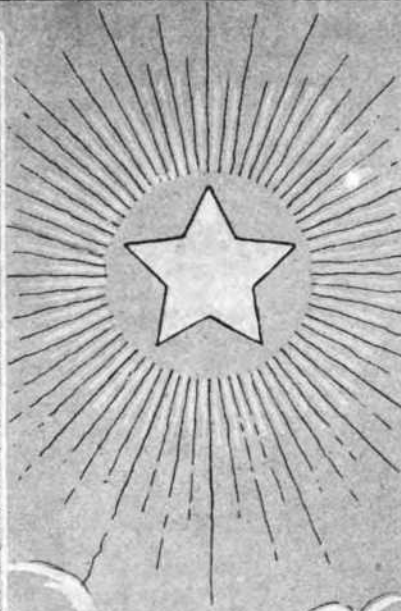
The letters containing notices for the paper (articles, advertisements, receipts, changes of address, etc.) can be found at the address: "l'utvoraor," < sr" ot krol. L. b'lilsdrüxer, 2619 Wtuubaxo 8t., 8t. Louis, lo. to be sent to the editor.

In order to be included in the following issue of the paper, all shorter advertisements must be in the hands of the editor no later than the Thursday morning before the Tuesday whose date the issue will bear.

Intersd st tüe cost OLae st 8t. Oonis, Lio., ss second-dass mstter. kndlisüed divreelcl^.- \$1.00 per "nnum in sdvsnoe.



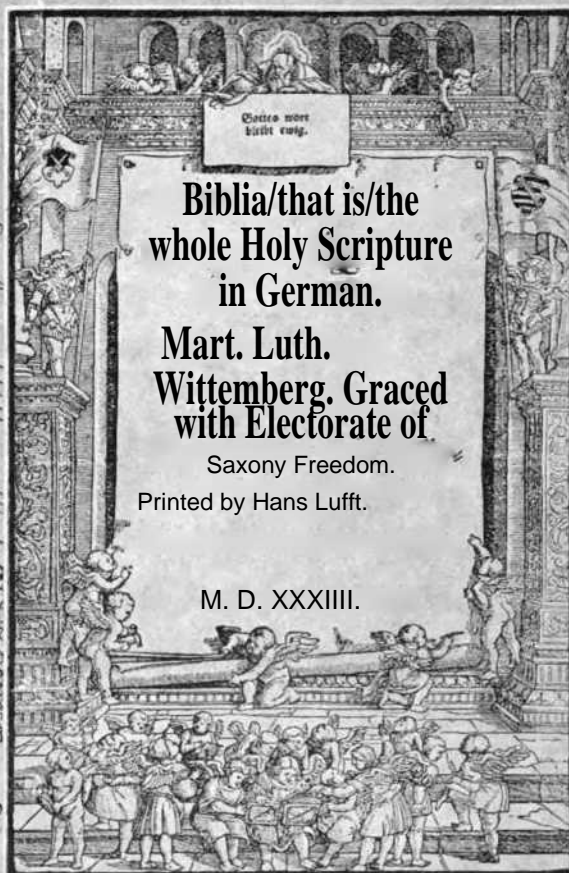
Title page of the first hymnal. 1524.



Title page of the Large Catechism. 1529.



Tulher's coat of arms.



Title page of the first complete Bible. 1534.





Melanchthon.



Frederick the Wise.



Bugenhagen.



Das Zeitalter der Reformation.



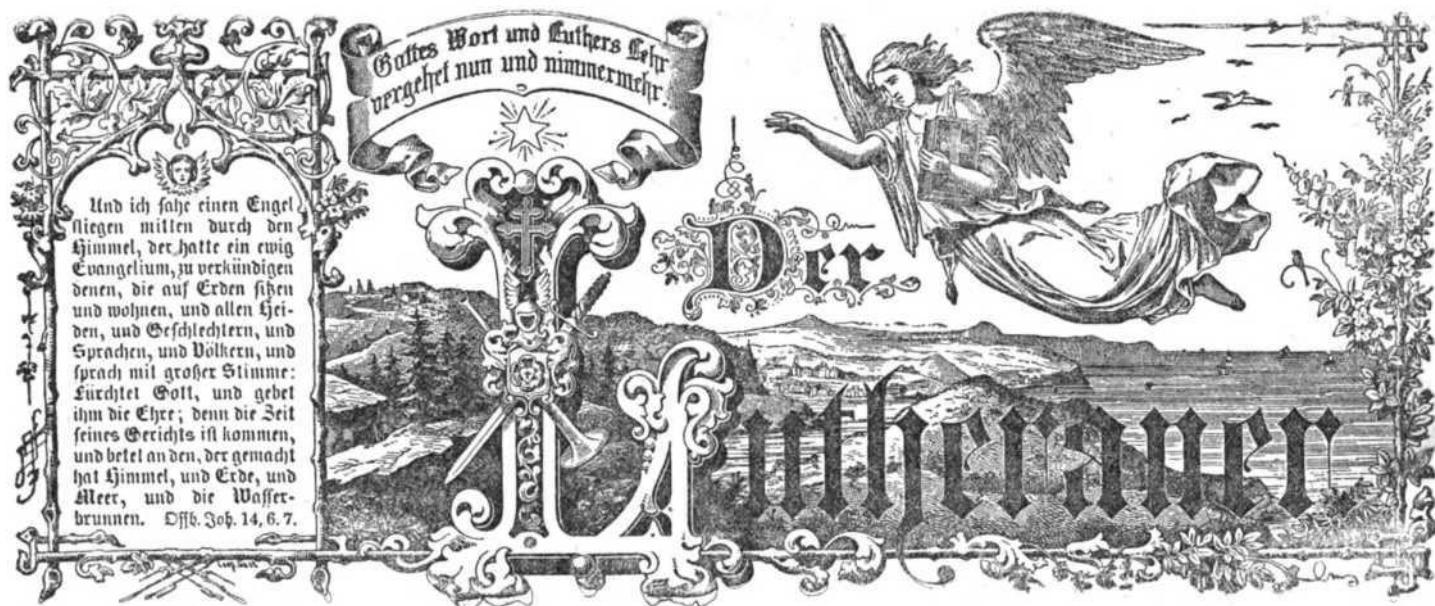
Zwingli



Emperor Charles V



Papst Leo X.



Published by the German Evangelical Lutheran Synod of Missouri, Ohio, and other states.

Edited by the faculty of St. Louis Theological Seminary.

Vol. 73.

St. Louis, Mo., Nov. 6, 1917. No. 23.

The anniversary of the Reformation in 1717.

Another hundred years had passed since the jubilee celebration of 1617, and the bicentennial of the Lutheran Church Reformation was approaching. When the jubilee was celebrated in Germany in 1617, the mood in the country was one of anxiety and depression. It was the sultriness that tends to precede a breaking storm. The Jesuits attacked the Lutherans belligerently in innumerable writings, blasphemed to their hearts' content, and incited in hot murderous rage. The fuel for a religious war had accumulated. The prelude to the following tragedy took place in the very year of the Jubilee. Not even two years had passed when the storm broke, the terrible war which in history is called the Thirty Years' War. A multitude of villages and towns, innumerable farms went up in flames, vast stretches were turned into deserts, the soil of Germany was soaked with rivers of blood. The misery and wretchedness under which the inhabitants groaned defies description. The enemies of the Church had no good in mind. The Church of the Reformation, that dangerous, hateful confessor of the truth, was to be exterminated, exterminated root and branch. And they seemed to succeed. Many towns and cities, wide regions, even whole countries, were at that time re-reformed, re-Catholicized, that is, made Catholic again, by Jesuit cunning and trickery and by brutal force of arms. But they did not reach their goal set by hell; "He who dwells in heaven laughs at them, and the Lord mocks at them," Ps. 2:4. The promise of God stands firm. The motto of the fathers, "God's word abideth for ever," has stood the test of time. When the gun smoke of the hot battle had cleared away, the flag still fluttered over the fortress of Zion with the inscription: "God's word and Luther's teaching now and never perish." At the conclusion of the Peace of Westphalia in 1648, the Religious Peace of Augsburg of 1555

and thus acknowledged that the Lutheran Church had the right to exist.

Thus the longed-for peace, welcomed by Martin Rinckart with the well-known hymn "Nun danket alle Gott", finally appeared, and the church could build itself up in peace. Soon, however, the inner peace was to be disturbed. As a result of the Thirty Years' War, a great savagery had set in and left all too clear traces in the ecclesiastical sphere as well. Well-meaning men now fell for the solution that, in order to remedy the deplored evils, not so much emphasis should be placed on doctrine as on the pious life. These so-called Pietists still held to the doctrine of the church, but the sharpness of the confessional position was blunted, the severity of it softened and softened. It was not long before other men took advantage of this trend by advocating that reason should have a say in the doctrines of faith. Confessional doctrines and Bible teachings were subjected to the test of reason, at first in order to approve them, then to doubt them, finally to deny them. When the anniversary of the Reformation was celebrated in 1717, Pietism had already penetrated into the church, and on its coattails the champions or fathers of reason (rationalism) clung to slip in through the gates of the church and gain toleration in it.

This is how things stood when they prepared for the jubilee celebration. At that time, Duke Frederick, a noble prince, a descendant of Duke Ernst the Pious, who had done well for the church, reigned in Saxony-Gotha. Duke Frederick, like other princes, had decreed not only that the jubilee should be celebrated, but also how it should be celebrated. It would seem unseemly to us if our authorities were to issue such orders. How did it come about that these princes let such orders go forth in such ecclesiastical matters which, as secular princes, did not concern them at all?

The answer to this is given by history. When, through the preaching of the gospel, the yoke of the papacy was broken and the Christians were freed from the tyranny of its oppressors, the pope and his bishops, these neglected, ignorant churches were unable to use their freedom properly. Everything threatened to go higgledy-piggledy. Then, at Luther's request, the Lutheran princes took charge of the government of their people, even in the ecclesiastical sphere, out of love and out of necessity, hence they were probably called emergency bishops. Thus the Saxon electors John the Steadfast, John Frederick the Magnanimous, and later Duke Ernst the Pious rendered unforgettable services to the Church. Later, when the hardship had ceased, one remained out of habit and convenience in the once trodden track. Thus the church government came to the sovereigns and remained with them, not according to divine order and not always for the salvation of the church.

So we understand how Duke Frederick came to order the Jubilee celebration. He did even more. While at the first jubilee celebration each place had acted as it saw fit, as is customary with new events, and in some places news about the celebration was published in print, but in most places not, Duke Frederick, on the other hand, was intent on a collection of all descriptions of the jubilee celebration that was as complete as possible and on preserving them for posterity. He therefore instructed the church and consistory councillor D. Cyprian "first of all, to celebrate the jubilee properly in his lands, to cultivate the necessary correspondence with foreign theologians at times, and to research in the most exact manner how the thanksgiving festival was celebrated a hundred years ago, without saving money and effort. Since, however, neither in the archives nor in the Koburg, Altenburg and Gotha Consistorial Registries could complete information be found, the Duke also gave him the order to collect everything and anything that might come out in print or otherwise be organized this time and to diligently keep it for the sake of posterity. The Duke would have been hard pressed to find a more suitable and skilful man than Cyprian for his commission. When the publisher M. G. Weidmann, who had entertained the idea of printing such a work, received word of this commission, he contacted Cyprian regarding its publication. Thus the work came into being, a work such as our church has no second to boast of. Cyprian gave the book, which was mostly written in German, the Latin title *Hilaria evangelica*. (Evangelical Feast of Joy). It is a book of over 1500 folio pages and is called by the famous Lutheran theologian V. E. Löschner a showcase of divine providence and mercy. News about the jubilee celebration is given almost from the whole Lutheran world, not only from today's Germany, but also from Denmark, Sweden, Austria, Hungary, Poland, Kurland, Reval, Riga, Geneva, England and Holland.

In comparison with the simplicity of the celebration of the first centenary, we are confronted with a greater effort and display of pomp and splendour; we find that this time not only jubilant poems and festive songs, but

The book also contains arias, cantatas, a musical drama, ceremonial processions with music, illuminations and the like to glorify the feast. It is reported how the high schools were used for the celebration of the feast, how the feast was announced from the pulpit, and how the prayers were used during the celebration of the feast. It is reported how the high schools celebrated by academic festivities, disputations, programs, doctoral promotions, Latin speeches, of which a whole number is printed. Catechism classes, which dealt with the history of the Reformation, were held with the school children. A lot of interesting historical news concerning the introduction of the Reformation in the individual places can be found in the report about the jubilee celebration. Then we find in the book a large number of Jubilee texts and a vast number of sermon drafts, though no complete sermons. We also read detailed news about how the jubilee celebration took place in the place in question. The celebration was especially solemn in the city in which we probably all have the greatest interest, in the Lutherstadt Wittenberg, with parades, processions from one church to another, illuminations, school celebrations, music, and above all with many speeches and sermons. As much as we would like to, the space available is not sufficient for a more complete description.

Cyprian let the Jubilee reports be preceded by a 190-page writing against the papacy, prompted by the invective of the papists. In 1719, he republished the completely revised text in a more manageable format under the title: "Convincing Instruction on the Origin and Growth of the Papacy, Together with a Protective Scripture for the Reformation, Composed from Authentic Documents. One will not find a refutation of this writing, "substantiated with the testimonies of the most zealous papal teachers," precisely because it is irrefutable. It went through seven editions from 1719 to 1783; whether there were more is unknown to the writer. It would be worthy of good service in our time as well.

As the last part of Cyprian's book follows the illustration of about 200 published jubilee coins on twelve plates with corresponding interpretation and explanation. Also this part offers quite a lot of the interesting.

I have tried to give an idea of the rich content of this strange book. The picture it presents of the Luther Church celebrating and jubilating everywhere leaves an uplifting, powerful impression. J. S.

Luther as a benefactor.

It is perhaps not generally known, and yet of the greatest interest to us Lutheran Christians, that the great reformer D. Martin Luther found time in the midst of the hustle and bustle of work to participate personally and energetically in works of Christian love and mercy. He helped establish the first Lutheran hospital and brought into being the first Lutheran orphanage. And this man of many talents also really knew something about building good hospitals and setting up

practical children's homes. On his trip to Rome, he had a particularly open eye for charitable institutions, as he found them at that time. It says in his Table Talks: "Afterwards Luther said of the care for strangers in Italy, how their hospitals were well provided for, royal buildings, the best food and drink in readiness, very attentive servants, the most learned doctors, the beds and clothes very clean and the resting beds painted. As soon as a sick person is brought in, all his clothes are taken off, which are kept for him with all fidelity in the presence of a notary. Then a white gown is put on him, and clean cloths are placed in a beautifully painted bed. Then two physicians are summoned. The servants bring food and drink in very pure glass cups, which they do not touch with a finger, but serve from a platter. There come the most respectable matrons, all veiled, and serve the poor as strangers for some days, and then return home again. This I have seen in Florence, with how great care the hospitals are served. So also the founding hospitals, where the children are housed, fed, and taught in the best manner, they all adorn themselves in one dress and color, and are cared for in the most fatherly manner." (XXII, 498.)

This experience came in handy for Luther when in 1527 Elector John of Saxony gave the monastery to the city of Wittenberg in order to convert it into a hospital. A committee consisting of the city council, the pastor and Luther's co-worker Bugenhagen, and Luther himself examined the monastery and found that various facilities and buildings that had formerly belonged to the monastery, such as water pipes, water tanks, bathing rooms "and other common chambers and space, without which the other part of the monastery can be of little use," had already been donated by the Elector to the city's treasurer, Gregor Bürger. Luther and the other members of the committee knew very well that without a sufficient water supply, without a good water pipe and bathing facilities a hospital cannot be run successfully. Therefore they consulted Gregor Bürger and presented him the request to give back those facilities and buildings given to him by the Elector for the operation of the planned hospital. And Bürger was persuaded to do so. He fulfilled the request willingly, but expressed the hope that the Elector would grant him another privilege in return. All this Luther now presented to the Elector in a letter of September 16, 1527. (XXIa, 1011-1012.)

Now it was time to transform the monastery into a hospital. But new obstacles stood in the way. There was a lack of bricks. But here, too, Luther knew what to do. An old brick church in Wittenberg stood empty. This church was property of the elector. The bricks from which this church was built were sufficient for the extension of the hospital. Luther therefore wrote to the Elector and asked for permission "that they may have the bricks which are on the wall around the Holy Cross Church, because otherwise they cannot get bricks for the hospital". (XXIa, 1057. 1058.) As a postscript, Bugenhagen added: "Likewise they ask for the windows of the same church, which otherwise would perish and be extinguished.

are beaten and stolen, and yet would be necessary and useful for the hospital." (XXIa, 1058.)

Thus our dear father Luther, in the midst of his enormous work, found desire and love and leisure to place himself at the head of a work of mercy. Luther was a man of faith from the sole of his foot to the crown of his head. He not only preached faith, but also lived faith. He lived the faith that is active through love. Just read the letters he wrote when the plague was raging in Wittenberg. "In my house it has begun to be a hospital," he reported to his friend Amsdorf. (XXIa, 1028.) A number of his orphaned and half-orphaned nephews and nieces he took into his house; and when the wife of the advocate Dr. Sebaldus Munster died of the plague, he took the surviving four under-age children into care and gave them shelter under his hospitable roof. One could therefore justifiably call his house the first Lutheran child care institution.

Thus the great man of God Luther also became a shining example in the works of Christian love and mercy. He had an open hand for charitable purposes, and his generosity to poor and afflicted people was known throughout the city and the country. Therefore, especially in this jubilee year of the Reformation, may Luther's charitable efforts be an example and a spur to us Lutheran Christians to have a warm heart and a willing hand for the charitable institutions of our church!

Ph. Wambsganß.

Our relationship with Christians in other communities.

3.

But should there really be Christians on earth with whom we are not allowed to have church fellowship? Is it really the case that there are children of God with whom we cannot go to the Lord's table, with whom we cannot hold communal services, with whom we cannot do church work together?

These are questions which come up often, especially in our time. And the answer which God's word gives us is this: Indeed it is so. People, also some Christians, judge quite differently. Some Christians, too, think that this is terribly narrow and hard, that this is unloving, intolerant, even Pharisaic. And yet there is not just one reason, but a whole series of reasons why we cannot have church fellowship with some Christians, that is, with people who are actually our brothers and sisters in Christ. And what are these reasons? Are they based on all sorts of quibbles or hair-splitting? Not at all, but these reasons are so easy to understand that every Christian must agree with them and acknowledge their validity.

First and foremost, the claim that we should have ecclesiastical (outward) fellowship with all people who belong to the invisible church of JEsu Christ is completely unworkable and nonsensical, and is based on a principle,

We do not know, nor can we know, which persons belong to the invisible church of God. So it is a quite impracticable demand that we should first learn who the true believers are, and then serve God together with these people, and with no others. You know that you are a Christian. But you know it only of yourself, and of no one else on earth. Only God knows hearts, only God knows who His own are. If we were to apply this standard and enter into ecclesiastical fellowship only with those who are really in the living faith, we could not live in a brotherly relationship of faith with any man on earth; for each one knows only of himself whether he is really a Christian. The demand, therefore, that we enter into a brotherly working relation with the true Christians in the Reformed churches and Lutheran synods, that we communicate with them, exchange pulpits, form common associations, engage in missionary work, is impracticable, because it is not possible to know at all who are true, right Christians in the Baptist or Presbyterian churches, or in Lutheran synods, nor who are in the Missouri synod. This was the false doctrine of the Donatists in the third century, that ecclesiastical unity was to be established only with those and with all those who belonged to the invisible church. This is still the false doctrine of many sects today, including the papal sect. But he who has learned from God's Word that the Lord alone knows His own, that God's kingdom is built up invisibly in the heart by men, will be saved from all confusion in this article of doctrine. He sees no contradiction in the sentence: "There are true children of God in all Christian churches, with whom, however, we cannot be outwardly united in church - because we do not know who the true believers are there. The prophet Elijah once believed that there was no child of God left but him. The Lord knew that there were still seven thousand in Israel who worshipped the true God. All the disciples thought Judas was a believing child of God; only the Saviour knew that he was not. If, then, it depended on what we knew about the faith of other men's hearts, we could not have brotherly fellowship with any man. Consequently, there is nothing objectionable about it, nothing about which a Christian would have to give serious thought, if we admit one thing: There are true Christians in other churches also, and yet we must have no ecclesiastical fellowship with them. At the Last Day it will be different; then we will clearly recognize who were God's children in this time in the Papal Church, in the Reformed sects, in the Lutheran synods, also in the Missouri Synod, and will be able to do in the kingdom of honor what we would so gladly have done here, namely, to praise God's grace eternally together with all the elect.

"But"-the "buts" are not yet all-"yet we now hear of men who evidently confess our faith by the speech of their mouths, who prove themselves faithful followers of the doctrines of the gospel in what they preach and write. Why should we not treat such as brothers and sisters in Christ? What then stands in the way?"

One obstacle to this is that many of these believers

The Lutherans in other churches do not want to have any ecclesiastical fellowship with us at all. There are faithful, dear children of God in the papal church, but "they" have been taught so badly by the priests concerning Lutheran doctrine that they consider us worse than Mohammedans and put their hand firmly on the amulet every time they meet a Lutheran preacher (cursed by the pope). They flee us as if we were Satan's children. This is probably reason enough why we cannot have an outward brotherly relationship with these Christians in the Papal Church. There are many in the Reformed sects who innocently follow their false prophets, as two hundred citizens of Jerusalem once innocently went out with Absalom (2 Sam. 15:11). But they have been taught the lie that the Lutheran Church is "much like the Catholic Church," that we also believe in priestly power, in the doctrine of transubstantiation in the Lord's Supper, etc., and therefore they shun us as a semi-Catholic sect. Christians who are quite misinformed about our doctrine also exist in the Ohio Synod, the Iowa Synod, the General Council, and other Lutheran Synods in this country. They have been told for decades now that we Missourians teach that God converts men by compulsion, we are half Calvinists, indeed, we deny justification by faith! Is it any wonder that there are true believers who want nothing to do with us? All in all, the lies and slander that are spread about us are the reason why there is a separation between us and many other Christians. We deeply regret this separation, but we heartily rejoice in every attempt that is made to remove the prejudices which underlie it. G.

Our mission among the soldiers.

Undertaken on a round trip in the East in the interest of our work for the army and fleet, I want to give the dear "Lutheran" readers further information about the progress of our work. First of all I want to say this: Each additional week that we spend in this work, each visit to a camp, a cantonment or a navy-yard, each conference that we hold in various places with the ministerial brethren, each report of such brethren as are already engaged in this work, shows and convinces us more and more how great, how difficult and responsible, but also how necessary and beneficial is this missionary work undertaken by our Synod on and among our young fellow-Christians in the army and fleet.

But this too is becoming clearer to us day by day: if this work is to be carried out successfully with God's help - and this is what we have set ourselves as our goal - then we need the strong help of all our fellow Christians. We need the willing, heartfelt support, practical hints and advice, especially of our fellow ministers and synodal officials; we need above all the strong intercession, but also the sacrificial financial support of all our fellow Christians. Whoever among them thinks a little about the dangers, not only physical but above all spiritual dangers, to which our young Christians are exposed in the army and the fleet, will also certainly desire

and want us to make this "spiritual provision" as thorough and beneficial as possible. The number of those who have accepted a berus sent to them by us to serve as government chaplains is still small, but there is good reason to hope that we shall gain a number in the next few weeks. For 123 camps and navy-yards camp-missionaries have already been obtained, ministers in office who have taken over the spiritual care of our soldiers. In all, as far as we can judge now, we will need about 150 of them. We have also already appointed some new chaplains, whose task is to serve those camps in which there are no Lutheran government chaplains, and which cannot be served by neighboring pastors. We shall use quite a number of these also. The names and addresses of these traveling chaplains will soon be published in the "Lutheran" and *Lutheran Witness*.

Our pocket hymn and prayer booklet is also completed and is already in the hands of many of our soldiers. This booklet will have a richly blessed mission. In thousands of copies it will go forth, and everywhere, in all the encampments, on the ships of war, on the battlefields, it will serve them for comfort, warning, and encouragement. This "Pocket Hymnal and Prayer Book" will be sent free to all Lutheran soldiers in the army and fleet whose names have been sent to our Secretary, as a gift from the Walther League. In the near future we will have such a small pocket hymnal and prayer book produced for our soldiers also in German.

I would now like to repeat and emphasize one thing. It is imperative that the names of young people called up for war service be sent at once, with particulars of their position (regiment, company, etc.), to our Secretary, F. C. Streufert, 4317 S. Mozart St., Chicago, Ill, to be sent in. Only when we have these lists can our chaplains and missionaries carry out their work successfully. It would be irresponsible if this did not happen. Excuse this sharp word; but the experiences that we and our workers in the camps have already had in part make such an urgent request necessary.

Concerning the financial support of this work, we will soon address a special circular to our congregations. The good and practical advice and suggestions that we receive from Conferences and brethren will be gratefully taken into account and carried out as soon as possible. Sub-commissions have already been appointed in various districts, and have taken over a considerable part of the work in their circles.*) F. C. Streufert, secretary, Karl Eißfeldt, chairman, 4317 S. Mozart St., Chicago, Ill. River Grove, Ill.

*It has been repeatedly requested that we publish the names of the chaplains in the various camps. For reasons which we cannot give, this must be omitted for the time being.

In our preaching ministry we are not commanded to see how each one believes and who accepts the word or not, and it is not true that you will not preach until you have seen those who accept it. (Luther.)

From our Synod.

Today, on Reformation Day, no less than 110,000 copies of the commemorative issue of *The Lutheran* have been printed and distributed, and orders are still coming in. Likewise, some 110,000 copies of the anniversary number of the *Lutheran Witness* have been distributed. Thus at least 220,000 numbers of our two main papers have been carried among our own people and also into other circles. Our publishing house has made a righteous effort to produce the two festive numbers on time and in fine condition. But the zeal with which many pastors and congregations have taken care of the distribution is also righteous. We have received news of this from various quarters. If we now assume that each number has been read in whole or in part by four or five persons, we can say that these two numbers have probably found nearly a million readers. May God also bless this written testimony of His Word and truth! May He also make all our pastors and members of the congregation quite zealous to recruit new readers for our church bulletins! Just now is a fitting time and opportunity to do so, as the old vintage is ending and a new one is about to begin. There will be but few houses in the circuit of our Synod in which one or more political or literary papers are not kept and read. Does not an ecclesiastical paper belong in every such house—a paper which turns in 26 times a year, and in the course of a year gives many an instruction and encouragement, and contains ecclesiastical notices and news? -

The fine collection being held by the Lutheran Laymen's League, of which we recently reported, is progressing. H85,000 has now been secured and largely paid, and we have reason to say that the Jubilee year 1917 will not end without our wealthy lay members sending to our Synod the contemplated Jubilee gift of H100,000. May there still be found many who, like once the children of Israel, "gladly and willingly" give, Ex. 35, 21, and, like the Macedonian Christians, "willingly put it together," have "willingly done it," Rom. 15, 26, 27, so that in them may be fulfilled what is written in 1 Chron. 30, 9, is written, "And the people rejoiced that they were willing: for they gave it willingly with all their heart unto the Lord." -

At our college in St. Paul, Minn. on September 16, the cornerstone of the new, beautifully planned educational building was laid with praise and thanksgiving to God. Bro. H. Wehking delivered the German, Bro. O. C. Kreinheder the English speech, and Vice-President A. H. Kuntz laid the stone. Many fellow believers had turned out for the celebration.

At our college at Fort Wayne, on the 9th of October, 1916, W. C. Burhop was inducted as professor of English language and literature and of history. The induction was performed by Father A. Lange, assisted by Praeses Moll. Thus the vacancy caused by the resignation of the faithful Prof. J. Schmidt, who had retired, has been filled.

A peculiar but beautiful anniversary gift was donated by a

of our northern congregations, the Weinholds congregation at Rochester, Minn. It celebrated its golden jubilee in July, and in September sent a boy as a jubilee gift to our asylum at St. Paul, with the promise of paying board for him while he was in college.

Finally, we would like to inform you that we have received a request from Washington to remind all pastors of our Synod who have not yet sent in their report to the Bureau of Census to do so as soon as possible and as completely as possible. Statistics have value only if they are as accurate as possible, and especially in this jubilee year a complete report on the Lutheran Church of our country is doubly desirable and doubly important and interesting.

L. F.

To the ecclesiastical chronicle.

"On the contributions of Lutherans in America to heathen mission, *The Foreign Missionary* presents the following statistics: We group the various synods according to their natural divisions, and classify them according to their contributions to heathen mission. The first group is that of the Norwegian Lutherans, which includes the United Norwegians, the Haugesynod, Norwegian Synod, and the Norwegian Free Church. They represent 335,000 members with a contribution for heathen mission of nearly P200,000. The average annual contribution for heathen mission for each confirmed member is 58 cents. Not far behind the Norwegians, though much smaller in number, are the Danish Lutherans in their missionary zeal. With a membership of 15,000, the annual contribution per member is 55 cents. Then follows the comparatively small United Synod of the South (52,000 members) with an average contribution of 36 cents annually, the large General Synod (350,000 members) with 33 cents, and the larger General Council (500,000 members) with 24 cents. The United Synod of Ohio, with an average of 11 cents, will soon come up higher in the list, as it takes a great interest in the preservation of the Lutheran missions in India. The Synodical Conference, the largest body of Lutherans in this country (820,000 members), pays only 6 cents as an annual average per member. In the whole Lutheran Church in America (2,500,000 members) the annual average per member is 23 cents, less than a two-cent a month! A sad picture! Pitifully lukewarm is our Lutheran Church in its work with the Gentile mission. Nevertheless, the progress in the last ten years is encouraging. Ten years ago the annual average was about half what it is now. We need to do more for the spread of Christ's kingdom among unbelievers. We can do more. I do not mean to make invidious comparisons between our church as a missionary church and other Protestant churches; but I do wish to appeal to all good and loyal Lutherans in America, especially in these times of need and decision, to work and promote a higher missionary contribution average, and to advocate a more intensive and extended work in the field of Gentile missions." - So much for the "German Lutheran." Only this we want to emphasize for us: The Synodical Conference, which is at the bottom of the above list, whose contribution for heathen mission is given as 6 cents per member - that is us. Our Christians give much more than 6 cents on average for missions. Our negro mission, which

is really a heathen mission, is not included in this calculation, and yet spent about P65,000 last year. Our Inner Mission still occupies^ our chief work. It was recently announced at a conference what, for instance, the Western District requires annually, which is far from being the District which has the most Inner Mission to do in its territory. The average amount then given is not present to us; but that has impressed upon our minds that it is not a small amount. Nevertheless, we ought not to be lowly even in the heathen mission. Especially should we not, when we look to the blessings which we of all men have by the grace of God, and for which we ought to be thankful. Even the heathen mission, as we do it, is struggling with a lack of funds lately, despite the fact that it was the time of the mission festivals. We want to fill our whole country with the gospel, but we do not want to forget the heathen mission.

E. P.

on the abuse of the church pulpit, the *Lutheran* of Philadelphia reports the following, which appeared in a secular paper, *Labor World*: "Sunday morning, a week ago, in response to an invitation, Royal Meeker, commissioner of labor statistics of Washington, appeared in the pulpit of the East End Christian Church in Pittsburgh, Pa. addressing Exsenator George T. Oliver. The lecture was on the present war, the United States as an ally, and labor in general. After the conclusion of the lecture Mr. Oliver arose from his seat and strongly objected to such speech from the pulpit. He said he came to church with the intention of worshipping God, and not to listen to speech that was out of place. He had no objection to what Mr. Meeker had said, and in some other place what was said might have been listened to with interest." To this point of view of Mr. Oliver the Labor paper referred to fully subscribes, as is evident from the following words:-"It would be much better for the church and Christianity if Mr. Oliver's point of view were strictly followed. The *Labor World* has long since endorsed views such as Mr. Oliver holds. If pastors confined themselves to preaching the pure gospel, thousands would be better Christians than they are now. It is a lamentable truth that the great majority of pastors pursue sensationalism instead of preaching to the people the gospel of the meek, and humble Christ. Every possible kind of item that has something sensational about it is used by such pastors, who seek notoriety, to attract the curious and the morbid. Women and children who attend churches expecting to be told something of a loving Saviour and the good example he has left all to follow, have to listen to descriptions of dens of vice and characterizations of such unfortunate creatures as visit and support them. Surely, the very sense of what is proper and what is not, ought to tell every sincere minister that such discourses cannot take the place of the preaching of the gospel." To what the aforesaid Mr. Oliver and the Labour Paper here say, every discerning and earnest Christian will gladly confess. And one cannot but rejoice that laymen should blatantly speak out in such a manner. But what a pity that preachers, who are presumed to have more Christian knowledge than the average layman, should have to be publicly told off by them for the degradation of their high profession! (W.-B.)

According to the annual report of the Christian Science "church," members contributed P172,000 for a memorial to the Green-

of the church, Mary Baker Eddy. There are now 600 persons employed in the publishing house at Boston; in 1903 there were 20. 109 new Christian Science congregations were organized last year. The lecturers employed delivered 2287 lectures in all parts of the earth-. More than 13,00tz copies of *Science and Health* were freely distributed to city libraries, universities, colleges, seminaries, prisons, reformatories, and other public and private institutions.

The religious weeklies of the country, according to the report of the *Continent*, enjoy a more valuable circulation than the secular. The former have a circulation of 291, 480,000, and the latter of 259, 532,000 copies. The increase of the religious papers from 1915 to 1917 amounted to 70, 492,000 copies. During the same period the secular periodicals showed a decrease of 89, 956. 800 copies. The Protestant press had an annual circulation of 234,098,000, and the Catholic of 108, 180,000 copies. (Wbl.)

The "martyred Mexico". The Catholic magazine *F-rtsnsron*, the organ of the Church Extension Society, devoted its April number to the Mexican problem. It described how the Catholic Church of Mexico was being slandered, what tortures the priests had to endure, what outrages were being committed by the Carrancists or Constitutionlists against monks and nuns, what a degrading position the Church was to be forced into, etc. All that has been said against the Roman Church of Mexico is falsehood and calumny, born of hatred. Well, the test of the example is what one sees and hears for oneself. That lies have been told, we readily admit. But a system built on lies and deceit like the Roman system should not complain about the lies of its enemies. What is it but lies, all the papal idolatry, the relic usurpation, the cult of saints, the superstition of transubstantiation, of the purgatory, etc.? I know one who went to Mexico with a strong sympathy for the Roman Church, attracted by the romantic element in its history; in a year's time he was completely cured, and what he saw there for himself showed him clearly the depravity of the Catholic clergy in Mexico. If the priests, monks, and nuns, the churches and convents, have been wickedly treated, they owe it chiefly to their own sins. (Presb.)

South America the neglected part of the world. The population of South America is about 50,000,000 souls. Of these, perhaps 40,000,000 have never heard so much of the gospel as to have any idea of it. There is no part of the world which has so small a number of missionaries in comparison with its size and population. In some of the ten republics a missionary might have one or even two provinces as his church territory without touching the territory of any other preacher of the gospel. (Wbl.)

What Christian schools are doing in the heathen country. Dr. Edward Lincoln Smith, having recently returned from a visit to Ceylon, wrote: "In the Jaffna district, where the American missionaries have patiently scattered the seed of the gospel for a hundred years, and where there are now 11,000 children in the mission schools, the heathen priests complain that their people are slackening in their former fidelity to the ceremonies, and in the performance of the duties which the religion of their heathen fathers lays out for them. The cause of this striking change may be stated by the word "missionary schools." * The Hindoos believe that the seed which the

Mission teachers into the hearts of little children plants, undermines the faith of the youth in the country. Hence an activity has developed in the establishment of heathen village schools, high schools, and colleges, and at the same time a bitter opposition to mission schools." - Is not this a good testimony to the Christian church school? (Wbl.)

Statement of the Lutheran Synods in South Australia against the Schools Act. The officers of the various Lutheran Synods in South Australia have presented a statement to the Premier of that State, in which certain statements of the Premier, and the action of the Government in closing the Lutheran schools, are severely criticized. The statement, signed by the presidents of the synods, reads: "Dear Sir! The daily papers of May 22 publish the following statements which you are supposed to have made on the part of the government concerning the taking over of the Lutheran schools: 1. The government believes that it should soon take account of the demand of the parliament to close the German schools. (2) The necessity of action is just now becoming apparent. I am convinced that public opinion in South Australia is that German schools should not be tolerated in their midst at a time when the nation is fighting a battle to the death with an unconscionable enemy. 3. the schools have unquestionably been a factor in this country in creating a sentiment which is anti-British and a danger to the security of the Empire. 4. the Government pledge to Parliament that it will see to it that the right of every child to receive an English education is preserved, and that the ideals of the British people are implanted in them. - With a guilty respect to your person and to the high position you hold, and urged by an earnest desire to remove the false impression which must have been created b^ the people by your statements, we take the liberty of replying as follows: 1. You refer to our schools as "German schools,* and your words in your fourth statement must give the impression that no English education has been given to the children who attend them. To this we reply: Our schools have at no time been "German* schools in the offensive sense of the word, namely, as if they had at any time been connected with the German Government, whether now in political or ecclesiastical relation, or as if they had had German-national aspirations. If, however, the word "German* is intended to denote that the German language was used in these schools, there is now no ground for closing them, as this circumstance has been removed by the **Education Act Amendment Act of 1916**, which prohibits the use of the German language in elementary schools. If, therefore, Parliament adopted the clause which was intended to close our schools, it was not "German schools* but English Lutheran schools which were thus abolished. When you say that "German" schools should not be tolerated in our midst, we support this view, if it refers to those schools which are designated by the expression "German schools," and if what the public has been led to believe concerning them is based on truth. If, however, our fellow-citizens were to perceive that the Government has not intervened at all against "German* schools, but against English Lutheran day schools, they would, we firmly believe, take quite a different view of the matter. (3) As to your third assertion, we would point out that, to say no more, it seems to us unreasonable that schools which are open to the inspection of the State, and which are proportionately so small in number

can be considered a danger to the government. Moreover, that allegation is one which is contrary to the principle of all British justice, according to which no one may be convicted unless first found guilty. Where is the evidence that the schools have cultivated an anti-British sentiment, or that they have not implanted in the hearts of the children the ideals of the British people? (4) When you say that the right of every child to receive an English education should be preserved, we heartily agree. We also wholeheartedly endorse the view that no political ideals other than British should be implanted in the hearts of children in a British community. But at the same time it is of at least equal importance that the truth and ideals of Christianity should be implanted in the hearts of all Christian children every day during school hours, as those who urge Bible reading in the State Schools urge, and as we have endeavoured to do through our Church Schools. 5. (5) We regard the position taken by the government as untenable; for other church schools, such as the Anglican and Roman Catholic schools, are allowed to continue, while the Lutheran schools are closed. This is certainly to make an unjust distinction, and is a manifest rape of the liberty of British citizens. 6 In the second of the above statements we are placed on an equal footing with the enemy, and you imply that we should be treated as such. As British subjects we object to the imputation of disloyalty therein, which has no ground whatever, nor can it be proved. That we have founded and maintained our Church Schools is in no way for any political purpose; we have been driven to it solely by the desire to bring up our children in discipline and admonition to the Lord, as the Apostle requires of us. We perceive that we are at a great disadvantage in defending our rights at this extraordinary time, but we feel constrained to protest most solemnly against this unjust and un-British treatment which is being meted out to us, and to claim the inalienable right of Christian parents to have their own children educated in their own schools by their own teachers, so long as they cannot be shown to be guilty of abusing their right. We feel that we are oppressed in the exercise of the liberty which we have as British citizens and as a church community, but as loyal and law-loving citizens we submit to the law of the state in obedience to God's word, and hope that Parliament will reconsider and revoke a law which so entirely flies in the face of all traditions of British equity and religious toleration."

(Luth. Kirchenb. f. Austr.)

but to remain faithful to their dear Lutheran church until death. This verse reads:

"Lutheran I am and will remain, Nothing shall separate me from my church; She is my mother and loves me, I will always gladly call her child. Here is the sure path of life, Here by God's grace I hope to inherit heaven.

Lutheran is good to die.

"I often recited this saying in my youth; but at that time it did not read thus, but instead of 'Lutheran' I said 'Catholic,' and instead of 'inherit' it was: 'acquire.' For until I was nineteen years old I was a fanatical servant of the Pope. Then one Sunday, and against my will, I heard a sermon in X. from the mouth of the long since blessedly deceased pastor N. N. on justification on the basis of the words: "Thus we hold that a man is justified without works of the law, through faith alone.* At first I scolded the Lutheran priest for being so severe with the "Holy Father", the Pope, and his church, but on the same day I asked my brother, a farmer who was a Mennonite, for his Bible - until then I had not had one in my hand - in order to find out whether the saying in question was really found in the Bible. And lo and behold, by reading the dear Word of God, I came in the course of the next few years, by God's wonderful grace, to the knowledge of the truth, in spite of many a bitter persecution on the part of the Romans, and then, in the autumn of that year, encouraged by Pastor N., went to our seminary to Springfield, to prepare myself for the holy ministry of preaching. Now I have been in the ministry for a number of years, and the faithful God has richly blessed my little work during those years. To him be praise and thanksgiving for it! In particular, however, I thank him for pulling me out of the antichrist papacy and bringing me to the knowledge of his dear Son - yes, not only me, but also my brother, who had already studied for ten years for the priesthood, attended the Jesuit seminary in Rome for two years, and finally threw all faith in God overboard. After his escape from Rome he stayed for a time in Halle and in Heidelberg at the universities there, then came one day to Springfield, where I was studying, became a freethinker and atheist, and finally fell in with members of the --Synod, who ----- sent him to and gave him the necessary

money for the study of theology. But alas, he was and remained an atheist even after passing his exams, at the end of his three-year stay at that seminary. Through the agency of a friend, however, after a sermon preached before a synod, he obtained his license, and soon afterward an English Lutheran congregation in -----, which he served for six months.

After this time he was appointed by the congregation as their pastor for an indefinite period of time. At my urgent request to take up another profession, since he did not believe in Jesus as the Son of God, he went to Johns Hopkins University in Baltimore, where he studied oriental languages for another five years and also taught Hebrew. And there, while studying Isaiah 53, he came to the conclusion, powerfully seized by the Spirit of God, that Jesus Christ was the Son of God, indeed, that He was in truth the One of whom our dear father Luther speaks so beautifully in the explanation of the second article. My brother visited us with his family for several months, and I found in him a faithful Christian. Therefore I thank

Wonderful tours.

A pastor in our synod wrote us the following some time ago: "At the close of my Reformation sermon last year on the epistle of the feast day, I quoted a hymn verse which made a deep impression on my hearers. It might not be bad if this verse became known to many Lutherans; especially pastors could make good use of it when they exhort and entreat their people on special occasions,

I thank my God for bringing not only me but also my dear brother to the knowledge of salvation in Christ. I still have five brothers, who unfortunately all lie in the bonds of the papacy and want to know nothing of the truth. And I know that many Lutherans recognize far too little the precious jewel of pure doctrine and do not thank God enough for it.

"May the Lord God keep our dear Synod in the truth we have known! May He bless our teaching institutions, including the teachers who train young people to become preachers of pure doctrine! May he bless all our pastors who are already in his service! May the word of God be spread more and more for the praise of his name, for the salvation of many immortal souls bought with the precious blood of Christ

also once again give "such a sentence", as he put it. And so this is what he began. In the autumn he had again cultivated his small field with the usual diligence and prayer, and in the same way in the spring he had brought the summer fruits into the earth. Then he said to the Lord in his childlike and simple way that he would like to bless the fruits twice this time, for it would be his last harvest on earth, and he would like to give a good amount for the Gentiles, about fifty to sixty talers. He could do it easily, for he himself had once said, "Some carried thirtyfold, some sixfold, some a hundredfold." If it only wore ten or twelve times here, that would be enough. He would like to give him, the old man, who would probably soon pass away, this joy after all. So he prayed, and although some might laugh at the prayer, the Lord did not laugh at it, but said yes and amen to it. Around St. Martin's Day (November 11), the old man, with his face beaming with joy, brought his pastor 55 talers from the yield of his field for the heathen mission. The man certainly celebrated a happy and blessed harvest festival.

And this was no Lutheran!

In an older report of the Western District of our Synod, the speaker relates the following:

"On a trip from Minneapolis to St. Louis I once had with me in the room on a Mississippi steamer a young Presbyterian, that is, a member of a Reformed church community. This one came to our communal cabin a little later to take up his camp, and asked me to permit him to turn on the electric light once more. He said that he did not want to make an exception on the journey, but would read his chapter in the Bible before going to bed, as he was always in the habit of doing. I lay awake for a long time that night, thinking about what a blessing it would be for our young Lutheran Christians if they would all end the day by meditating on the Word of God in the family devotions or by a quiet devotion with Bible reading in their closet. I wonder if many of our young people in the same position would have done as that Presbyterian did? O that it would become a wholesome, firm habit for all our young Christians to have their Bible, or at least their New Testament, at hand for diligent use, not only at home, but also abroad!"

And that they then - we add - were not ashamed to pull out the same and read it even in foreign countries! It may well be that they sometimes arouse the ridicule of loose fellows in the hostels, barracks, and other common sleeping places. But a firm, humble, and decisive confession usually puts an end to this ridicule. And the ridicule does not harm him who otherwise proves in his conduct that his Bible reading is not hypocrisy, but arises from a need of his heart.

"A cheerful giver is loved by God."

In Hanover lived a man named Bugenhagen, probably a descendant of that famous Johann Bugenhagen who so faithfully assisted D. Luther in the reformation of the church. The old man lived on a small plot of land, which usually brought him only so much as he and his child, whom he had taken to himself after the death of his parents, needed. And yet every year he brought in from his necessities, little by little, four or five talers for the mission among the heathen, and every time he brought his gift he was ashamed that it was no more. At the end of the day he wanted to

Of doing and being active.

A preacher was once visited by a woman who complained that she had to endure so many temptations and was afraid of her own thoughts, which presented her with all kinds of temptations. He first asked about her position in life and her occupation. "How many hours do you work every day?" he asked kindly. The woman replied indignantly, "Work? I don't need to work. Thank God, I have enough to live on, and there is not much to do in my house." "Well," said the preacher, "then, we have the cause of your many temptations. If you were busy, temptations would come to you too, but not so many, and you would more easily master them. Sluggish Christians are most tempted. But if you are busy from morning till evening, the tempter finds the door of your heart shut, and he must first break it out. There is no better shield against temptation than work."

Obituaries.

On the evening of September 13, it pleased God to call to the rest of the blessed Frederick William Jatz, the faithful pastor of Christ Church, Peoria, Ill. Born September 11, 1867, in Buschwinkel, West Prussia, he came with his parents to Garner, Iowa, at the age of sixteen. A year later he entered the seminary at Springfield, and then entered the sacred preaching ministry in 1891. From 1894 he was pastor of Christ Church at Peoria, Ill, and served it faithfully and with many blessings to the end of his days. He had a very special preaching gift and mastered the German language like few. Yet he was always humble and modest, and served his God and his church with the sacrifice of all his strength. For several years he had suffered from diabetes, which gradually consumed all his strength. On the 26th of August he preached his last sermon, and three weeks later, on the 17th of September, he was laid to rest with a large attendance of pages from his congregation, many fellow ministers, friends and acquaintances. In the house the undersigned officiated; in the church Chr. Bergen delivered the German and Prof. O. Böckler

English funeral oration; Geo officiated at the graveside. Koch. Pastor Jatz has brought his age to 50 years and 2 days. His surviving dependents are his sorrowful wife (née Thormählen) and six children. May the Lord be the comfort of us all!

Ernst Flach.

The funeral sermon delivered to the deceased, who died on October 1 in faith in his Saviour, Fr. em. W. Schröder in the Kreuzkirche at St. Louis, pointed to the inscrutable ways of God, who had so soon called away from active service such a zealous and capable worker. The deceased, born in Hanover, Germany, June 2, 1847, became enthusiastic about missions through the Hermannsburg "Missionary Gazette," and was introduced to the Missouri Synod through a disciple of Father Brunn. In 1872 he entered the practical seminary then located in St. Louis, and after two years entered the mission work in Renfrew Co, Ontario. God blessed the work of the indefatigable and practical traveling preacher, and in the numerous congregations planted by him up there (including that in Ottawa) he is well remembered. So also in the congregation at St. Clair, Mich. which, under his ministry (1879 to 1896), developed from broken circumstances into an "insightful, faithful Lutheran" congregation. Many ailments contracted under the strain of his traveling preaching ministry compelled him to resign. We do not know why God did this, but we do know this: in him, who suffered greatly for many years, especially because he was unable to serve the church in office, God prepared an intercessor whose heart was always concerned with the weal and woe of the synod. Next to his own salvation and that of his own, the welfare of the Synod was the main object of his thoughts and prayers. Let us not forget what we owe to such men, such pillars of the Church.

E.

Teacher Hermann Kowert was called into eternal rest by the Lord of the Church on September 7. He was born on July 28, 1880 in Reo Reo, New Zealand, and came to America with his parents at the age of five. Noticing good aptitude and desire for study in him, his parents sent him to our school teachers' seminary at Addison in 1896. Five years later, after graduating well, he accepted a position in the parochial school at Ashland, Ky. A few years later he followed an appointment given him by Bethlehem parish at St. Louis. His last position was at the parochial school at Staunton, Ill. Here five years ago he found himself compelled, for health reasons, to resign the office which had become so dear to him, and seek a milder climate. He removed to Texas, where, after a year, he felt so strengthened as to take charge of the school of Hoyers parish at Denver, Colo. But, after only a short time there, his old ailment reappeared. He hurried back to Texas and settled with his family in Fredericksburg. But the hoped-for recovery failed to materialize. The good Lord had decided otherwise. In the last year his strength decreased visibly. But with joy of faith and in certain hope of eternal life he went towards his end. He reached the age of 37 years, 1 month and 9 days. On the 8th of September his disembodied body was laid to rest at Fredericksburg, Tex. by the undersigned, with a large attendance. He leaves behind his afflicted widow and two minor children, his parents and five brothers and sisters. G. C. Falsken.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Law and Gospel: Repentance and Good Works. Primarily according to the 4th, 5th, and 6th articles of the Formula of Concord. By F. Bente. Concordia Publishing House, St. Louis, Mo. 104 pages 6x9, bound in cloth with cover title. Price: 60 cts. postpaid.

"A Gift for the Four Hundredth Anniversary of the Reformation" is the name of this book on the title page, and it treats of fundamental doctrines of Christianity which the Reformation again expounded according to the Scriptures and set down in its Confessions. It consists of a series of articles which appeared in "Lehre und Wehre" during the summer months of this year, but which find added here. The articles are divided into 34 sections, and the whole treatise shows the mastery which the readers of "Lehre und Wehre" have noticed in the author for years: thorough, all-round treatment, clear, sharp exposition, lively, interesting presentation. Such writings, which introduce the reader to the basic ideas of the Reformation, are the most valuable jubilee books, which do not become obsolete, but have lasting value. But they do not want to be merely skimmed through, but read, studied.

L. F.

Lutheran Hymnal and Prayer Book for the Boys under the

Flag. Concordia Publishing House, St. Louis, Mo. 89 pages 3x5. Price: 15 Cts.

The small song and prayer book, which is sent free of charge by the Walther League to all soldiers from our circles through our chaplains, has now also appeared in a special edition, which anyone can obtain from our publishing house and then distribute and give away as he wishes. 51 songs, 14 pages of prayers, 11 psalms, the ten commandments, the faith, the Lord's Prayer, the general confession and the order of service for the celebration of the Lord's Supper, all cleverly selected by our commission for chaplains in the army and navy especially for our Lutheran soldiers. But the booklet can also be of service to others, it is quite a little missionary book and, as we have heard, is also most urgently desired by soldiers of other faiths. And the format is so convenient and handy that it can find a place in every pocket. God put his. Blessing upon the little book, and bless its use on many human hearts!

L. F.

Martin Luther. His Life and His Labor for the Plain People by *William Dallmann*. Concordia Publishing House, St. Louis, Mo. 292 pages 5x8, bound in cloth with spine and cover titles. Price: Z1. 25.

The title tells exactly what kind of life of Luther is presented here. Resting on solid studies, the book is nevertheless popular from beginning to end, written in a fresh and lively manner, and will captivate even those who know little of Luther's life and work, as well as those who have already read much about Luther. In 18 chapters the author treats his subject, and the greater part of the book has already appeared in *Lutheran Witness*. But who, having read the articles there

does not wish to possess and read the whole work in a handy, permanent form? Dallmann, as all who have read one of his larger or smaller works know, has his own way of presenting things and writes his own style. This idiosyncrasy is also evident here on every page. But by this very means he hopes to get at the plain, simple man, and to make him great and fond of the Reformer. Even if one or the other would prefer a different way of treatment, no one will put the book down without manifold instruction and stimulation. And in addition there is the splendid pictorial decoration. No fewer than 143 illustrations are presented, including many that most readers will never have seen before. The work should find its place in the home library of a Lutheran Christian home, where especially the younger members of the family enjoy reading English.

L. F.

Doctor Carl Ferdinand Wilhelm Walther. By *D. H. Steffens*, Baltimore. The Lutheran Publication Society, Philadelphia, Pa. 401 pages 5X7^{1/2}, bound in cloth with spine and cover titles in gold. Price: H1. 25. To be obtained from the Concordia Publishing House, St. Louis, Mo.

If a biographer is rightly required to feel interest in and love for the person whose life and work he or she is describing

this is the case with 8. Steffens. He has studied Walther's life and church work with obvious joy and offers us the results of his diligent research on the historical ground of our Synod in this beautiful biography, which no one will read without benefit and profit. The work will serve to make Walther and thus also our Synod better known in English Lutheran circles. And that the publishing house of the General Synod should bring this work of a pastor of our Synod" and especially a biography of Walther to print, should be acknowledged without reserve and remain unforgotten. Steffens describes Walther's life and work clearly in 26 chapters, each of which has a distinct content. Some of these the author finds particularly well done, such as the section on Walther's family life, and a well-known theologian of the General Synod told us not long ago, with tears in his eyes, how from this section he had come to know Walther after a very new and yet so important side. We must refrain from going into the contents and into the many questions which the work suggests, and only wish that the beautifully furnished book may find a wide circulation, especially in English-speaking circles, and especially also a firm place in the libraries of our Young Men's and Young Women's Associations. L. F.

Thirty-five Years of Luther Research. By *J. M. Reu.* Wartburg Publishing House, Chicago, Ill.. 155 pages 5x8, bound in cloth. Price: tzl.OO.

This work is a guide and signpost for those who wish to study the life and work of the Reformer in more detail, naming and briefly presenting the vast literature that has been produced on Luther in the last thirty years. Especially for the theologian a valuable reference work, which at least here in America can be replaced by no other. The 5 detailed chapters into which the work is divided are accompanied by a series of copious notes. In addition, there are 27 interesting illustrations, including no less than 13 "different" pictures of Luther from the various years of his life. L. F.

What the World Owes Luther. By *Junius B. Remensnyder.* Fleming H. Revell Co, New York, Chicago, Toronto 94 pages 5x7, in. Cloth bound with spine and cover titles. Price: 50 Cts.

The author, a well-known preacher of the General Synod, describes Luther's significance for the world in 14 short chapters in this very smoothly written, interesting little work. The book can serve well to introduce the importance of the Reformer to those who do not yet know much about it. The layout of the book is also very pleasing. L. F.

Dangerous Alliances, or, Some Peace Snags. By *Wm. Brenner.* 543 Arden Pl., Toledo, O. 54 pp. 5x8- Price: 25 Cts.

8 Brenner is a member of the General Council and in this worthwhile writing raises his warning voice against the union of the General Council, the General Synod and the United Synod of the South to form the Uniteck Lntüeran Oüuroit ok ^meriea. Even apart from the special inducement just mentioned which this writing has produced, the good remarks on Lodgeism and Unionism have their value. By its quotations from journals and books not available to everyone, it is a contribution to American Lutheran church history of this year. L. F.

The Modern Speller. By *Albert H. Miller,* Instructor in English in Concordia College, River Forest, Ill. cloth, 88 pages. Price. 25 cts.; dozen, \$2.40. Published by the author, 511 Bonnie Brae, Oak Park, Ill. Order from Concordia Publishing House, St. Louis, Mo.

This spekler contains well-organized material for schoolchildren in grades two through eight. Whoever is properly drilled according to this spek/er will hardly make many violations of orthography. It is not to be doubted that this book will acquire many friends and find entrance in their schools. K.

Sacred songs for the church choir. By M. H. Schumacher.

No. 1. "Now finget and be glad!" "Now Raise Your Happy Voice." Christmas carol for mixed choir; a capella. Published by the composer: 1106 denter 8t., .lstksrson, IVis. Price: single 15 cts.; the dozen H1. 5Ö.

As the Father, so now also the Son lets his song resound to the glory of God; and he begins well with this beautiful Christmas carol. There will be time to practice it well. It is not without difficulties, but it will sound good. Good luck! K.

Sing to the Lord! For mixed choir by *B. Wambsganß,* 187 Southampton St., Buffalo. N.Y. 6 pages 7X10. Price: 20 cts; the dozen tzl. 75.
Intended for Christmas. Choir, alto solo, quartet, choir. L. F.

Moritz Weg's Compositions. 10 pages 7x11- R. Volkening, 812^ Holland Building, St. Louis, Mo.. Price: 35 Cts.

This booklet seems to us like a leaf from bygone days. The blessed Magister Wege is hardly known by name to the present generation. He also belonged to the fathers of our Synod, was a very modest man, and waited with great faithfulness in the poorest circumstances of his office under much cross and tribulation. He had a beautiful gift for poetry and composition, to which the present booklet bears witness. Especially the first piece: "Der Weihnachtsmann, oder wie man Kindern beschere soll bei hellem Sang und Klang" ("Santa Claus, or how to give presents to children with bright song and sound"), used to be sung a lot and was always in demand, so that the publisher has put this new edition on the market. The booklet also contains three numbers hitherto unknown to us, "The Journey to the Conference," "The First Little Songbird, or the Happy Couple at the Cradle of the First Child," "Mrs. Martha, as she z "rüstet herself to receive the expected guests." L. F.

Ordinations and introductions.

In the discharge of the district presides concerned were ordained: On the 10th of Sonnt, n. Trin.: Kand. G. G r a b a r k w i t z in the church at Friberg, Minn. by 8th J. Grabarkewitz.

On 20 Sonnt, n. Trin.: Kand. E. B i r n e r in the church at Wittenberg, Mo., by 8. W. Bartz.

It was seconded on behalf of the Heathen Missions Commission:

On the 19th of Sonnt, n. Trin.: Kand. L. Meyer at Bethania Church, Chicago, Ill, by 8. F. Pfothenhauer.

On behalf of the respective District Presidents were ordained and inducted:

On the 13th of Sonnt, n. Trin.: Kand. M. Bern er in the parish at Hazen, N. Dak., assisted 8. Feddersens by 8. P. Bück.

On the 15th of Sonnt, n. Trin.: Kand. E. Müller in his congregation at Kit Carson, Colo. by 8. F. B. Bierwagen.

On the 17th of Sonnt, n. Trin.: Kand. L. Richmann in the church at Keokuk, Iowa, by 8. H. W. Rabe.

On the 19th of Sonnt, n. Trin.: Kand. K. Müller in his churches at Mission Hill, S. Dak. by 8. H. F. W. Gerike.

On 20 Sonnt, n. Trin.: Kand. H. Engelbrecht as Assistant Pastor of St. James Parish at Chicago, Ill, assisted by Missionary L. Meyer of 8. Karl Schmidt.

On behalf of the respective District Presidents were inducted: On the 13th of Sonnt, n. Trin.: 8th E. Geske at the Mission to East Moline, Ill, by 8th Ph. Wilhelm.

- On the 14th Sunday, n. Trin.: 8. H. C. Claus (in the discharge of the Commission for Negro Mission) as Negro Missionary at St. Louis, Mo, in the Jmmanuel Church there, assisted by 88th Wangerin, Drewes, Jesse, and Hohenstein, of 8th G. A. Schmidt, and (on 15th Sunday, n. Trin.) in the Hol' Trinit' 6ÜUI6Ü at Springfield, Ill, assisted by 8th Drewes' of 8th G. A. Schmidt.

On the 15th Sunday, n. Trin.: 8th H. Kowert at St. Paul's Parish, Chicago, Ill, assisted by the 88th Kowert ^sn. and jrm., L. Hölter and A. Wangerin by Dir. W. C. Kohn. - 8. J. H. C. Sieck in his congregation at El Paso, Tex. by 8. C. Schmid.

On the 16th of Sonnt, n. Trin.: 8. G. G r a b a r k e w i t z at Trinity Parish, Winkler, Man. can. by 8. W. L. Kohn. - 8. O. Täge in Zion parish at Gardena, N. Dak., by 8. W. G. Ditzen.

On the 18th of Sonnt, n. Trin.: 8. E. L. Witte at St. John's parish, Orchard Park, N. P., by 8. A. F. Kruger.

On Oct. 9: 8. W. C. Burhop as professor at ConcordiaCollege at Fort Wayne, Jud. assisted by 8. W. Moll- by 8. Aug. Lange.

On the 19th of Sonnt, n. Trin.: 8. L. Richmann at St. John's parish at Lockridge, Iowa, by 8. O. E. Müller. - 8. F. W. Klemm in his churches at Glen Savage and Johnsburg, Pa. by 8. J. H. C. Albohm. - 8. A. E n g e l h a r d in the parish at Wewela, S. Dak. by 8. J. Dewald.

On the 20th Sunday, rn Trin.: 8. R. Gräb ner in St. Paul's parish at Coffeyville, Kans. by 8. R. Mießler. - 8. G. Jagels at Natoma parish, Kans. by 8. F. A. Mehl. - 8. W. Speck -



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Inheritance and Dying.

With the children of the earth it is said: To inherit today, to become happy, rich and respected, Tomorrow already to die bitterly and to fade to dust.
With the children of God it is said: To die today, to depart quietly from time, but afterward to inherit all the heavens...
In eternity.

M. F.

From our Synod.

The annual Thanksgiving Day is upon us and will be celebrated by our congregations again this year. And we have much cause to be thankful. What we usually think of first on Thanksgiving Day: The harvest in our country was on the whole a good, large, richly blessed one. Trade and commerce are flourishing. Craftsmen and workers have enough work opportunities and find good earnings. Our churches and schools and congregations are being built up. We can live our faith unhindered, in right religious freedom.

And yet, at this year's thanksgiving, there is upon us a pressure such as the present generation has not yet experienced. Peace is taken away from the earth. Countries and peoples are rubbing each other up. And our country and people have now also been drawn into this terrible general world conflagration. The end is not yet in sight. What all this will bring for our country and people, also for our churches and schools and communities, is hidden from us. It is in God's hands. But the times are serious, terribly serious.

In earlier years, a number of congregations back and forth in our synod used to observe Thanksgiving Day more as a kind of national day of repentance. Other congregations celebrated it according to a tradition from the native church of Germany.

brought custom their day of repentance on the last Sunday of the church year. Over time, that has probably mostly changed. In recent decades, the Day of Thanksgiving has been celebrated more and more as a day of thanksgiving, and the annual Day of Penance is usually held on the Sunday before Passiontide or on Ash Wednesday itself. But this year, if ever, it is appropriate that the psalms of thanksgiving also include serious penitential tones, that we as a people, as a Church, as a congregation humble ourselves before God, confess our sins, place our finger on the very sins that have especially called down this terrible judgment of God upon the world: Ingratitude against his bodily and spiritual benefits, pride and haughtiness, earthly sense and mammon service, murderousness and greed for countries, contempt and disdain for his word, his gospel. And with the knowledge and confession of sin, let us unite the urgent, fervent plea that God will be merciful to our country and people, indeed to the whole world, and finally avert the grave affliction of war and restore the golden, noble, precious peace by grace, for Christ's sake. -

The celebration of the anniversary of the Reformation, which is now behind us, also suggests serious thoughts and must awaken them if the celebration is to have any lasting benefit and blessing. The celebration was beautiful, glorious, magnificent. This is reported unanimously from all parts of our wide synodal territory. Great gatherings, glorious sermons, uplifting children's and choir singing, overwhelming congregational singing, especially of Luther's unique hymn "Ein feste Burg ist unser Gott", beautiful collections. The history and significance of the Reformation has been carried by word and scripture to all our congregations and far beyond, our Lutheran people have become so rightly mindful of the name they bear. The world, too, has taken notice; great influential newspapers and magazines have written about Luther and the Reformation; many churches of other faiths have specially commemorated the event. But the festive jubilation is fading.

the speeches fade away, the songs fade away, the meetings disperse; everything goes back to its usual course and turns to its daily tasks. Now we Lutheran Christians want to test how deep the celebration has gone. If God, through Luther's ministry, has restored the open Bible, let us also become all the more earnest and zealous Bible readers, Bible Christians. If the doctrine of reconciliation and justification was the mainstay of the Reformation, then this doctrine should and must remain the treasure and jewel of our hearts. If Luther was right in his defiance of God's Word and did not want to know anything about love and peace except on the basis of Scripture, then we must not slacken in the fight against unionism and indifferentism in spiritual matters - the main danger in our time and in our country in the area of doctrine - but must only become more resolute in it. When the Reformer and the confessors of the truth catch in those great days of the Reformation:

They take your body, your goods, your honor, your child,
your wife...

and were prepared to put life and limb on the line for the sake of the confession, then we who have sung this with enthusiasm should be prepared to do much less and willingly and abundantly place our earthly goods at the service of the church, so that the often crying need in the coffers, in the synod coffers, in the mission coffers, in the building coffers, in the supply coffers, may be controlled. If the Reformation was serious about separating the church from the world, let this also be our resolution, that we fight the world in us and around us with all seriousness, and that we control with holy zeal the worldly, carnal sense, the service of mammon, the enjoyment of life, the sinful addiction to pleasure - and this is the main danger in our time and in our country in the area of life. If the Reformation has taught, according to God's Word, that right faith is active in love, then the reproach of the Romans on the one hand and of the enthusiasts on the other, that the doctrine of faith hinders good works, must be refuted by deed, and our Lutheran people must be a people industrious in good works. If the Christian elementary school is one of the most glorious gifts of the Reformation, then the zeal for our parochial schools must not flag, but must awaken anew in pastors, teachers, and congregations, even in those who have hitherto lacked it. These are all things that are much more difficult than holding great festivals, singing beautiful songs, making Luther's name known to the world, but they are all things that show and prove that we are true children of the Reformation, true Lutherans, in whom the spirit of the Reformation lives. How will we pass this test? -

A Jubilee greeting from Tsingtau in North China, written on 27 August, recently reached our hands. The sender is a German Lutheran missionary there who does not belong to our Synod, but is a reader of the "Lutheran". He writes among other things:

"After a long time, once again a number of the 'Lutheran' of July 3 of this year penetrated to me. I was particularly interested in the note: the Synod declares itself ready,

to undertake the mission to China, if it should be offered to her for acceptance. I would welcome with special joy the entry of the Lutheran Synod of Missouri, Ohio and other states into the Chinese mission field. Let us not leave this most hopeful mission field to the Roman and the sects! Missionary work among heathen nations carries rich blessings of God back to the home church." The writer then goes on to remark, "How long will this wrestling of nations last? After a year I received the news that my second son had also fallen in the war in Galicia. As a young man in his parents' home he was a praying man. Whether, under the terrible storms of war which he experienced in France and Russia, his faith had matured when the bullet of death struck him? My eldest son wrote me recently from captivity in Japan on the thousandth day of his imprisonment. The Herr is now and never parted from his people. I send you and the Synod, on the occasion of the celebration of the four hundredth anniversary of the Reformation of the Church by D. Martin Luther a hearty greeting." -

A true Reformation Seminary according to Revelation 14:6 ("one everlasting gospel to all nations and kindreds and tongues and peoples") is our Springfield institution. In addition to the regular students from our circles who are preparing for the German-English church service, no less than 23 Slovaks, 2 Lithuanians, 1 Finn, 1 Italian and 1 Persian are studying at York this year. All of them, God willing, shall one day preach the eternal gospel to their fellow-countrymen. The Springfield Seminary, as far as we know, is unique among the theological schools of our country in such a foreign-language student body. L. F.

Our relationship with Christians in other communities.

4.

A major cause of the division that exists between us and Christians in other communions is the widespread ignorance of the doctrine of our synod. It was stated here two weeks ago how the good, faithful Christians in other churches, even in some Lutheran synods, are so badly informed about our doctrine. For decades we have been condemned in the ecclesiastical papers as a sect which, through I). Walther had arrived at a false doctrine of justification, conversion, and election by grace, and which every faithful Lutheran must shun as an apostate community. Where such prejudices prevail in wide circles, we must expect neither confidence nor friendly accommodation. "The Missourians teach much like the Calvinists of election by grace, and deny justification by faith," it has been written for years in the papers of the Ohio and Iowa Synods. "The Missourians are a sect from which all Lutherans should separate themselves," wrote Prof. Gerberding, who belongs to the General Council, only three years ago, in a book which has found circulation in many Synods.

"But there are those, especially of late, in opposing Lutheran synods, who declare that they have laid aside their prejudices concerning the Missourian' doctrine. They have become convinced that we condemn the heresies charged against us just as firmly as they do. They tell us so. How can we not establish pulpit fellowship, hold joint services, and celebrate joint festivals with congregations whose pastors are now in agreement with us? What else stands in the way? Does not public confession decide whom we may acknowledge as brethren in the faith?"

Yes, it is. Public confession tips the scales. Because the congregations of the Missouri Synod hold in all things to the doctrine of the Word of God, as it is freely and publicly confessed in the writings of our Synod, as the mouthpiece of these congregations, therefore this union of congregations and their common church work is pleasing to God. And where free-standing congregations, which therefore do not belong to our Synod in membership, profess the pure doctrine, there we recognize them as brethren. As you know, we do this with about 1200 congregations. Therefore, it should be quite clear why we cannot enter into a brotherhood of faith with congregations of the Iowa Synod, the Ohio Synod, etc., even where they share our doctrinal position as congregations. The Iowa Synod combats genuine Lutheran doctrine in its "church bulletin," and this bulletin is the mouthpiece of all congregations belonging to the Iowa Synod. All the congregations of the Ohio Synod are responsible for what, for example, Prof. Stelhorn, Praeses Schutte and Prof. Mees have written against the teaching of the Word of God in the "Theological Zeitblättern" or in pamphlets even in very recent times. These men are recognized as the official representatives of all Ohio congregations, their doctrine is doctrine of the Ohio Synod, is doctrine of all congregations belonging to it. Therefore, because certain congregations and pastors, although they recognize our doctrine as biblical and faithful Lutheran, nevertheless belong to synods which deviate from the Lutheran confession and condemn our doctrine as Calvinism, no fraternal cooperation between us and them is possible for the time being. We would thereby be approving of the fact that people who have clearly recognized and accepted the truth are nevertheless united ecclesiastically with other people who fight against the truth. Only those who are fully on the side of the truth can also outwardly enter into a brotherly relationship with faithful Christians - that is, enjoy pulpit fellowship and communion with them. To the members of the true, visible Church, public confession is given as the rule by which they may enter into ecclesiastical union with others. With the believers in the papal church, the Reformed churches, and opposing Lutheran synods, therefore, we have no ecclesiastical fellowship, for the very reason that they are under a public confession which deviates from God's Word. The Savior knew well that many of the rulers among the Jews had become believers in Him. (Joh. 12, 42.) And yet He only invited those to the celebration of the Lord's Supper who followed Him alone and had completely renounced the enemies of the doctrine of salvation. Nicodemus and Joseph of Arimathea were not there.

We owe Christians in all other churches, therefore, first of all the duty to call upon them to come out freely with their confession and to bear witness in their midst against the slanderers and opponents of the orthodox church. They should do this where they have the right and duty to speak out, namely in the synods to which they belong. There they are to testify in word and writing, in pulpits, in magazines, at conferences and synods, for the truth and against error. The Word of God will then do its work. We do not need to make plans for unification. Where the truth is witnessed against error, it cannot but happen that either the confessors of the truth will be put out, or the others will fall to them and banish the offence from their midst. And when, therefore, the truth has come to victory, and its confessors no longer stand with one foot on the rock of God's Word and with the other in the mire of error, but have proved their undivided loyalty to the doctrine of Scripture, the last obstacle still standing in the way of their external fellowship with other Christians of the true confession is removed. And "external fellowship" means the exchange of pulpits, the communion of the Lord's Supper, the appointment of pastors, and in general the recognition of a brotherly relationship.

This is where it should and must come to if the truth is to be honored. It is not according to the will of God that true Christians should be in the ecclesiastical community of false believers. They do not belong there at all. Yes, it is their fault that the false prophets find followers in Christendom, that is, that external Christendom is divided by false teaching! If all Christians would do what God's Word requires, namely, shun the false prophets, there could be no division in the Christian church. To this end, God's Word is so clear in all its teaching that every Christian could beware of false prophets if he used the Scriptures rightly. We say, then, that the believers in the false churches bear a great guilt, which we ought not to pass over with weakness in our testimony against their fellowship with false teachers. Precisely by witnessing to them their next duty-the duty that they now speak and insist on the putting away of offenses in doctrine-we do what we can in our part, that God's name may be hallowed and his kingdom come. Where this duty of testimony is fulfilled, all unionism is effectively prevented and the right unification of Christianity in faith and confession is promoted. The testimony of truth alone makes right church peace.

G.

1817.

1.

Naked and bare the year stands as heading. The pen was reluctant to speak of a jubilant celebration of the church when it had cause to sing laments in its humiliation. Her glory had been taken from her, her crown lay in the dust. Her prophets and teachers had departed from

turned away from the sun of truth and followed the will-o'-the-wisp of their reason. Their leaders had become deceivers. Her children, the appointed watchmen on Zion's battlements, revealed themselves as traitors, who drew the sword against the heart of the Mother instead of against the enemy. Bowed in sackcloth and ashes Zion sat, her harp hung mute on the willows, and from her heart escaped the lamentation of the prophet, "Look and see if any pain be like my pain that hath struck me!" Klagl. 1, 12.

How had it come to this? In the wake 'of Pietism, reason faith had crept into the church. The ground common to both was: piety first, pure doctrine second. The consequence of this was contempt and indifference to the doctrine of the confession. Proud Reason, however, was not content with the position of a servant maid, but, having obtained domiciliary rights, demanded to be mistress; she claimed the right to determine what doctrines were reasonable, and therefore to be regarded as true in the church. Thus it came about that she turned against the confederate and attacked doctrines which were dear and sacred even to the Pietists.

This is not what the fathers of Pietism meant by their hidden opposition, but they had once scattered the seed that now grew up luxuriantly, they had once spoken the word of a principle that now formed and strengthened on the sloping track roared downhill like an avalanche bringing destruction. Not all at once did the faith in reason (rationalism) appear as a full-grown man in the Lutheran Church; no, it developed little by little, timidly at first, then more confidently, until bold men came forth who claimed for reason the judicial decision in doctrines of faith, until impudent men appeared who openly mocked and ridiculed the confession and the Word of God. Under the banner of liberty they marched; all barriers of faith and doctrinal freedom were to fall. Light and enlightenment was their watchword; God's word and revelation was a delusion, the divine light was carried by every man in his reason. Like a plague, this Enlightenment spread through the Church during the second half of the eighteenth century. As if drunk on a goblet, time knew only to praise the glorious light that had now dawned. The teachers in the high schools, the shining lights of science, the leading lights of literature, the torchbearers of philosophy, they stood shoulder to shoulder to storm against the Confession and the Bible.

This is not to be understood as if all without exception were seized by this Enlightenment swindle. There were servants of the church who stood up against the tide, who defended their fortress, confessed Christ and his word; there were such even in this afflicted time until beyond the turn of the century, a Roos, a Göze, an Ulber and others. There were also among the so-called laymen men who did not allow themselves to be disturbed in their faith in the Saviour by the mad clamour of the day, men whose names had a good sound in literature and in other spheres of life, a Klopstock, Hamann, Claudius, v. Haller, Perthes and others. But the witnesses became fewer and fewer, the confession became duller and duller.

weaker. The wisdom they heard from their professors echoed in the pastors from the pulpits. Jesus Christ, who is made unto us of God unto wisdom, and righteousness, and sanctification, and redemption, was banished from the pulpits, and came into consideration only as a teacher of virtue and a model of virtue. The pastors worked at the moral improvement of their hearers by preaching virtue when they did not prefer to talk about scientific or agricultural matters, such as the benefits of feeding the barn at Christmas.

When the consequences of the lack of the life-giving power of the Gospel became apparent, when the churches became emptier and emptier, when morality declined more and more in spite of the moral sermons, and when immorality became more and more prevalent, this sad perception was not used for repentance and conversion, but the conclusion was drawn that this came from the remnants of the old superstition, that the Enlightenment had not yet penetrated far enough. It hardly sounds credible how far the blindness and insolence of these ostensibly Christian and Lutheran church servants has gone. All articles of faith from the triune God to the Last Judgment had been deleted, and their creed had been shrunk down to the three points: God, virtue, and immortality, a creed which even a heathen world-wise man might have signed. The disciples and apostles, it was taught, had been simple-minded, ignorant people who had often misunderstood their Master, and it was now up to the enlightened, learned men of the present day to investigate what Christ had actually said. Jesus, the wise man of Nazareth, had himself, as a child of his time, been caught up in the prejudices of his people, or, as a wise man, had acquiesced in the prejudices of his contemporaries. The proclamation of things to come is impossible, reason alone teaches, therefore the alleged prophecies must have been written after the historical events. Nor do miracles happen, as every rational man knows, and it is almost admirable with what mastery certain rationalistic commentators have been able to explain every miracle out of Holy Scripture, at least to their own satisfaction, so that nothing but a quite natural process remains.

But the Enlightenment also had to be brought among the people and what stood in its way had to be removed. In improving the hymnal, one began by smoothing out harshness of expression and rhyme, and ended by removing the confession of Bible doctrines, especially by banning the devil from the hymnal. Luther's delicious, thoroughly profound Small Catechism was a thorn in the flesh of the shallow enlighteners; instead, they fabricated catechisms empty of doctrines of salvation and full of doctrines of virtue, light works of art which the current of time has swept away into the sea of oblivion. The high church regiment carefully watched that the rule of reason could not be threatened by the employment of believing pastors. According to the Scriptures, we believe that God has revealed himself and his will in his Word. If the candidate answered yes to the question, "Is there a divine revelation?" during the examination, his name was put on the black list.

list, and the "sinister one" had forfeited hope of employment.

This was the state of the Lutheran Church at that time. Luther's warning that God's judgment would come because of ingratitude against the newly given light of the gospel had come true. This church had high cause, instead of celebrating a feast of rejoicing and joy, to keep a day of repentance in sackcloth and ashes, mindful of the apostolic admonition, "Remember from what thou hast fallen!" Rev. 2:6.

And yet the Lutheran Church was still alive. It lay in the dust, but it was not dead. Even then, God had left His seven thousand who had not bowed their knees to Baal, the idol of reason. Thousands and thousands of God's children were there, who lamented the plight of the church to the Lord of the church on their knees, and sent up hot prayers for salvation. There were thousands and thousands who found in the Holy Scriptures, in the proven writings of Luther, Scriver, Heinrich Müller and others, the edification which they sought in vain in the house of God. Now and then there were pastors who, like preachers in the wilderness, preached the gospel of the Savior of sinners in Bavaria, Saxony, Prussia, Holstein, and elsewhere. From time to time, believing candidates, for instance through the influence of a Christian patron who had a say in the filling of a pastor's position, were given a church appointment.

Then, in the year of the jubilee itself, a new lamentation broke out over the church, which had already been so badly beaten. The Reformed King of Prussia, Frederick William III, decided to unite the two churches in order to put an end to the strife and division between the Lutheran and Reformed churches. In the doctrines of distinction, each was to be allowed to believe and teach what he thought right, and the opposing doctrine was to be borne in love. Thus it was to become a church in which truth and error should have equal right, a church which should not be allowed to confess what is truth in important doctrines of the Scriptures.

This attempt of human cleverness in divine matters failed. What was predicted for the king has come to pass. Instead of lessening the division in Christendom, he has only increased it by bringing into existence yet another new church in addition to the continuing Lutheran and Reformed churches. It is the Uniate, or, as it likes to call itself here in America, the "Protestant" Church, the year of its birth being 1817. I. S.

To the ecclesiastical chronicle.

The mission in China, which until recently was run by a missionary society, but which has now been taken over by our Synod in response to a request from the latter, has again been provided with a missionary in the person of the candidate Lorenz Meyer. This was solemnly deputed on the 19th Sunday after Trinity (October 14) by Praeses Pfothenhauer in the Bethanika Church in Chicago in an evening service with numerous participants from near and far. Pastors H. Succop and J. F. Bürger, representing the Commission for Heathen Missions, and several other pastors assisted. In the introduction to his sermon, which was based on Apost. 26, 16-18

In his address to the congregation, Praeses Pfothenhauer pointed out how significant it is that our Synod is sending a missionary to China in this jubilee year of the Reformation. The Revelation of St. John speaks of an angel whom the holy writer saw flying through the midst of heaven. This angel had an everlasting gospel to preach to all nations and kindreds and tongues and peoples. This prophecy came true at the time of the Reformation. Through Luther, the true gospel was made known to all the world. We, of all people, who through Luther's ministry have the unclouded gospel, are to spread it in all languages and among all peoples. In accordance with this will of God, our Synod sends the missionary to the Chinese, in whose country 400 million heathens live, so that they may come to know the true God and the eternal gospel of Christ, which Luther once preached. It was then further explained who sends the missionary to China, and for what purpose his mission is done. Succop, too, delivered a consoling, encouraging speech suited to the purpose. - God let the new missionary serve to strengthen the brothers and messengers Arndt and Riedel who are already working in China, and let him succeed in bringing the Saviour a rich booty of souls in this heathen kingdom! But may he always keep in mind the high missionary calling of his dear fellow Christians, so that they may gather and help save for Christ's kingdom all the more, the more the evil enemy seeks to scatter and destroy. Let Zion arise and become light, and she shall see her delight and break forth, and her heart shall wonder and expand when the power of the Gentiles comes to her. A. B.

"IL PICCOLO CATECHISMO DEL DOTTERO MARTINO LUTTERO"...

is the title of a booklet which appeared in print in New York in Italian in honor of the four hundredth anniversary of the Reformation. It is the first Lutheran Confession printed in America in that language. The author is P. A. Bongarzone, Italian Lutheran missionary for the city of New York and vicinity, a member of our Synod. The English Conference of our Synod commends the booklet as a Lutheran Confession of Faith in Italian. It contains Luther's Small Catechism (together with Luther's introduction) in question and answer/the table of the house, the ten commandments and the questions of confession for those who want to go to the Lord's Supper; furthermore, the basic doctrines of the Lutheran Church and the position of the Lutheran Church in ecclesiastical questions of the present day: parochial schools, unionism, separation of church and state, prohibition and, last but not least, a description of Luther's life and work in six sections. The booklet is exquisitely suited to the needs of the Italian Lutheran mission. F. L. B.

The chief pity of the church of our day. In an article on "Success and Failure of the Reformation" in *The Sunday-school Times*, Dr. Haldeman, in describing the present state of the Church, says, among other things, that "the view in which the Church is held to be a moral and spiritual power has driven the ecclesiastical mind into an irresistible conservatism, into an inevitable desire to win the support of the powers of civilization, so that the doctrinal conception and the prerogatives assigned to it must take a back seat. It has degraded itself into a moral reformatory. It does not preach a Christ who died on the cross for the sins of the world, but rather a Christ who once lived among men. Its purpose is not to show men that Christ died as a sacrifice for our sins, but that by his life he gave us an example to emulate. The Church has become an advertising society

for morality. Almost unconsciously it exerts all human powers to make the world better for the natural man, and the natural man better to live in it. She busies herself in purifying it both physically and morally. She makes ceaseless efforts to purify a Sodom, and comforts people, as Lot was one, to whom the godless did much harm with their ungodliness. She is more and more concerned to save men as a society rather than the individual soul. If it can set human society as a whole on the right course, it believes that the individual will then also do what is right. It says: Place man in favorable social conditions and give him a government in which justice holds the reins, then the individual will also submit to justice. There never was a time when this very word "justice" came so often and so smoothly from the lips. But if we examine the matter, we find that it is not righteousness that comes to us from the cross, but a righteousness of the natural and unregenerate conscience. Indeed, we may call it a righteousness of good works, yet of such works as, notwithstanding all their supposed goodness, are not purified by the blood of Christ. In short, it is a human and not a divine righteousness. It is development, but not regeneration, not rebirth, not new creation. More and more it is said, and constantly tried to be proved, that man has an inherent, natural birthright of sonship with God. In our pulpits men preach a system of faith which, rejecting the fundamental doctrines of Christianity, and leaving aside all the principles of the doctrines of the sinner's salvation, might as well be preached in the name of a Buddha as in the name of Christ. It is a system of Christian faith which would be equally efficacious without the name of Christ, a Christianity which has no need of a Christ at all." - What is described in the words quoted is also the "religion" of the Lodges. Certain as that is true which the *Sunday-school Times* says of the popular sermon in most churches, it is so easy to understand that such churches have nothing at all to say against the Lodges. Outward improvement in the church and outward improvement in the Lodge are not opposites. But righteousness and blessedness through the blood of the Son of God, and a doctrine of temporal and eternal blessedness of man without a Saviour, through a little morality and decency on the part of man, these are opposites like truth and falsehood. ' E. P.

Statement of the General Council on the Reorganization. Before the General Council, which met in Philadelphia on October 24, was the question of what position to take on the proposed unification of the General Synod, the General Council, and the United Synod of the South into a new large church body to be called the United Lutheran Church in America. The "German Lutheran" reports the following result of the negotiations: "We hope that the enthusiasm which was manifested for the unification of the three general church bodies, the General Council, the United Synod of the South and the General Synod, will not also prove to be a frenzy. The thought is, after all, ideal. Who would not like to see our whole Lutheran Church in America united and united outwardly as well! The prestige it would gain before the world should not bribe us, but it could then perhaps solve tasks with united forces, which it does not dare to approach now in its unfortunate disunity. Of course, there must be real unity in doctrine and practice, otherwise the union is only a pretence of false facts. The constitution submitted by the committee in question gives reassuring assurances in this respect.

drawing. For this reason, the President himself proposed that the Constitution of the contemplated "United Lutheran Church of North America" be approved and that, with this recommendation, it be submitted to the various Synods of the General Council for consideration. In order to bring the plans of unification to a practical result, it was moved by him that the following resolution be passed: that if at least two-thirds of all the district synods of the General Council approve the Constitution, and it appears that it has also met with the approval of the synods of the other two general church bodies, the next meeting shall be held in November, 1913, at a place yet to be determined. After a session of about two days, this body shall then dissolve as a general council and merge with the "United Lutheran Church in America" to be formed, the first meeting of which shall be held then and there. But if the district synods of the two other church bodies do not adopt the Constitution, the ratification of the same by the synods of the General Council shall also be declared null and void, and the General Council shall then make arrangements for the continuance of its meetings every two years as heretofore. Also, in the event of a union, the various authorities and labor organizations shall take the necessary steps to merge with the corresponding authorities and organizations of the other church bodies, insofar as this is possible and desirable."

In order to counter a false report, the President of the General Council publishes in the "Deutscher? Lutheraner" this statement: "Hereby I testify that, to my knowledge, such a speech as the public press brought in its report on the proceedings of the General Council under the heading: 'Urge the Use of English' and attributed to a pastor of the Council, was not held at all, nor was the language question discussed at all. But if a pastor should spread in his work the spirit and sentiment which the aforesaid article represents, he does not, in my opinion, deserve the support of the General Council in this. As on the first day of Pentecost the Gospel was preached in many languages, so the same is preached by the General Council today, and it will not stoop to propaganda for any language."

E. P.

People to whom the Reformation has passed without a trace.

As if one lived in the Middle Ages and something like a Reformation had not taken place at all, it seems to one when one reads how the Catholic public is given such treber in its religious papers as the following "Ten Promises Concerning the Prayer of the Rosary": "A pious legend relates that the Blessed Virgin, when she taught St. Dominic to pray the Rosary, not only promised the richest blessings from it to the whole Church, but also gave special promises to each pious praying of it. These promises are found in the writings of blessed Sarnelli, St. Alphonsus, and others, as well as in the breviaries of the popes. They read: 1. Everyone who is faithful to serve me by praying the holy Rosary will receive some excellent grace. (2) I promise my very special protection and very great graces to all those who pray my Rosary with devotion. 3) The Rosary will be a very powerful weapon against hell; it will eradicate vices, scare away sin, and fight false doctrines. 4. It will make virtues and good works flourish again; it will obtain for souls the richest mercies of God; it will turn men's hearts away from the love of the world and its vanities, and raise them to the desire for eternal things. O how many souls will

sanctify them through this means! 5. I want those who are faithful in praying my Rosary to have the light of God and the fullness of his grace in their life and in death; I want them to share in the merits of the saints in Paradise during their life and at the moment of their death. (6) I will soon deliver from purgatory the souls of all those who have great love for the holy Rosary. 7th The true children of my Rosary will enjoy great glory in heaven. 8. You will receive everything you ask of me by praying the holy Rosary. 9. Those who pray my Rosary are my children and the brothers of my only Son, Jesus Christ. 10. devotion to the prayer of the Rosary is a great sign of predestination to eternal beatitude." - Then we should thank God that we know and have the Gospel of Christ as the blessing of the Reformation, and should do all diligence to spread the Gospel. This will spoil the market for these papist pedlars. E. P.

Thanksgiving Day as a fast day. Food Inspector Hoover asked President Wilson to proclaim Thanksgiving Day, which this year falls on November 29, as a fast day instead of a feast day. Mr. Hoover felt it would be appropriate to put a stop to the annual Etzfest and thereby eliminate twenty million American thanksgiving feasts, which would contribute quite significantly to solving the problem of supplying the Allies. Mr. Hoover pointed out to the President that Thanksgiving Day was not originally a feast day, as it had now been for many years. When Governor Endicott proclaimed the first Thanksgiving Day to the Pilgrim Fathers, he called for a day of fasting and expression of their gratitude that God the LORD had granted them safe arrival in their new home. Mr. Hoover expresses the opinion that in this time of great national need and danger it would be doubly appropriate that the nation observe Thanksgiving Day as a day of fasting, asking God for the success of American arms and the preservation of American lives on the battlefields.

(Koth. Glbsb.)

the HErv had called her away and spared her everything. Not even the parting with her own, or the trouble anyone might have in caring for her, had been allowed to trouble her. I stood by her body and thought: How kindly do you lead your own, O Lord JEsu!

From there I went to another deathbed. There lay a dear father of a family, whose joy it had been to work in self-denying faithfulness for his own, whose care it was that he might remain only in grace. For eighteen weeks he had to endure severe illness, but he never let fear weigh down his heart as to who would care for his own if his work were lacking. The Lord prevented the worry. Otherwise it might have happened once that, in spite of his diligence, everything was lacking for his livelihood. But in the eighteen weeks of sickness they had never lacked. And as the end drew nearer and nearer, he grew firmer and firmer in grace. The sunken face shone with the joyful glow of transfiguration, when there was talk of seeing JEsu. And when the doctor said that now it could only be a matter of hours, the dear sick man could answer: "Thank God! How will it be, how will it be, when I enter Salem!" The last words were, "Lord JEsu, help!" Then followed slow, gentle sleep. How kindly the Lord had heard the prayer here, too!

If we only have faith in Jesus, we can confidently leave the care of our end to him. He makes it well. Perhaps this bit of ministry experience will serve a reader to "Fear not!"

How the Lord will come again.

He tells us this Himself in the words: "As the lightning goes out from the beginning and shines until the end, so will the future of the Son of Man be", Matth. 24, 27.

So the great end of the world will not be a natural catastrophe, as is often feared, brought about, for instance, by a collision with another world body; but neither will it be a gradual cessation through the slow drying up of our great source of life, the sunlight. The Second Coming of the Lord and the end of the world will be quite different from what science calculates and superstition fears.

The Lord who has been pronounced dead a thousand times, who recently is said not even to have lived, whose grave has been sealed with scientific proofs, whose heaven has been barred with brazen laws of nature - he will come, and this time not invisibly, as in the judgment on Jerusalem, but visibly everywhere, unmistakably, unmistakably, undeniably, inescapably, like lightning from the beginning to the end.

When they sit in the theatre and at the beer tables, when the glasses clink and the trumps fly on the table, when the rich man studies the latest stock exchange news, and the poor man, wringing his hands in despair, asks: "What shall we eat, what shall we drink, wherewith shall we clothe ourselves?" he is suddenly there - and some howl, and his own exult.

Fear not!

A preacher tells: Many an earnest Christian have I seen anxious to know how his end would turn out. One of the last weeks showed me how kindly our God can answer prayer in various ways:

My God, I beseech you by Christ's blood:
Make '- just good with my end'

A pious overseer's wife had often been afraid how she would fight through the challenges of death or how she would endure a long infirmity. None of them noticed when God prepared his way according to Jer. 42:11 ("Ye shall not be afraid of him: for I will be with you, to help you, and to deliver you out of his hand"). No sickness announced her dying, but one week before her end God the Lord led her to Holy Communion. She did not know that it would be her last supper. She was allowed to care for her own until the last evening, but in spite of all her love, no more worries challenged the peace of her soul. Her own thoughts on the last evening were occupied with standing before the judgment seat of Christ, before which only grace can help us through. This was the subject of one of the last conversations before going to bed. Then she fell asleep in the peace of God, and the next morning she was found asleep. Without agony

Obituary.

It pleased the Lord above life and death to call away from time into eternity Father W. C. H. Ötting. The deceased was born March 5, 1853, near Concordia, Mo. Soon after his confirmation he began to prepare for the sacred preaching ministry at our institutions.

In June, 1874, he passed his examination, and a few weeks later took office. During his 39 years of ministry he served the following congregations: at Lindenwood, Ill; Effingham, Ill.; Lyons, Nebr.; Golden, Ill. The Immanuel congregation at the latter place he served continuously for 26 years in church and school. At Easter, 1913, he felt compelled to resign his office on account of ill health. In Battle Creek, Nebr. where several of his children have settled, he sought rest and recreation in the hope that he would grow stronger and be able to serve the Lord in his church still further. In God's all-wise and good counsel, however, it was decided otherwise; he had to go home after work, but in such a way that he did not have to be bedridden, for which he was very grateful. - On November 2, 1917, at 1 o'clock in the morning, he passed away gently and quietly, having felt relatively well the night before, conversing with children and grandchildren, and then sleeping quietly for about half an hour. The cause of his sudden death was described by the doctor as the bursting of a blood vessel in the brain. He brought his age to 64 years, 7 months and 26 days. The funeral took place on November 5. There was a large turnout from the town and the surrounding area. Although he had only lived in their midst for a few years as pastor emeritus, all the people had come to love him for his peaceful and sincere conduct. About thirty pastors of our synod were also present. Father W. Harms, a friend of the deceased for many years, delivered the funeral sermon on Job 19:25-27, and the bearers were Pastors Müller, Just, Hilpert, Scheips, Bornhöft and Schulz. - From the life of the deceased the following may be communicated: On October 1, 1876, he entered into holy matrimony with Miss Maria Rodekohl at Concordia, Mo. Ten children, five sons and five daughters, sprang from this marriage, and all, together with twenty-four grandchildren, survive him and were able to attend the funeral with their mother. Two sons and one son-in-law are in the pastorate. As a preacher and pastor the deceased was not only very able, but exceedingly faithful in small things as well as great, and therefore God's rich blessing rested upon his ministry. "The law of truth was in his mouth, and no evil was found in his lips. He walked peaceably and uprightly before me, and converted many from sins," Mal. 2, 6. H. W. Nabe.

New printed matter.

All books, music, pictures, etc., shown in this place, may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

American calendar for German Lutherans for the year 1918. Concordia Publishing House, St. Louis, Mo. 108 pages 6X9. Price: 12 Cts.

This calendar - our calendar, which should therefore also be found in every house of our Synod - offers, in addition to the usual calendar, 26 pages of good reading material, including the following short articles: "Our Synod in the Jubilee Year of the Reformation." "God Has the Regiment of Nations." "Echoes of the Great Jubilee." "What Did Luther Teach About War?" "Does this world war prove the bankruptcy of Christianity?" "Is Socialism compatible with Christianity?" "Lodges and Christianity." And then follow the valuable lists, with the indispensable list of names of all our pastors and teachers, and the especially grateful directory, new and carefully prepared this year, of the places where preaching is done by pastors of the Synodical Conference. Take and read the calendar, keep it for reference, and help to make sure that your friend and neighbor gets one, too!

L. F.

Luther the Liberator. An Address by *William Dallmann*. Northwestern Publishing House, Milwaukee, Wis. Wis. 43 pages 314X6- Price: 5 cts. the dozen 50 cts. the hundred P3. 50.

A lecture delivered by the author, as the title indicates, in many places in our country, and now appearing in print by resolution of the Pastoral Conference of the Southern Wisconsin District. The merits of the Reformer are here attested with numerous testimonies from non-Lutheran literature. Very suitable for distribution. L. F.

Proceedings of the Forty-eighth Convention of the General Synod of the Evangelical Lutheran Church in the United States of America. Lutheran Publication Society, Philadelphia, Pa. 507 pages 6X9.

For years, the report of the General Synod, which meets every two years, has been the largest and most comprehensive synodal report of which we are aware. This time, too, it gives a detailed insight into the business of this church body and its various authorities. L. F.

Wilt thou hear the little angels in chorus? For male choir, Antigo Publishing Co, Antigo, Wis. 4 pp. 7X1014. Price: 18 Cts.

Composition by F. Abt, reworked by N. Beyer; German and English text; easier and more difficult organ accompaniment.

Open wide the gates! For mixed choir. Same publisher. 6 pages 7X1014. Price: 18 Cts.

Text and music by R. Beyer. Liturgist, choir, chorale for children or congregation, liturgist, choir.

Christmas Carols for Pull Military Band. Same publisher. Price: H2.00.

12 numbers, including: "Herbei, o ihr Gläubigen", "Ihr Kinderlein, kommet", "O du fröhliche", "Stille Nacht", "Hark, tüe Hvalä 'nMls 8inZ", "to tüe Worlä", "Holv, Holz-, Hol")".

Christmas catechesis on the feast story and its teachings. For children's worship on Christmas Eve. Same publisher. 4 pages each. German or English. Price: 2 Cts, the dozen 20 Cts.

The catecheses included in this packet cover: The Messianic Promises. The Messiah. The feast story. The angels. The shepherds. The blessed fruit. The wise men from the east. - Sample packet, containing all 7 catecheses, 15 Cts. L. F.

Ordination and Introductions.

Ordained and inducted on behalf of the District President concerned:

On the 20th of Sonnt, n. Trin.: Kand. J. Kunstmann as vacancy preacher in Bethlehem parish at Mount Leonard, Mo. by Pros. W. Arndt.

Introduced on behalf of the respective District Presidents:

On the 20th of Sonnt, n. Trin.: P. E. Firnhaber of the Immanuel's church at Schleswig, Iowa, by L. H. Schwenk. - G. H. Böhnke in his congregations at Zorra and Heimstadt, Sask. can. by P. C. Predöhl.

On the 21st of Sonnt, n. Trin.: P. Th. Wuggazer in the parish at Millers, Mich. by P. J. A. Bahn. - P. W. Klausung in St. John's parish, Whitley county, Ind. by H. Jungkuntz.

On the 22nd of Sonnt, n. Trin.: P. W. Stolper in his parish at Inver Grove, Minn. assisted by P. Hillgers of P. G. Rumsch. - P. P. Siegel in the Triune Wed. congregation at Lowell Tp, Minn. by I. H. Am End.

On the 23d of Sonnt, n. Trin.: P. J. T. Müller in the parishes at Ottawa and Marseilles, Ill, by P. K. J. Fricke.

Introduced as teachers in parochial schools were:

On the 12th of Sonnt, n. Trin.: Kand. E. Kieffer as teacher in the school of Christ Church at River Rouge, Mich. by P. A. Ebendick.

On the 21st of Sonnt, n. Trin.: Teacher L. O. Schäfer as head teacher in the school of Trinity parish at Lockport, N. P., by P. H. Meier. - Teacher E. H. Thlrlau as teacher in the school of the parish at Baldwin, Ill, by P. J. C. Lohrmann.

On the 22nd of Sonnt, n. Trin.: Teacher C. Michel as teacher in the school of the Immanuelsgemeinde at New Haven, Ind. by P. H. B. Kohlmeier. - Teachers A. Käppel and W. Saßmannshausen as teachers in the school of Christ Church at Chicago, Ill, by P. E.

Christmas presents.

The following selection from our publishing house and assortment can be of good service when choosing puffing Christmas presents. Address your order to: Dep't. L. Concordia Publishing House, St. Louis, Mo.

Recommended children's and young adult literature for the Christmas table.

The following list is only an excerpt from the rough list of books compiled by the Commission for Children's and Youth Literature appointed by the General Synod. The full list of 660 titles - with German and English stories - will be sent free of charge on request. Attached remarks in small print contain the Commission's judgment on the volume in question.

1. for young people in more mature years.

Books for young men: f. Books for virgins:

Witnesses to the faith in Reformation history. By D. Alcock. 174 pages 5X744	
Language a little high for American youth. Assumes knowledge of history.	
f^Kane, the North Pole driver. 292 P. 524X844-1	. 65
Magnificently illustrated history of Kane's voyages in the Arctic Ocean.	

2. for young people aged sixteen and over.

Books for boys: f. Books for girls:

f l Adoptive Grandmother, The. Eno Eman. 104 p. 5X744-	. 50
j Reconciled. Tales for the young 27. 142 pp. 444X6. ....	. 25
A very exciting narrative of the fifteenth century. The action takes place tm Elsb at the time of a war with France.	
Selected Stories by Otilie Wildermuth. Vol. 1. 370 p. 6X844	.....-1. 10
Z From my childhood. Margarete Lenk. 140 S. 5X744-	. 65
filBelisar. Tales for the Young 20. 116 p. 6X444-	. 25
Traits from the life of the great commander as well as description of the transplantation of the silk manufacture to Europe. According to history and legend captivatingly told.	
? Beggar Singers, The. Margarete Lenk. 230 P. 724X544--85	
The story punishes vanity and incites intimate love between siblings.	
Pictures from the Holy Land. Presented by the Editors of the "Evening School"--. 336 S. 524X844	.....-1. 25
f l leaves and flowers. Presented by the editors by "evening school".	
Seventeenth vol. 344 S. 524X844	.....-1. 25
f l Leaves and Blossoms. Presented by the editorial staff of the "Evening School".	
Eighteenth vol. 368 S. 524 X 844	.....-1. 25
f? Leaves and flowers. Presented by the editorial staff of the "Evening School".	
Nineteenth vol. 376 S. 524X844	.....-1. 25
f L leaves and flowers. Presented by the editorial staff of the "Evening School".	
Twentieth volume. 376 S. 524X844	.....-1. 25
Christian and Jew. Caspari. Tales for the youth 25 and 26.	
288 P. 6X444	..... 50
Siege of Sigeth in the 16th century.	
f l This and that and something else. By Herm. H. Zagel. Travel pictures. From the time of youth. Tales. From Louisiana. Beachcomber.	
222 P. 524X844	.....-1.00
f^Three Wishes. Margarete Lenk. 262 P. 744 X544	.....-1. 10
Narrative of the Napoleonic Wars.	
-f Z Rock Child, The. Tales for the Young 5. 121 p. 4X6.-. . 25	
Includes also "The Two Sagittarons in the Forest."	
f Z Fifteen years in America. Margarete Lenk. 155 S. 5X744 - - . 65	
Gives, in a most interesting manner, a glimpse of the circumstances of the times and of the domestic life of the first Missourian preaching families in St. Louis and surrounding towns. Walther, Stöckhardt, and Büniger appear.	
fl Terrible Ascension, A. Tales for the youth 18.	
136 S. 444X6- .
25	
The fire of Hamburg in 1842. Language difficult in places.	
f T grandfather's boyhood memories. C. M. Zorn. Volumes I and II in one volume. 571 P. 544 X 744	.....-1. 10
-s T Hans Egede in Greenland. Tales for the Youth 15. 117 p. 444X6- .
25	
Missionary activity among the Greenlanders.	
f "Hier stehe ich!" Th. Gräbner. 64 P. 644X844- .
25	
Sketches from the Age of the Reformation.	
-f Z Battle of the Huns, The. Tales for the Youth 10.	121 S.
444X6	.....- 25
From the time of the liberation of Germany from the Hungarians by Henry I. fl Errant journeys and journeys home. O. Hanser. 291 P. 5X744-1	..... .00
f Kane, the North Pole man. 292 P. 524X844-1 65
f l shamrock, On. Margarete Lenk. 148 S. 5 X 744- . 65
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fLeatherstocking Tales. Cooper-Hummel. 810 p. 524X844-. -2. 75	
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302 P. 544X844-1 50
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f 1 Panama. Canal, country and people. L. Wagner. With 110 illustrations. 200 P. 524X844-1 50
fZ Pompeii's Last Days. Tales for the Young 17. 128 p. 444X6 - . 25
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f 1: Travel Pictures from the United States. Herm. H. Zagel. With 195 illustrations. 360 S. 524X844-1 50
f Smith of Ruhla, The. Tales for the young 39. 162 pp. 444X6 - . 25
A tale from the 12th century. Also contains "Holm on the bench".	
f 1 Sieghardus, the captain who stood by the cross. W. Schmidt. 272 S. 5X744-. 75	
f T Faithful in adversity. Tales for the young 12. 128 pp. 444 X6. - . 25	
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Charles XII of Sweden v. Norway.	
Turks before Vienna, The. Tales for the young 29. 158 pp. 6X444	A narrative of the year 1683. - . 25
Silviculturist Friedei, Des. Margarete Lenk. 184 S. 5X744- - -- . 75	
History from the time of the expulsion of the Salzburger.	
-? Who is my neighbour? Tales for the Young 21. 137 pp. 444 X6	
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f Wonderful Ways. Tales for the young 16. 136 pp. 444X6	Five conversion stories. Language a little high. - . 25
fl Desert Castle, The. - The Swedish Horse. Tales for the young 24. 142 pp. 444X6- 25
The first narrative transports the reader to the time of the French Revolution.	
The second is a testament to the adage, "Unjust good does not prosper."	
f l Wyneken. Tales for the young 38. 139 pp. 444 X 6. -- . 25	
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3. books for boys and girls aged thirteen to fifteen.

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Inheritance, The. Tales for the young 33. 135 pp. 444X6.. - . 25	
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Gustav Wasa. Tales for the young 8. 124 pp. 444X6- 25
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in saying and song for all the days of the year.

With floral images in the finest chromolithography. Elegantly bound with gilt edges. 3Y LX5 in. Price: 75 Cts.

German and English to have".

Wall calendar with Bible verses.

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in highly refined wood fire painting, artistically executed.

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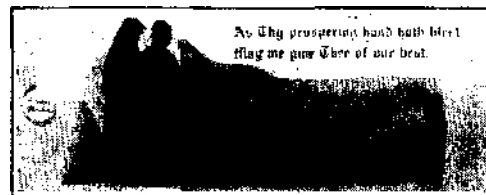
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- The Wise Men from the East.
- The arrival of the wise men from the East.
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Under each design there are three blotters in different colours and fastened with a gilded button which bears the inscription: Lest IVisst"? In addition, each design has the following inscription:

. 4s Piize zirosperinA stanä batst blest, Hlaz- v" ^ivo Tstoe
ok our best.

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Each role plays five or more chorales of the following content:

No. 1. to God alone in der Höh' sei Ehr' (^ll Olor^ 1o Ooü on Sigst). Auf, auf, mein Herz, mit Freuden (^vake, hlX Heart> vritd Olaüuess). Ein' feste Burg ist unser Gott hltxdkX Xortress Is Our Ooü). Nun danket alle Gott (Xo^ Tdrmk We ^ll Our Ooü). O that I had a thousand tongues (O Tvat I Hack a Tstouskmck Voices). \$. 80

No. 2. Ah, abide with thy grace (^sticke, O vearesk Tesus). Sustain us, HErr, at thy word (st.arü, Xssp lls in Tv^ Worck anck Work). Now give thanks all' and bring Ebr' (Hov ?reeious Is Tve Look vivine). We all' believe in one God (We ^ll Lellevo In One True Oock). Soul Bridegroom (Ilesus, 8e Our Oulcke). Latz me thine be and abide (l^et hie lie Tkine Xorever) \$. 48

No. 3. (Passion.) O Lamb of God, innocent (O l^amb ok Oock Llosk wood). O head full of blood and wounds (O Meeüls hayÄ also Wounüeck). A little lamb goes Xaiud Ooes llncom^lalnIng). Rejoice greatly, O my soul (Tesus Orueiüeck possesses). Dearest JESu (Vloveck Tesus, Wvat l^Liv) P . 68

No. 4. iLstern.) Christ is risen (Ovrisk Is Brisen). Up, up, my heart, with joy (^vake, Hlz^ lheart, rvlkk Olackness). Appeared is the glorious' day (Tste Olorious Oaz: Hakst Xov ^ppeareü). JESus, my confidence (öesus Ostrisk, Sura Oekense). It is salvation us come hither (To lTs Salvaklon Xow Is Oorue) ? -65

No. 15: Harvest, my soul. Take my hands then. Among the lilies of those joys. Let me go. Where does the soul find The best friend. Closer, my God\$. 60

No. 16 Great God, we praise you. Give thanks to the Lord. I pray to the power of love. Oh my Lord JESu. Upwards. God is love. The grace of our Lord JESu Christ Z . 50

Folk songs.

No. 17. Whoever wants to, among the soldiers. With a hundred thousand voices. Dawn. York down at the mill. I'm a happy wanderer. I have surrendered. The watch on the Rhine. 60

No. 18. When the swallows go home. I don't know what it means. Come, dear May. Last rose. Golden evening sun. Look how the sun. Tired I am, go to rest\$. 85

Postcards.

Christmas postcards.

No. 19 IV. P. Postcards with winter landscapes and Christ thorn ornaments in relief pressing and wish, matching Bible verses and hymn verses. Size: 514X314 inches. Per dozen\$ 15

No. 1030IV. P. 6 nice gilt-edged postcards with winter fronts of homes, wish and Bible verse. Size: 314X514 inches. Per dozen\$ 20

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Texts: 1. stay with us, O Lord, for the evening is near. 2. those who wait for the Lord will have new strength.
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Texts: 2. I am with thee. Take then my hands^ and lead me.
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Text: dto Cross, Xo Crown.
- No. 2468. genuine small silver brooch in the shape of a cross, extremely well made. Size: 14X14 inches 30
Texts: t. God bless you! 2. be faithful.
- No. 2516. genuine fire enamel brooch in small delicate design. Size: 14 XU Zoltz 20
Texts: 2. be faithful. 4. JESus conquers,
- No. 2834. Silver brooch in the shape of a small broad shield. Simple but nice. Size: 1UXU inch..... 50
Texts: 1. direct your ways to the Lord. Be faithful even unto death.
Abide in my love. The Lord be with you.
- No. 2837 e. ?ulm-lous Lroocst. 8berlinA silver, will embossack Aolck stow. ver^ xlsasinA sstape. 8irs: 2 inestes lonZtz 50
Texts: 1. Coü is l^ove. 2. trust in tde lfiorä. 3. in His Xame.
- No. 3196. alpaca silver cross brooch. Size: 14XU inchtz 25
Texts: 1. JESus is victor. 2. be faithful. 3. God bless you. 4. JESus loves you. 5. God is love. 6. JESus alone.
- No. 3616. gold brooch with alpaca silver beaded rim and "Lee" homo image. Lovely. Size: 114 inches in diameterz 20

When ordering, please address it to.: Oop't. I., Ooneoräia kublisliins 8ouss, 81st lx-uis, Uo. ^399

No. 1031IV. P. 4 meaningful postcards in pretty colors and gilt edges, depicting the Wise Men from the East on their journey to the newborn King, along with wish and chosen Bible verse. Size: 514X314 inches. Per dozen 20

No. 1032 IV. P. 6 new gilt-cut postcards with poinsettias, Christ's thorn or pine cone of beautifully colored marble background, wish and matching Bible verse. Size: 514X314 inches. Per dozen tz . 20

No. 5007 IV. I". 12 embossed postcards with winter landscapes in delicate design, Christmas thorns and bells, and Bible verse or carol verse. Size: 514X314 inches. Per setH 25

No. 50081V. P. 12 pretty postcards. Christmas item with landscapes and wreaths of Christdorn, beautifully embossed, along with Christmas greeting and appropriate Bible verse or carol verse. Size: 314X514 inches. Per Settz 25

No. 5009IV. P. 12 beautifully embossed postcards with Winterland chests in gold border and Christ thorn ornamentation and greeting and Bible verse or song verse. Size: 514X314 inches. Per SetH 25

No. 5010 IV. P. 12 Christmas postcards with embossed garlands of Christdorn, decorated by Christmas bells. In addition to the wish, each card contains a Bible verse or carol verse. Size: 314X514 inches. Per SetH 25

No. 50111V. P. 12 embossed postcards with winter landscapes, Christmas thorns and bells, and greeting, Bible verse or carol verse. Size: 314X514 inches. Per setH 25

No. 5012IV. k 12 beautifully embossed postcards with Christmas thorn ornaments and wreaths and embossed center tags along with a wish and Bible verse or song verse. Size: 314X514 inches. Per set tz . 25

No. 5022/23IV. P. Beautiful embossed postcards. Winter landscapes with Christmas thorn, Christmas bells and bows and greeting and Bible text. Size: 514X314 inches. Per dozen 25

Christmas "nd New Year postcards with combined greeting.

No. 51V. X. P. 4 graceful postcards in relief pressing with wintry, lovely landscapes in an ornament decorated by Christmas thorn and field flowers. Biblical Christmas texts with portions of "carol verses" join the wish. Size: 514X314 inches. Per dozenH . 20

No. 7 IV. X. P. 4 relief-pressed postcards with winter landscapes decorated by Christmas thorns and bells, along with wishing and puffing Biblical sayings. Size: 314X514 inches. Per dozen 20

No. 91V. X.P. 4 beautiful postcards in relief spread with fine winter miniature landscapes, bells and Christ thorn. In addition to the wish, each card includes a Biblical Christmas text and a puffing carol verse. Size: 514X314 inches. Per dozen 20

No. 151V. X. P. Beautifully embossed postal cart with winter landscapes and combined Christmas and New Year greeting and puffing Bible verse and carol verse. Size: 514X314 inches. Per dozen tz . 15

No. 208IV. X. P. 6 graceful postcards with small, delicate landscapes, successfully shaded and decorated with Christ's thorn. Christmas and New Year's wishes, partly in poetry, partly in prose, are executed in fine steel engraving, without further text. Size: 514X314 inches. Per dozen § . 33

No. 905IV. X. I". 12 assorted, very pleasing postcards of wintry landscapes, decorated by beautiful flowers and Christmas thorn, tastefully arranged, along with "Merry Christmas and Blessed New Year", without Bible verse. Sizes 514X314 inches. Per setH 15

No. 10281V- X. P. 4 gilt-edged postcards with winter landscapes in splendid color design, including Christmas and New Year's wishes along with Bible text. Size: 314X514 inches. Per dozen----^ . 20

No. 1029IV. X. P. 6 gilt-cut postcards with sprigs of holly in various designs and Christmas and New Year greetings together with well-chosen Bible verse on marble-like background. Size: 514X314 inches. Per dozen 20

No. 5013IV. X. P. 12 embossed postcards with combined Christmas and New Year's greetings, decorated by winter landscapes in delicate design and Christmas thorn and bells along with Bible verse or song verse. Size: 314X514 inches. Per Settz 25

No. 5014 IV. X. P. 12 pretty postcards. Poinsettias with landscapes and wreaths of Christdorn, beautifully embossed, along with combined Christmas and New Year greetings and puffing Bible verse or song verse. Size: 314X514 inches. Per Settz 25

No. 50151V. X. P. 12 beautifully embossed postcards with Winterland chests in gold border and Christ thorn ornamentation and combined Christmas and New Year greeting and Bible verse or song verse. Size: 314X514 inches. Per SetH 25

No. 5016 IV. X. P. 12 dainty postcards with embossed garlands of Christ's thorn, decorated by Christmas bells. Each card is inscribed with a combined Christmas and New Year's wish and Bible verse or carol verse. Size: 314X514 inches. Per SetH 25

No. 5017IV. X. P. 12 embossed postcards. Winter landscapes with Christmas thorn and bells and combined Christmas and New Year's greeting, Bible verse or carol verse. Size: 314X514 inches. Per set tz.-25

No. 5018IV-X. P. 12 beautifully embossed postcards with Christmas thorn ornaments and wreaths with embossed center tags along with combined Christmas and New Year's greeting, Bible verse or song verse. Size: 314X514 inches. Per Settz . 25

No. 6515IV. X. P. gilt-cut postcards with vignettes and Christmas thorn ornaments and Christmas and New Year greetings in steel print. Size: 514X314 in. Individually 5 cts, per doz 60

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No. 5028/29IV. X. P. Splendid postcards with Christ's thorn ornaments and landscapes in embossed center images and combined Christmas and New Year's greeting along with Bible verse. Size: 514X314 inches. Per dozenH . 25

Neujahrspostkarten.

No. 202 X. P. 4 Finnish postcards in reel impression with miniature landscapes framed by a horseshoe and branches of holly, along with a wish and exquisite Bible verse. Size: 514X314 inches. Per dozentz. 20

No. 203 X. P. 4 elegant postcards in relief printing with small landscapes decorated by four-leaved clover and small delicate flowers, a little bird "and a horseshoe, nicely executed. The greeting is followed by an appropriate Bible verse. Size: 514X314 inches. Per Dtzd. tz . 20

No. 205 X. 14 4 most charming postcards in reel pressing with a homelike dwelling place at winter time. Little birds and leafy clover decorate the whole in a nice way. The wish is followed by a fitting Bible verse along with poetry. Size: 314X514 inches. Per dozen § . 20

No. 1002 X. P. 4 attractive gilt-cut postcards with pretty flowers on marble-colored ground, wish and matching Bible verse. Size: 514X314 inches. Per doz..... 20

No. 1003 X. P. 4 postcards, similar to No. 1002, but with different flowers, along with wish and chosen Bible verse. Size: 314X514 inches. Per dozen 20

No. 3962 X. P. 12 finely embossed postcards with winter fir trees and landscapes, wish, Bible text and meaty verse by Käthe Dorn. Size: 514X314 inches. Per Settz . 20

No. 3965 X.P. 12 very nice postcards with seascape and a pretty clock showing the midnight hour, along with a blessing, Bible verse and a suitable verse by Käthe Dorn. Size: 514X314 inches. Per Settz 25

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No. 5019 X.P. 12 beautifully embossed New Year's postcards with winter landscapes and Christmas thorn ornaments along with a wish and Bible verse or song verse. Size: 314X514 cm. Per Settz 25

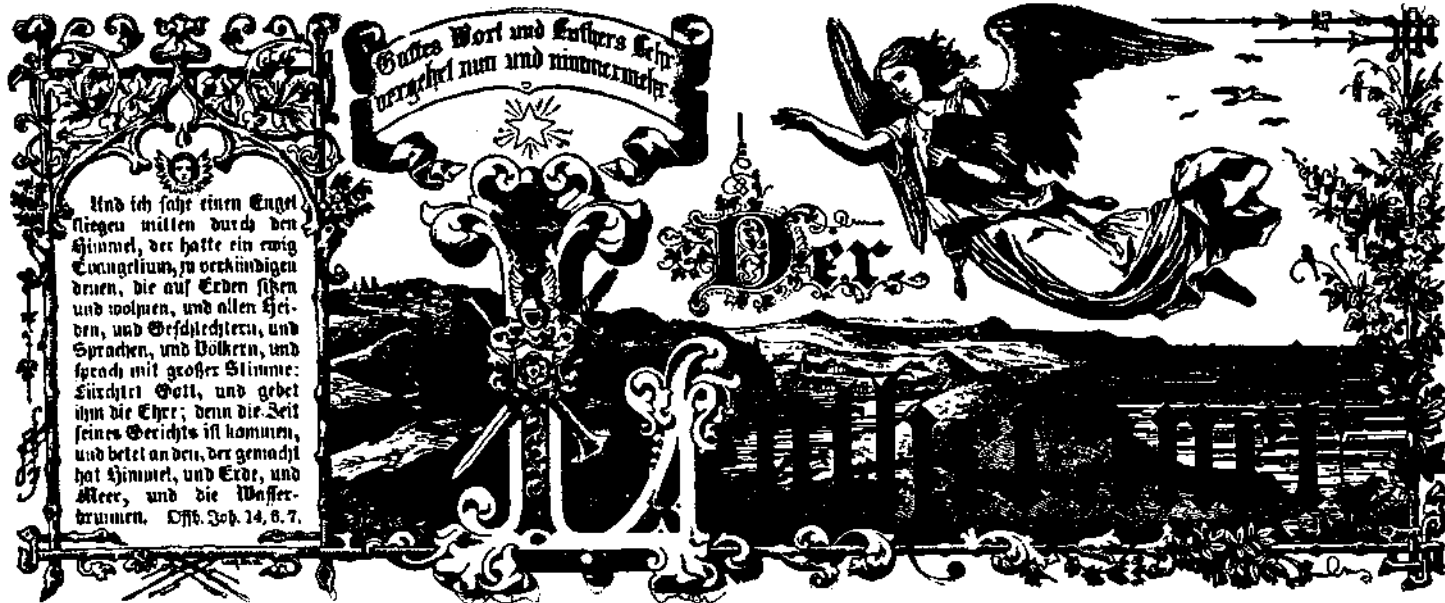
No. 5020 X. P. 12 embossed postcards with beautiful Christmas thorn ornaments and wreaths with embossed center tags along with a wish and Bible verse or hymn verse. Size: 314X514 inches. Per Settz 25

No. 5021X.P. 12 New Year's postcards with beautifully embossed bells and floral embellishments along with a wish and Bible verse or song verse. Size: 314X514 inches. Per Settz..... 25

No. 8325X. P. 4 lovely postcards with a grandfather clock and small children in a wintry landscape along with a New Year's greeting and Bible verse. Size: 514X314 inches. Per dozen 15

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Vol. 73.

St. Louis, Mo. the 4th of December, 1917.

No. SS.

Advent.

O time of marvellous grace, Thou time of
our Lord's coming! Already shines on our
dark

Paths

The Christmas brightness from afar;
The days all who are called,
To prepare our hearts and minds, They
are consecrated steps of blessing Up to
the throne, up to the manger.

A stream of divine warm loving
Pervades the winter cold world;
What drove him from heaven,

What has joined him to us sinners: That
has touched with new, warm life The
painted hearts around, That has led them
to new love striving wonderfully.

Let my heart also be filled With the
Advent flood of blessings, Ignite more
and more on earth
The fire of thy love's fervour, That we may
walk for thy pleasure In thy ways of life,
Till we after this earth's fall stand
Worshipping before the throne!

"Prepare ye the way of the Lord!"

This is a blessed Advent season, in which we, in the knowledge of our sin, eagerly open our hearts to the joyful Christmas message of Jesus, the Savior of sinners. And the present time is an Advent of a special kind. What the Advent preacher John once called out to the people: "Prepare the way for the Lord! Repent!" is now again penetrating our ears with power. The preacher also wears a rough robe again. He speaks the language of rolling thunder. The appalling events of the present preach mightily of our appalling indebtedness. The world would not hear that its sin was exceeding great; so it must now be revealed in a manner seldom seen, that it has corrupted all things. It would not hearken to the voice of the preacher in the wilderness, "Do no man violence nor wrong." Luk 3:14, so now let her do violence and wrong to her heart's content, and drink up all the woe and heartache of it.

And as for us Christians, God does us no violence or injustice when he sets about to take our matzah away from us.

to pour out. It would look different in the world if all Christians had always practiced their full Christian duty. We have not resisted the general rot by the salt of our testimony and example in the measure required of us. Yea, even under chastening we have not kept ourselves from sins. Have we not often let the flesh have a say in our judgments? Have we always faithfully committed the matter to the Lord? God help us - our sin is great, and must be greater than we know, according to God's earnest speech to us. Dear Father, for the sake of Jesus, who took our flesh and blood to atone for our sins and the sins of our fellow men, forgive us; for the sake of him who made his bed in the stable, do not punish the poor earth too much.

And as in our sin, so also in the distress of the present time we seek rest in JEsu. And just now God is preparing our hearts that we may know, as perhaps never before, what we have in our Saviour. "JEsulein turneth all sorrow." Now shall the sorrowful parent's heart rightly learn to cast the care of the lad upon him. When we are afraid of the days to come, when men turn against us, and suspicion and slander meet us, we seek substitution in his love. When we see the foundations of the world shaking, we lift up our eyes to the King of the world, who from his throne guides its destiny. Ps. 33:14: The bitter hatred that tries to take root in the hearts of all and defies all human reasoning, the sweet Christmas message of the joy that has come to all the people will yet be extinguished in the hearts of many. And if we are most afraid of ourselves, knowing that our defiant and desponding hearts will always want to go the wrong way in this difficult time of trial, let us know that the JEsulein will also turn this sorrow and protect us against ourselves. Oh how the present time drives us into the arms of the Saviour! We can no longer put down a newspaper without sighing from the heart: Dear Hei-

land, be it unto thee! - ...and hear the

Advent Call:

Arise, all ye afflicted, the king
comes in power. We his heart's
beloved have long been in his
thoughts.

Now neither fear, nor anguish, nor
wrath shall hurt us henceforth, For
God by grace hath made us his
children.

But Advent also reminds us to be ready for the last coming of the Lord, and the present time repeats with thundering words the call of the preacher in the wilderness: "In his hand is the shovel of the word, and he will sweep his threshing floor, and gather the wheat into his barn, and the chaff he will burn with everlasting fire. The axe is already laid to the root of the trees," Luk 3:9, 17. Truly the end is near. The world is coming apart at the seams. One nation is outraged against another. The world hardens itself against the Word. And it smashes even its own highest goods to pieces. It seems to us that it has now gone so far that nothing remains but for the Lord to break it to pieces Himself and to begin a new thing with His elect. Yes, the prelude to judgment has already begun. Men themselves make manifest the thoughts of their hearts, and the chaff is separated from the wheat. And is not the present misery, both physical and spiritual, a terrible prelude to what will befall those who refuse to be taught?

Thus the present time holds before our eyes the nearness and the seriousness of the coming judgment; but it also does its part to prepare us to await the coming of the Lord with joy. This world is thoroughly displeasing to us/ It has so rightly shown us what is in it. We gladly depart from it-the sooner, the better. The day cannot come too soon for us that will put an end to our own further indebtedness and sin, the day of which it is said at all:

So God shall deliver us out of all
trouble, From the devil, from all evil,
From tribulation, fear, and ridicule,

Of mourning, woe and lamentation, Of
sickness, pain and sorrow, Of gloom, care
and anxiety, Of all evil time.

1817.

2.

The jubilee year 1817 appeared. It was also celebrated in a festive manner, as one might expect from the situation described in the previous issue of this newspaper. Public festivities were held, sermons and speeches delivered, also printed, jubilee pamphlets published. Who, however, might read them, if he were not perhaps moved by historical interest to do so, these products of the rationalistic light-bearers, these braggarts who boasted that they had only brought to completion the work of Luther, who, hindered by his training in the Catholic Church and caught in many a prejudice, had stopped halfway? At that time a new edition of the book by a Frenchman, who had been awarded a prize by the French Academy for his treatment of the subject, appeared in German translation with additions by a famous Lutheran professor. In the religious field, the author only knows how to praise Luther for having promoted the Enlightenment, and his complementor is with him an

and praises the Enlightenment as the bliss of the human race. The book is entitled, "The Spirit and Influence of Luther's Reformation." Both, the author and his completer, prove that the spirit of Luther is too high for them, nor that they have had a pale conception of his work and influence on the church.

But how did Luther University in Wittenberg relate to this anniversary celebration? There was no longer a Wittenberg University. The old famous university, which was wasting away from the poison of rationalism, was dismissed with a loving hand by the King of Prussia, the patron and father of the Uniate Church. How the "Holy Father" in Rome might have laughed at the news that the Luther University, so detested by him, had been strangled by its own children, Protestants beaten out of style! And it was better that it had ceased to exist, better than if on Luther's chair a loving Union man had declared truth and error to be equal, or an impudent rationalist had desecrated and blasphemed God's word; in the end the great dead man would have been awakened by this mischief in his chamber of rest in the castle church, and he would have risen up in holy wrath and appeared as the prophet of Germany with the scourge in his hand, and would have driven these insolent intruders from his chair. And that would have been quite intolerant, not at all in the spirit of the times.

There, when rationalism rejoiced in its dominion and the Union proclaimed peace and love with unctuous mouths, something quite unpleasant was to happen to both. Klaus Harms, a well-known popular preacher in Kiel, who, after wandering on religious wrong paths, had come to the knowledge of the Gospel, let out a writing of a few pages on the eve of the Reformation feast in 1817. It was modelled on Luther's 95 theses, which were directed against the evils of the time. In it Harms attacked especially rationalism and union with open sights. Some of the theses may find their place here: "21. Forgiveness of sins cost money in the sixteenth century; in the nineteenth century one has it for nothing, for one serves oneself with it. Twenty-four: 'Two places,' O man, thou hast before thee,' it was said in the old hymnal. In more recent times the devil has been put to death, and hell has been dammed up. 32. (32) The so-called religion of reason is either devoid of reason or of religion, or of both. (75) As a poor maid, one would now like to make the Lutheran church rich by copulation. Do not perform the act over Luther's bones! It comes alive from it, and then - woe to you! 78 If Christ's body and blood were in the bread and wine at the Marburg Colloquy in 1529, it is still so in 1817." In these sentences one feels Luther's spirit, one hears Lutheran language.

When the theses appeared, it was as if a bomb had burst in a peaceful assembly. One was speechless with astonishment at this unheard-of audacity. It was the calm before the storm. But then the storm broke. The mob rushed upon the disagreeable disturber of the peace. In the controversy over theses that now followed, more than 200 writings appeared, most of them by opponents; but Harms also found comrades in arms. Many a one was made to think and then to convert to the gospel by this controversy of theses.

and brought to the Savior of sinners. Blessed be the memory of Klaus Harms for his manly witness against rationalism and Union! -

But let us look further afield. In Paris, too, Lutherans publicly celebrated the anniversary of the Reformation. According to a handwritten message, on this occasion "a commemorative coin was minted in the royal mint, which on one side bore the bust of Luther with the symbol of the Reformer: *Verbum Dei manet in Aeternum*' (God's word remains in eternity). The reverse side shows the image of religion descending from heaven to the earth and entering it at the place where the name Wittenberg is read. With both hands she disperses the dense clouds that had covered her, and in the bright glow of light the bible is revealed, cut down on an altar. Three stars above its head denote the three centuries which have elapsed since the beginning of the Reformation, and the inscription reads (in French): 'Tricentenary celebrated in Paris in 1817'. How one would have liked to know more about the celebration itself!

But how was the jubilee celebration in our homeland, in our dear America? Ah! there is nothing particularly pleasant to report. It is a repetition of the misery in Germany. Here, too, Rationalism and Union have rumpled the vineyard of the Lord. In order to justify this judgment, a few things may find their place here.

In the Lutheran Synod of the New York Ministry, the obligation of preachers to the Lutheran confession had not only long since fallen away, but could no longer be required under the Synodal Constitution of 1816. The Lutheran Synod of North Carolina, as a jubilee publication of 1817, had printed at its expense, as a testimony to the whole synod, the book of a Union man, in which confessional doctrines of the Lutheran Church were weakened or given away at the pleasure of the Reformed. In New York, a highly respected member of the New York Ministry preached two sermons at two services on the Reformation anniversary, in which pastors of the Episcopal Church, the Reformed Church, and the Brethren (Herrnhuter) assisted the celebratory preacher. The president of the New York ministry had two anniversary sermons published in print. In one of them it says, among other things: "The second principle on which the Reformers were founded is closely connected with the preceding one. For it is this: Reason and revelation are the only sources from which religious knowledge is to be derived, and the standards by which all religious questions should be decided. . . . Are not both reason and revelation, come from heaven, always in agreement, and one the support of the other?" This will suffice to prove the above judgment.

A completely different picture confronts us fifty years later, when the immigrant Saxons and their comrades-in-arms festively celebrated the 350th anniversary of the Reformation with the Lutheran community they had founded. There was Lutheran sense, Lutheran fidelity of conviction, and Lutheran courage of confession. These men were faithful

Sons of Luther; they were not ashamed of Luther's name; his doctrine was their doctrine, the confession of the church named after him their confession, and cheerfully and courageously they raised their flag with the motto: "God's word and Luther's doctrine now and never perish." They remained steadfast in spite of all objections; they did not let themselves be frightened by any scorn or ridicule. Blessed was their testimony. Tens of thousands rallied around the banner of the Lutheran Confession which they held aloft. They could rightly celebrate the Reformation anniversary, and they celebrated it along with their congregations with joy and rejoicing, with praise and glory to God, with thanksgiving for the blessings of the Reformation. In St. Louis the day itself, October 31, was celebrated by services in the churches. The following day there was a parade through the city with music. The congregations of St. Louis turned out in full force, and congregations of the surrounding country also took part. In the procession marched the pastors together with the already aging D. Walther, the members of the congregation entitled to vote, the school children, the young men; the virgins rode in carriages; of course we students of the theoretical and practical seminary were not missing in the course of the marchers. It was a grand pageant, taking 1¹ hour to pass at a given point. The next day a few of us students went to Collinsville and took part in the outdoor celebration held by the congregation there. I only remember that friend A. B. made a speech there; I myself was allowed to deliver a jubilee address to the festive congregation from the pulpit of Blessed Father Fick the following day, a Sunday. The old synodal congregation in Altenburg combined the dedication of their new church with the Reformation jubilee celebration, and Blessed Fr. Brohm had traveled there to serve as festival preacher. This Reformation jubilee was also celebrated everywhere else in the Synod. How beautiful it would be if we could read the description of it! From the "Lutheran" it can be seen that the blessed Fr. Köstering had collected news; because of which the publication failed, I do not know.

This time it will hopefully be different. The "Lutheran" brings the joyful news that collections are being made by a knowledgeable hand. We expect a second "Hilaria evangelica," a monumental work that will surpass Cyprian's work. We have something of which it is worthwhile to make known to our fellow human beings and to posterity, the dear Word of the Savior of sinners, pure and unadulterated. Of this we will sing and say, this we will proclaim, Wherever we can reach lost sinners' souls, Proclaim to all corners and ends of the earth, Old and young, in palace and hip, By word and writing, in all tongues and languages. This is our blessed privilege, as well as our sacred duty. Of our happiness, which we enjoy by the grace of God, let us also make known to our descendants for a testimony and for the praise of divine grace and for their edification. Above all, let us watch and pray that we may keep what we have. Yes, Lord, keep your word for us!

In this last, sorrowful time, Grant us, O Lord, constancy, That we may keep thy word and sacrament Pure unto our end! J. S.

The ways of the Lord in weather and storm. Nah. 1, 3.

Laughing, our beautiful spruce island (Isle of Pines Cuba) lay in the sunshine. The fruit on the trees was already beginning to ripen. After the hard times we had gone through here due to the bank crash and the burning down of the business part of Santa Fe and Santa Barbara, everyone was now looking forward to a rich harvest.

Then the sky darkened on September 23. Heavy rains pelted down without interruption. The wind began to blow from the northeast, became stronger and stronger the following day, and on the 25th became a terrible gale, veering over the north to the west and south, and only died down on the 26th. How terrible it was! Now the whole island is devastated, the crops completely destroyed, enormous damage done to the plantations for years to come. Whole villages, such as Columbia and Bibijagua, have been destroyed. The capital, Nueva Gerona, is a heap of ruins. Probably all the houses on the island are damaged, many completely destroyed. Many families, including a number of our co-religionists, have been left homeless and have lost everything and have no means to rebuild. This hurricane will remain inscribed in the history of our island. At sea, 29 lost their lives, including a member of our Caymanero community on the south coast.

The need is great. We need help.

On the two Sundays after the storm we stood in the five preaching places before the face of our Lord, who gives the clouds, the air, and the winds ways, the course, and the path, and from his eternal words, namely from 2 Cor. 4:8, 16-18, we were told, "When also we all may speak with the apostle: 'We are afraid, but we do not despair/ When we realize the share we have in the guilt of our island, and when we look the more earnestly to the eternal.'"

That no human life was lost on the island itself is attributed to the fact that the storm did not reach its height at night, but in the afternoon, when it was still possible to escape from the collapsing houses. We know, however, that these are the merciful protection of our God, who still gives sinners room to repent and holds his hand over his children.

In Nueva Gerona serious damage was also done, because the sea pressed into the Casas River, so that everything was flooded. An old man who is a member of our congregation stood for several hours in the water that reached up to his shoulders in his little hut, until the house was smashed and he was able to get away. He now praises God's grace, notwithstanding he has lost all earthly things in his old age. Another member of our congregation was able to hold the swaying wall of the house just long enough for the wife and child to tumble out and for him to leap after them. To him, too, everything has been shattered and spoiled by the long falling rain. A third member lived with his young wife in his house about two miles from town. When his bungalow was destroyed, he crawled to town with his wife, who was awaiting her imminent confinement, and this took place in the

terrible storm, while trees were uprooted beside them and branches pelted down, took them up to two hours. Often they had to lie flat when the blows became too bad even to crawl. They found the city under water. How did our God protect them!

Father Powery - I will mention his name, for he will not read it, and he deserves a little memorial - is a dear child of God, one of our faithful from the British community on the South Coast, over 70 years old, anemic like most Caymaneros. This one put his life on the line for our dear Fr. Hafner, who lives in his hut on the south coast. Powery had sailed from the south coast in the little sailboat, despite all the signs of the storm, to pick up his beloved pastor from Los Indios. He could not have known that he lay sick in our house.

Hafner now writes me the following from him: "Mr. Powery had come to Los Indios on Sunday and waited for me until Monday afternoon. In the evening at 5 o'clock, when the storm had just begun here, he left the Los Indios Dock. He also got to the northern shore of the southern country of Siguanea Bay and tied his canoe to a mangrove bush there. He had tried to get to Buccarona, but as it was raining so hard and getting dark, he had missed the landing-place, and could do nothing but tie up to the bush, as the storm was getting stronger. York he was now exposed to the waves, trying to keep his canoe afloat. Shelter he had none. He had all sorts of *groceries* for others, all of which he kept dry. The waves got so bad that several times he thought all was lost. Fortunately he had a can of kerosene oil. He splashed it on the waves and saved his boat and his life. Thus, from Monday evening to Wednesday morning, the poor old man struggled with the wind and the waves under an open sky, without sleeping for a moment. During the whole time he ate only a very little porridge and drank a few pots of milk. Then on Wednesday morning he sailed on, and also got happily to Cape Frances, where he was taken up by a fishing-boat. He was very tired, and his thighs hurt him very much. On Wednesday morning another boat from Los Indios came to the south coast, and when they reported that Mr. Powery had already left on Monday evening, the excitement was naturally great, and everyone thought he was lost. The people were about to go in search of him, when a man came and brought the news that Mr. Powery was on a fishing boat at Cape Frances, but was very weak. This, however, was Wednesday evening. On Thursday morning two members of the congregation walked all the way over the sharp cliffs to Cape Frances to fetch Mr. Powery. On Thursday evening the latter finally returned home! Mr. Jackson, another of our faithful, said:

'Any of these young fellows here would have died from sheer fright if they would have been obliged to go through the experience that Mr. Powery went through? "

P. Hafner adds, "How heartily thankful I am to the Lord that He has so graciously protected Mr. Powery. For though I could not help it, it would have been terrible to me if he had perished for me on the journey."

Now what did old Mother Powery say? Did she complain

about her husband putting himself in so much danger for his pastor? Nevermore! She was full of praise and glory that the Lord had so graciously protected her husband in that storm. She said, "The storm comes from the Lord. By sending it, He only wants to draw us closer to Himself." To me she writes, as she has done so often, wishing me all God's blessings for the good I have done on the South Coast, especially for the planting of the church and the Christian school.

When we missionaries are often depressed and think we are working in vain, it is precisely in the greatest tribulation that our God sends us glorious rays of hope.

Our people on the south coast, of course, have also lost all they had planted, except perhaps a little malangas, but these are all beginning to rot in the great wet. The most painful loss is the cocoanut crop, which was their main income. A large land company at San Pedro has given up everything. York had had quite a number of the men employed. Now that merit, too, is gone.

How have our "church buildings" on the island fared? They have been wonderfully protected. Our schoolhouse on the south coast is still standing, but needs to be repaired. Our chapel in Santa Barbara has lost all its roofing felt, and the rain had spoiled everything inside, including the organ and part of Hafner's books, which he had left there because he does not have enough room in the hut on the south coast. But the limbs have already covered the roof again.

In Nueva Gerona there was only one church building for all Protestant church communities except the Adventists, to the construction of which all had contributed in former times, but which the Methodists later took possession of. There I held services every first and third Sunday of the month at 11 o'clock, and in it was the organ given to us by a dear brother in the States. This building is partly wrecked, the roof torn off, and both organ and piano smashed. The Methodists now want to abandon Nueva Gerona altogether because their membership has dwindled so much. In the shattered building we have now twice held services, half under the open sky, and celebrated Holy Communion together. If we had the means, we would build a little hut there for our little congregation; but all our members there are impoverished.

In Santa Fe our beautiful little chapel stands in the highest place, and - how wonderful! - it has been preserved to us. The Episcopal church, which stands near by, and is much more sheltered, has been wrecked, and is of no use. A nearby two-story hotel has been lifted from its piers and broken through the middle, so that it is now all demolished; but our church still stands in its old place. Admittedly, all the inner covering is spoiled by the water that has penetrated, and the roof must be covered with new pasteboard. The few members who are left here are not able to raise the funds for this, since they have lost their entire year's harvest. The other church communities have been hit much harder than we have in all places. How have we already

therefore cause to give thanks unto our God! Our afflictions are light in comparison with the glory we Christians are approaching. And who are they that stand before the throne of God, clothed in white robes, with palms in their hands, and rejoicing on their blessed lips? Are they the happy ones of this earth, to whom all was well here? No! They are they which came out of great tribulation, and have washed their robes clean, and made them white in the blood of the Lamb. (Revelation 7:14) The very affliction that has befallen us should tune the strings of our hearts to the psalm of eternity, so that we may look up all the more longingly to where our eternal inheritance is. - Now the sun shines again on the fair isle. C. R. Örtel.

"He who knows of fellow believers -

How often, dear reader, have you encountered in the "Lutheran" the words, "Whoever knows of fellow believers who are in or about, ----- let this, please, be known," etc. And how often have we thoughtlessly passed by the petitioners! How often did the area indicated seem familiar to us, but we spared the trouble of wondering which of our acquaintances was in that place. If we thought of this or that person, we refrained from writing the map because we were too - lazy, or with the silent excuse: "Others will guard this information, so I am relieved of the duty." We would fearfully guard against repeating after Cain, "Shall I be my brother's keeper?" But do we not act in that sense and spirit when we refuse our assistance in the missionary work? How hauntingly does the wistful question of our Lord JEsu present itself to us, "But where are the nine?"

Praiseworthy and beautiful was the purpose of the Jubilee collection, to raise funds to build churches and schools where fellow believers gather around Word and Sacrament, but are not financially strong enough to build their own church home. Should we not now help everywhere that the scattered brothers and sisters may be found? Your brother or sister has moved to another area - have you brought this to the attention of the pastor? Your friend has been transferred by his company to another place - do you know whether he has joined the congregation in that place; or if there is no congregation of our synod there, does the pastor in the neighboring place know about it? It may be the same with your fellow-confirmand, co-worker, who is your fellow-brother and a member of the body of Christ - are you also concerned about his salvation in a foreign country?

Unfortunately, in our circles one hears again and again the opinion expressed: "Surely they know or could easily find out where our church is!" "That they join an orthodox church is their business!" Shall we shirk our duty like the parents of the man born blind (John 9), fearing to do too much in time and postage stamps? How many protests, appeals of many a kind, can we send to others whom we wish to win to our purposes and aims in the earthly and corporeal; how much more should we be zealous, da-

to see to it that the souls that we may know the souls of our brethren in the faith to be safe!

It is gratifying that the Walther League is reaching out to the younger members of our communities through its hospice work. But much more should be done in this matter. Thousands are lost to the orthodox Lutheran Church who come to such areas where no congregation or preaching place can yet be found. But if a neighboring pastor or the missionary authority of the district were notified of this when a removal takes place, how many new missionary places could be organized, how many a missionary's territory divided, in short, to what a great extent could the kingdom of God be built!

This Jubilee Year has been recognized as an excellent opportunity to make our dear Lutheran doctrine known to the world. This is right; thus we act according to the word: "Buy out the time!" But how praiseworthy it would be if we, pastors and laity, were to keep in mind where our friends and acquaintances have moved to, and send an inquiry to the pastor in that place! The friendship, the community of faith would truly be worth this sacrifice!

"If ye know these things, blessed are ye if ye do them," John 13:17.

H. A. B.

To the ecclesiastical chronicle.

The four hundredth anniversary of the Reformation has been celebrated tremendously in all parts of our Synod, in city and country, in the individual congregations and in large mass gatherings. We have every reason to thank God for these celebrations, and are sure that God has been pleased with them. Of course, such a celebration may also be held in such a way as to be an abomination to God, as was the case, for example, with David's counting of the people. If after the celebration this were our glory: We have done well, we have celebrated stately, we have made a sensation with our numbers, the largest halls were filled and overflowing with celebrating Lutherans; let papists and sects or even politicians remember that we Lutherans are a great people - if we had nothing else to say of our celebration, then, however, it would be better if we had not celebrated at all. Then we could experience that God would also deceive us as he did with David and would not even let us choose which of three plagues he should impose on us, but would take care of the choice himself; and the greatest plague would then be that he would take from us what he has given us and what we should have praised at the celebration. If, on the other hand, Lutheran brothers and sisters in the faith organize a celebration together and in large crowds in order to praise God together for what he has done for us through the Reformation; if they are not afraid of the world to come out and let themselves be seen as Lutherans, to confess their faith publicly; if they do not want to make a show of themselves, but place the gospel of Christ before everyone's eyes and make known who the people are who still hold to God's word and Luther's teaching, in which churches one can hear this gospel: then this was a godly celebration. No man was improperly glorified or even idolized, neither Luther nor anyone else, but God's great act of grace was praised, for which we intend to thank him for all eternity.

still have quite other things to be thankful for. Many things have been said about the blessings of the Reformation, but the one great thing that has always been emphasized is that the Reformation is a re-gifting of the gospel of the grace of Jesus Christ, a cleansing and re-clarification of the straight path to the forgiveness of sins and eternal blessedness through the atoning suffering of the Son of God and through faith in His gospel.

Now the celebration shall not simply be one of the things that have been. God grant that we may again become quite conscious of the great blessing of the Reformation, and that we may live and die by it! Let us never grow weary and tired of the precious treasure, the blessed Gospel, but let us hear it again and again with fresh wonder, and let us refresh our souls with it! And out of gratitude to the God and Savior who has made us so blessed, and all the more because the enemies of the gospel insist that this gospel is only a resting place for unscrupulous sinning, let us, as our God so often admonishes us, walk worthily of the gospel of Christ, adorning the wholesome doctrine in all things by true piety and godliness. And because we have tasted the kindness of the Lord, because we have found comfort and peace in the gospel, and have been made sure of salvation, we should not be able to desist from it, as merciful love also demands, and our God and Savior has commanded us on top of it, to spread this gospel in every way. This is what we Christians are in the world for.

None of us will live to see **the next centenary of the Reformation.** Whether there will be such a celebration at all, whether the world will stand so long, no man and no angel knows, but only the all-knowing God. According to Scripture, after the unmasking of the Antichrist we cannot expect any particularly outstanding deed from God, but only this, that he will put an end to that great adversary by the appearance of his future. In any case, we will have to appear before the eternal judge sooner or later - no, not long at all. And we will only dare to do this on the gospel of our Saviour Jesus Christ. But thereupon let us dare it confidently, for in a judgment in which our brother and our Saviour is the judge, and for which he has clothed us with his own righteousness, we have nothing to fear. He that believeth on the Son cometh not into judgment, but is passed from death unto life. Faithful is he who promised. Eternal thanks be to God for his gospel, even for the re-gift of his gospel! E. P.

The Adjusted Synod of the South met at Salisbury, N. C., November 6, and unanimously adopted the proposed Constitution of the United Lutheran Church of America. The General Council as well as the General Synod were represented by their presidents as well as by other delegates. The vote was taken on November 7 amid great enthusiasm. Thus all three bodies unanimously declared themselves in favor of unification, and the decision now rests with the individual synods of the three church bodies.

The General Council's decision to merge with the General Synod and the United Synod of the South to form a new large church body, the United Lutheran Church of America, is discussed in the "Church Bulletin" of the Iowa Synod. It first notes that their synod was represented at that meeting by D. Reu, "who did not lack a stern warning. But his words were drowned in a great flood of speeches from representatives of the General Synod, the United Synod of the South, and others.

When it came to the vote, the General Council unanimously adopted the resolution obliging it to enter into the new union under certain conditions. The golden jubilee became at the same time the grave of the General Council". The verdict of the "Kirchenblatt" on the proposed merger is thus: "We regret that it has come to such resolutions of the General Council just in the year 1917. This church body can look back on a blessed history of fifty years on many sides. Its fathers fought a serious battle for the confession of the Lutheran Church and also drew the consequences for church life from it. The official position of the General Council on the anti-Christian secret societies and on the question concerning altar and pulpit fellowship was correct, and the declarations about it have a good ring. Thus this church body entered into a struggle for great goods and important knowledge of our church. It may well have succeeded in leading the General Synod, from which it started, to a better understanding of the confessions of our Church, so that it is now ready to stand on a confessional basis which was quite unacceptable to it fifty years ago - and this is a great merit of the General Council. The General Council has also done much good service to the entire Lutheran Church in our country, especially in procuring good literature in the English language. However, while the influence of the General Council in improving the historical appreciation of the confession of the church and in producing good Lutheran literature deserves full and grateful recognition, it cannot be overlooked that the principles of the Fathers concerning church life have not prevailed in the congregations and synods. It was always hoped that the path of education would gradually bear better fruit. Now, however, it is evident that the influence of the General Synod, which abhors the principle that Lutheran altars and pulpits should be for Lutherans only, and which takes no stand at all toward the anti-Christian secret societies, but lets everyone do as he pleases, and in whose midst many pastors belong to such societies, indeed, whose entire Synod does not shrink from occasionally to make a well-known and distinguished Mason its president - we say it is evident that the influence of the General Synod on the General Council has paralyzed the practical principles of the Fathers, and that the proposed one is tantamount to a nullification of those principles, so far as the official action of this new body of the Church will be considered. And yet it is precisely the life, the ecclesiastical life and action of pastors and congregations, which is the mirror in which to discern the true position on the Confession. We owe much to the General Council and will always remember it with gratitude. But now our paths part, we must go our separate ways. American Lutheranism, which the General Synod has always represented, and which also had adherents in the General Council, especially in its nativist representatives, will also dominate the new church body. According to our understanding, this means that a far-reaching influence of reformed character will assert itself, especially in relation to church practice and the position toward all kinds of associations and anti-Christian cooperatives. We need not say that we are sorry about this. We would have wished and hoped that the General Council, worthy of its origin and history, would also assert the right position in all practical questions and in this way, even if in the camps, would continue and extend the work begun by the Fathers. The new body of the Church, the 'mor'ner', will be impressive by its greatness, will be impressive by its

The fact that the synods of the Church can strive for great things with their financial means will also spread, especially here in the West at the expense of other synods, but all this cannot bribe us.

"Democratism in the Church." Under this heading, the Methodist "Apologist" discusses an address to the Southern Methodist Episcopal Church signed by 200 laymen. He calls the address "a most significant document, which is also of importance to our branch of Methodism." It says, "Methodism arose in the days of absolutism. The great democratic movement which later spread over the earth was then still in its infancy. The state was a monarchy and the church a closed clerical corporation. The Methodist constitution, which arose under these conditions, necessarily conformed very strictly to the ideals of the time. Our branch of Methodism has changed little from that time to the present. Through the American Revolution the world was made aware of the ideal of democratism, and thrones and kingdoms have been tottering ever since. The divine right of kings has had to give place to the recognition of the divine rights of the people, even in conservative China and despotic Russia. In the last 150 years the world has made great strides. Our Church must keep pace with these or cede her rank to such denominations as are more in keeping with the democratic ideals of our time. Among the changes which we consider absolutely necessary are the following: 1. A democratic administration in our ecclesiastical regiment. This would not only give the laity a better representation in the council of the church, but would also bring a greater measure of freedom to the preaching ministry. 2. The limitation of the authority of bishops, both as to the term of office and the fixing of appointments, and the restriction of their powers to purely executive duties, while at present they have legislative as well as judicial powers, and thus in a small group hold the three functions of government. 3. a clear exposition of the relations of the episcopate to the Church, and especially to the General Conference authorities." Especially do these laymen wish to see the great power of the bishops diminished, and the institution of their being elected for life and holding secret sessions changed. The reason they give is this, "We consider this an institution which belongs to bygone times and should have no place in the program of a modern church. Bishops are servants of the Church, and the Church has a right to be informed of their actions and the reasons for them." The "Apologist" judges, "In view of the intended union with the Southern Methodist Episcopal Church, the demands here made will arouse widespread interest even in the circles of our church, and it is to be expected that an interesting controversy on the points mentioned will arise in the two great Methodist branches."

E. P.

The Baptist "Messenger" reports on renewed vigorous efforts by the Mormons: "The Mormons are about to launch a new propaganda in favor of polygamy. The Mormon leaders believe that the present world situation, with men being so massively slaughtered, offers an opportune time to emphasize and spread the doctrine and practice of polygamy. To this end, articles have recently appeared in a number of metropolitan dailies penned by Susan Doung Gates, a daughter of Brigham Young, the former head of the Mormon Church, an ardent defender of polygamy. These articles glorify polygamy and ascribe religious significance to it. They provide evidence that the Mormons today...

nor believe that polygamy is a divine institution. Not only is polygamy openly advocated, but the Mormon doctrine of many gods, each with a plurality of wives, is defended. It is even suggested that the government should not only allow, but even encourage, polygamy. And this after the people have been led to believe in recent years that the Mormons have abandoned the doctrine and practice of polygamy! Mormonism has been and is a great danger to the moral life of the people."

E. P.

Catholics in our country complain of great losses through apostasy. We read in a Catholic paper: "To Catholic optimists, who are accustomed to see the Catholic conditions of our country in a rosy light, *Queen's Work* holds out the following words of a Catholic army chaplain: 'I have taken a census of the young men of my regiment out of 700, 150 frankly declared that they had once been Catholic, but had ceased to practise their faith.'" To this the Jesuit Father Garesche, the editor of that magazine, remarks: "Does not this reveal in a terrible way the urgency of greater effectiveness among our Catholic young men? A quarter of this whole regiment professes to be apostate Catholics. There are those who disregard the high estimates of the number of apostates. In spite of the actual conditions in our large cities, they insist on the assertion that the number of apostates is not so great, and that contrary statements are exaggerated. Indeed, examples like the one given here should teach them otherwise/ And *Fortnightly Review*, from which we take this notice, rightly says: "Do the test wherever you will, the result is the same: hundreds and thousands of apostate Catholics everywhere Nevertheless, one is commanded to close one's eyes to the losses and to join in the chorus of the "boosters". . . . Let us stick to the truth and face the facts before it is too late? " - If only all those who bid farewell to the Papal Church did so because they had seen the secret of the wickedness in the Papacy, and now turned to the Gospel of Christ! But many of them fall a prey to the most adventurous enthusiasts, or throw all faith overboard.

E. P.

The new Constitution of Mexico, drafted by President Carranza, provides: No church shall own real property; such property shall be forfeited to the state. The State shall determine how many ministers of one or another denomination may minister in any one district. The government may prohibit religious customs not agreeable to it. Church schools are prohibited, as are church hospitals, orphanages and other charitable institutions. Religious papers are forbidden to discuss public affairs and government measures. **These** regulations are directed against Catholicism. The formerly ruling church receives little toleration. That is throwing the baby out with the bathwater. (Wbl.)

A magnificent gospel from the twelfth century was recently donated to the Munich Court and State Library (manuscript department). The very well preserved parchment manuscript is decorated with shiny gold paintings of the Tegernsee School of Painting. On both marginal borders and on a cross of gilded copper, there are 54 gems of different colours on the front cover. The intermediate surfaces are covered with silver plates on which pressed lilies appear.

One oval and four round images in German enamel work form the main decoration of the lid. The oval shows a Christ enthroned. The wide clasp is a work of art in itself. In enamel on gilt copper, the clasp offers the image of a man attacked by a lion. The cover was repaired in the fifteenth century, but its most important parts, like the manuscript itself, date from the twelfth century. The work is an outstanding monument of medieval decorative arts and represents one of the oldest works in this field.

(Kath. Glbsb.)

Advent.

Advent is a time of joy for us. Two things come into consideration here: the beginning of a new church year and the preparation time for Christmas. . We remain faithful to the course of the old Christian church year and can hardly imagine a year which only knows Sunday and of church feast days at most Easter and Christmas.

First comes Advent, the time of waiting; the days become shorter and shorter, often duller, but the inner light shines all the brighter. We remember the pious of the Old Covenant who waited century after century for the promised Savior and Redeemer. As dear Christmas draws nearer, the anticipation, the joy, increases. The children sing their Christmas carols, their impatience increases, they count the days and hours until the feast. Parents, of course, are not as happy as the children; their joy should be deeper, more spiritual. At last the high, joyful feast has arrived, on which we celebrate the miracle of all miracles: the birth of Christ, the Son of God. Blessed is he who celebrates this feast in simple, childlike faith and lets his heart stand open to the effects of God's love! But even the feast of Christmas passes, and New Year's Day comes with its profound ecclesiastical and spiritual significance. The Sundays of the Epiphany, which bring before our souls the growth of the Child Jesus and the first miracles of the Saviour, are still grouped around Christmas and are part of its post-Christmas celebration. Soon after, in the holy season of the Passion, we see the Saviour suffer, bleed, die for the sake of our sin. The Lamb of God who bears the sin of the world then becomes the Lion of Judah who bursts the bars of the tomb and brings life, incorruptible life, to light as the spoils of victory. Redemption and reconciliation are accomplished, Christ's victory is our victory in faith. The joyful Easter season with the subsequent Ascension of Christ is followed by the feast of the Spirit, the feast of Pentecost, which we also celebrate as the founding feast of the Christian Church. The festival of Trinity, which sums up everything, is followed by the so-called festival-less half of the church year, which presents to us the course of the Christians in faith and love.

This is indeed a blessed wandering, a pilgrimage with the Lord, who Himself has become a pilgrim and has prepared for us the place above where we are to dwell forever. We would not want to miss the institution of the church year at any price; the year would be duller and emptier without it.

Advent means at the same time the preparation time for the dear Christmas. If only it were properly used for this purpose! He who daily immerses himself in the Scriptures and especially in the prophecies of the coming of the Lord, will be prepared to receive the Lord worthily, and will have life in fine fellowship .

A generous merchant.

In the newspapers we often read advertisements of goods in which one word immediately catches our eyes. It is the word "free". Many people then read this and want to see what there is for free. But there is nothing for free on this earth; those advertisements merely say that samples of material or price lists or lists of goods are to be sent free of charge and postage paid. The purpose is always to induce buyers to place as large an order as possible. But what is then ordered must often be paid for at a high price, even if it is "free," that is, of no use, as some loudly advertised remedies are.

In the book of the prophet Isaiah, chapter 55, 1. 2, a generous merchant offers his goods for free and without money. It is the Lord Jesus Himself who really offers His goods for free and without money and calls out to all: Come! Come! Come! Buy without money, eat for free!

But how many come? Most people pass by the call carelessly. But those who come, the Savior gives them what He promises: "Whoever drinks the water that I give him will never thirst, but the water that I give him will become in him a well of water flowing to eternal life", Joh. 4, 14. Or: "Whoever thirsts, let him come to Me and drink! He that believeth on me, as the scripture hath said, out of his body shall flow rivers of living water," Joh. 7, 37. 38. Or in Revelation, chap. 22, 17: "Whosoever thirsteth, let him come! And whosoever will, let him take the water of life freely."

"Open wide the gates, and lift up the doors of the world, that the King of glory may come in!"

In a children's hospital in Peking, the capital of China, little Wen-Hsin, the boarding student of a mission school there, lay dying. Her small, skinny hands were folded on the blanket, and her face was as peaceful as it can be with a child who rests securely in Jesus' arms.

When some friends and relatives visited her on Sunday afternoon, they looked in amazement at the dying maiden and could not find words enough to say that Wen-Hsin was dying and was not at all frightened, but was so very calm, even happy.

As Sunday drew to a close, so did her life. The missionary sister was with her and looked into her tired eyes and thought of the ways of the Lord with this child, for whom a distant friend of the mission in the West had paid the costs of education. Then the sick one whispered to her haltingly and wearily, "I - want - to write a - letter." "But, darling," says the nurse, "you are too weak, I want to write it for you; only tell me what to write." Then the black eyes gleam with gratitude, and she whispers, "I want - only - to write to my benefactor that 'the money for me - was not spent - in vain.'" The eyes closed. Wen-Hsin made her entrance into the home Jesus had prepared for her. The money had not been spent for her in vain.

The word of this dying little girl was written by the missionary sister to that man; it went out into all the world. It also tells you, dear reader, that the money given for the mission is not in vain.

given. Now already in time it will be abundantly revealed, and one day fully in eternity I pray to you: Help to make way for the Advent King in all the world, and that poor Gentile souls may enter his heavenly kingdom! It is not in vain!

Old gold.

Someone once wrote on a barn door with chalk:

I have crosses and sorrows, This I shouted with chalks; And he
who has no crosses and sorrows, Let him wipe off this rhyme.

But it has not been wiped off by anyone. Every man has his own little parcel to carry, and if it came to an exchange, who knows whether in the end each would not want to keep his own. It is certain that suffering and affliction cannot please man by nature any more than a dove can fall in love with a sparrowhawk, or water and fire can unite. But it is just as certain that we are all subject to the rule:

The gold is proved on the hearth of fire, The Christian in many an adversity.

Therefore, it would be folly to try to get right with God when he sends us something we would rather not have, or when he takes from us something we would like to keep. Every time the sheep bleats, it loses a mouthful of food, and every time we complain, we miss a blessing. In Ireland there are said to be families in which a herring hangs over the table, on which every one strokes his potato to and fro. When the herring is used up, one points to the place where the herring once hung, and yet one is glad and thankful if one has only one potato, which is then called a "potato with a pointing." Whether this is really the case, as I read it in a book a long time ago, remains to be seen. But in any case it is true that he who covets much is poorer than he who has little. Item:

If you enjoy dry bread with pleasure, it will be good for you;
He that eateth sorrow instead of roasting, The meal shall not
profit him.

"We do not want this one to rule over us." Luk 19, 14.

Some years ago, as Father Hadorn relates in his booklet "Who Overcomes", a factory director had to travel to the baths with his wife. The family doctor had diagnosed her with a serious, incurable illness and declared that she had at most two years to live. Now they wanted to do what they could. At the spa they met a high officer who was a Christian and who wanted to lift up the often depressed woman and point her to a better, higher life. But the factory manager cut off the conversation by saying, "You know, if my wife got well, and if I won the two lawsuits I'm in, I'd believe in your God."

After a fortnight they met again on the promenade. Even from a distance, the factory director waved to the officer with a cheerful face: "Just imagine: The local doctor has found our doctor's diagnosis - incorrect."

explained. My wife's pain was nervous, and she would soon be able to travel home in good health. And to-day-what a coincidence! - I receive a telegram from my advocate, informing me that I have won the first principal suit, and that the other is well on its way."

The officer looked at him for a long time, as if he were still waiting for something. At last he said, "Now you will keep your promise, won't you, since God has so wonderfully fulfilled your conditions?" The other stumbled. "No," he said slowly, "no, now let us enjoy our lives."

Killing the conscience.

The thieves wanted to break into a house. The dog, chained in the yard, notices and howls. "I can't sleep peacefully," says the man, "my dog is making such a racket," and threatens him. The dog, however, does not stop, but barks harder and harder. So the man takes the shotgun, opens the window and shoots - his faithful dog dead. "Now I can sleep peacefully again," he said, "I have made my dog quiet." - In such a way some think they can cope with the voice of conscience.

The most beautiful Advent song.

A well-known preacher of recent times has said: "As often as I hear the song 'How shall I receive thee?' in a hundred-voiced chorus, it is to me as if a bright springtime radiance suddenly poured through the approaching winter night, and I feel lifted by the momentum of the festive song, as if the blessed Prince of Peace himself were coming to meet me, to deliver my poor heart from all sorrow and suffering at once."

Obituaries.

"What I do thou knowest not now; but thou shalt know hereafter." We know that it was the Lord Himself, the Archpastor of His Church, who took a young servant from the midst of his full ministry; it was the gracious Father, who calls Himself the Father of widows and orphans, who so suddenly took away the family's provider; but we cannot see through the wondrous ways of God, and we take comfort in them: We shall know hereafter. - I*. Karl Theodor Adolf Raase saw the light of day on May 26, 1880 at Rostock, Germany. He received his first instruction in preparation for the preaching ministry in York. But because the higher schools of his homeland had departed from the banner of pure Lutheranism, he entered our Concordia at Fort Wayne in 1897 and in the fall of 1899 our seminary at St. Louis, where he graduated in 1902. He first served the congregation at Fargo, N. Dak. After an effectiveness of only six months there, he followed a call from the church at Sabin, Minn. where he labored for seven and a half years with evident blessing. For seven years he had stood in Detroit, Minn. He was endowed of God with beautiful gifts, and labored diligently with the pounds entrusted to him. His death occurred at St. Paul, November 3, as the result of a heart attack. The body was taken to Detroit, Minn. on Nov. 5, where the funeral services were held, Revs. Sieving, Groh,

Dünow, judge and the undersigned officiated. The body was then removed to Sabin, where burial took place November 6. P. F. C. Ahrens officiated. The deceased brought his life to 37 years, 5 months and 6 days, and leaves his sorrowing wife Emma, nee Schroeder, with whom he lived fourteen years in holy matrimony, and three minor daughters. F. J. Seltz.

The funeral service over the coffin of the pastor of St. John's parish at Richfield, N.I., George Brodthage, Dr. l. > üil. took place on November 21 with a large attendance. Great was also the consternation when the news spread that Father Brodthage had died. Although the deceased had not been quite well and therefore had not been able to preach on the previous Sunday, there had been no actual illness beforehand. Nobody thought on the Sunday in question (November 18) that the last hour had come so close. On Monday morning at 5 o'clock the dissolution came. Only the wife was in the house. The only child, a son of twenty-four and first officer on a merchant ship, had been at sea for several weeks. - The funeral service was attended not only by the members of the Richfield congregation, but by many from neighboring churches and a long train of pastors from the three conferences, New York, Long Island and New Jersey. Rev. H. C. Steup of New York delivered the German and Rev. Walter King of Paterson, N. I., the English funeral oration. Speaking from the altar was O. Hanser, representing the Long Island Conference. At the close eight brethren from the Conference to which the deceased had first belonged, carried the dear body out. But no funeral took place. The coffin will remain laid out until, under God's protection, the Son will have returned'. - Father Brodthage saw the light of day in Hanover on October 5, 1864. When he was nine years old the family moved to Strasbourg. York he studied and afterwards in Göttingen and Berlin. In 1891 he started his journey to America. In the same year he married Maria, née Schüler, who is now a widow with a heavy heart and her son looking after what has gone before. In the past year he had been privileged to celebrate his silver jubilee in office. Washington, Ill, had been the first place of his official activity. After six years it continued at Washington, D. C., and lasted there fourteen years. York the deceased earned the degree of Doctor of Philosophy from Columbia University. After passing the colloquy he entered the Missouri synod and his last field of labor, Richfield, N. I., where he was introduced five years ago. - God grant the orphaned church soon to have again a shepherd after his own heart, the bereaved to have surrender and comfort in their grievous sorrow, and all of us to have faith and steadfastness, that we may be ready when he comes! X.

On October 21 the Lord in grace called away the faithful teacher Andreas Müller from many years of work to heavenly rest. He was born on April 28, 1845, at Heuchelheim in the Rhine Palatinate, came to America as an eleven-year-old boy, was educated in the seminary at Addison, passed his exams in 1868, served first in Pittsburgh, Pa., for twelve years, then for 27 years at the school of the Zion congregation in Chicago, and the last ten years at the St. Trinitatis congregation in Detroit, thus a total of 49 years. - God granted him a very beautiful departure from this world. He had been suffering from gastric catarrh for some time, and was unable to eat solid food; but he was able to do his work at the same time. On the 19th Sunday after Trinity, on

October 14, he was still playing the organ in the church service, held his school until the following Wednesday, on the night of Wednesday to Thursday he was stricken with pneumonia, received Holy Communion on Saturday afternoon, and died on Sunday morning, shortly after the intercession for the sick had been made for him in the church service. On the following Wednesday, October 24, his mortal remains were laid to rest. The undersigned delivered the funeral sermon to him on 1 Tim. 1:15, 16. Surviving him are his widow, one son, four grandchildren and one great-grandchild.
H. C. F. Otte.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo., at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

Little Folded Hands. Prayers for Children. Compiled by *Louis Birk*. Concordia Publishing House, St. Louis, Mo 48 pages 4x4x6, bound in cloth with cover title and picture. Price: 15 Cts; the dozen \$1. 50; the hundred \$10.00.

A very desirable booklet, necessary in the present for many Christian homes, which contains a series of short prayers for children, including morning, evening and table prayers, prayers in sickness, on birthdays, for church and school. In addition, there is a very pleasing decoration, also a number of pictures. The collector is a well-known pastor of our synod.
L. F.

The Pope's Catechism, or, The Teachings of Roman Catholicism Made Plain for Protestants. By *Rev. J. Sheatsley*. Lutheran Book Concern, Columbus, O 188 pages 5x8, bound in cloth with cover title. Price: 75 Cts.

This is a timely book that can be used in teaching converts from the papacy and can also be put into the hands of those who have occasion and cause to confess and defend their Lutheran faith against Roman Catholics. Using Deharbe's accepted and widely used Roman Catechism as a guide, it describes the main Roman heresies and refutes them with Scripture. Holy Scripture, sacraments, Christ's work, justification, faith, good works, church, pope, priesthood, purgatory find chiefly the pieces by which the error of Rome is shown.

L.F.

Life of Adolph Spaeth, D. D., LL. D. Told in His Own Reminiscences, His Letters, and the Recollections of His Family and Friends. Edited by His Wife. General Council Publication House, Philadelphia, Pa. 439 pages 5s^X8, bound in cloth with gilt title. Price: \$2.00.

We confess a preference for reading good biographies of outstanding or well-known personalities, especially for those biographies that are based on diaries, letters and memoirs. It is in letters that a man first and most naturally reveals himself as he is; it is from his letters, written without any thought of publication, that one comes to know him by his character, by his peculiarity, by his salient qualities. The present biography is no exception. D. Späth, who died in 1910, was a well-known theologian of the General Council, who, as pastor of a German congregation in Philadelphia for many years, as professor of theology at the Council's seminary at Mount Airy near Philadelphia, as president of its synod and of the whole Council, as a member of many important committees, developed an activity that was influential in his ecclesiastical circles. He admittedly also shared the position of the Council in doctrine and practice, which has been often reported in these columns. Born and educated in Germany, he came to America at a young age and settled here completely and in every respect, yet without denying his German ways. His first wife, a Scotchwoman, and likewise his second wife, who survives him, an American, a daughter of the well-known Prof. D. C. P. Krauth, were also like-minded, found themselves in the circumstances of a German community, and to some extent specially prepared for it. The work is not what is called a generous biography. The ecclesiastical events and struggles of the time in which Späth's life unfolded, and in which he himself played a part, are referred to in

not gone into as one would expect in a biography written by a theologian. But his widow, who has portrayed the course of his life in a very skilful manner and with the most loving hand, who obviously knows the events exactly and has become known through her editing of the musical part of the General Council Hymnal, did not want to write such a biography at all. The whole work, which we have read with lasting interest, not always with approval, is a valuable contribution to the history of the Council and portrays D. Späth as his relatives and friends knew him. He was evidently a man of many minds. Out of the abundance of details that could be shared, only one will be placed here. Späth's first wife, suffering for a long time, was often depressed and challenged in her last moments of life. A few days before her death she asked her husband: "I must have a clear set of words to embody all that is necessary in a dying hour. How shall I express it?" He recited to her, who was originally of the Scottish Reformed Church, Luther's incomparably substantial and beautiful explanation of the Second Article. When he began, she eagerly exclaimed, "That's it!" and followed word for word. L. F.

Epoch-Makers of Modern Missions. By *Archibald McLean*. Fleming H. Revell Co., New York, Chicago, Toronto. 301 pages 5x7s4, bound in cloth with gilt title. Price: \$2.00.

The author is "President of the Foreign Christian Missionary Society" and has published several works on mission. Here he offers brief biographies of well-known missionaries of recent times: Martyn, Judson, Carey, C. F. Schwartz, Morrison, Moffat, Livingstone, Williams, Patteson, Hunt, Duff, Chalmers, Evans, Verbeck, Pitkin, Loftis. The work has grown out of a series of lectures delivered by the author to the professors and students of a "College of Missions." The exposition is lively and the whole work interesting; also each of the missionaries mentioned is presented in picture. Most of the missionaries described here were, of course, Reformed; only Christian Friedrich Schwartz (here spelled Swartz), the great, famous missionary among the Tamuls of India, is presented as a Lutheran, and very briefly at that; furthermore, the missionary among the Japanese, Guido Fridolin Verbeck, who was Lutheran by birth, but was raised in the Herzhut community. The judgment often leaves much to be desired, as it cannot be otherwise from the Reformed standpoint of the author, but biographically this work affords material for addresses at missionary societies and on other occasions. It is a great history, the missionary history of modern times, and every contribution which portrays the brave, self-denying, self-sacrificing missionary heroes is of value. L. F.

Margery Lovell. A Tale of the Lollards. Concordia Publishing House, St. Louis, Mo. 105 pages 5x7^, bound in cloth with spine and cover titles. Price: 45 Cts.

A story that has already appeared in *Lutheran Witness* and has been reviewed and recommended by our Youth Literature Board. It is set in the time of the Lollardens, a religious community of England that held it with the forerunner of the Reformation Wiclif and became significant for the other forerunner of the Reformation, Hus. The story, which has an interesting historical background, is cleverly written and a particularly pawsome read in this anniversary year. The heroine of the book finds the Gospel of St. John, reads it, comes to the knowledge of salvation, is heretized by the Roman Church, thrown into prison, and finally burned.

L. F.

The Lord's Prayer. After a sentence by Clasing by Herm. M. Hahn. Concordia Publishing House, St. Louis, Mo. 2 pp. 11x14- Price: 30 cts. postpaid.

A beautiful, simple, dignified melody to the Holy Lord's Prayer for one singing voice with a pianistic piano or organ accompaniment. L. F.

Ordinations and introductions.

On behalf of the respective District Presidents were ordained and inducted:

On the 14th of Sonnt, n. Trin.: Kand. R. Heike in his congregation at Lydia, Kans. by 8. H. Pennekamp.

On the 15th of Sunday, A.D.: Cand. P. Seltz at St. John's parish, Town Leffor, Minn. by P. E. Schütt.

On the 18th of Sonnt, n. Trin.: Kand. H. Fehner as associate pastor of the Jmmanuel parish at Downers Grove, Ill, by P. W. Burmeister.



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No. 26.

Christ is born!

Quietly sounds today	Christ is born
Silver ringing;	You who are eternally lost
Hark ye, the holy night doth call!	because of all your sins.
Blessed rejoicing	He will give you
Shall be renewed, Divine peace be restored.	Eternal life, blessed peace in
	God's mercy.
Low now drive	As once sung,
Heavenly Hosts	Lovely embraced, angels fine to the
Rejoicing from the open firmament,	heavenly child,
Announce: On earth	So shall sound
Peace shall be;	Joyful singing of all who are his
Rejoice, rejoice, peaceless world!	redeemed ones.

Praise, prize and honors
 Let us multiply unto him,
 He who gave us birth in lowliness, Till
 one day we praise above
 Eternally
 JEsus, the King of Glory!

J. Weicker.

"Peace on earth!"

God be praised, now is sounded
 The noble word of peace and joy, That now the spears and swords
 and their murder shall rest!

So they once sang when a long, bloody war had come to an end. We cannot yet 'sing the song. And yet - through the thunder of guns, the raging of passions, the groaning of the tortured, sweet angelic song comes to our ears: "Peace on earth!" All war with impetuosity and bloody dress is burnt! For unto you a child is born, unto you a son is given; and his name is the Prince of Peace! (Isa. 9.) This is the true "peace and joy word." The blessings of earthly peace are not the main thing. How could we be unaware of the good

What joy shall we have in these good days, if we should say to ourselves that God is our enemy, and is preparing to send the armies of his holy angels against us, and to speak to us in the thunder of judgment? And have the good days brought good to the world? Has not the contempt of God only increased with the increase of prosperity-and the contempt of all human rights and all noble principles? Earthly peace does not help us so much. But what matters is that God is our friend, and that we recognize this.

And behold, God proclaims peace upon us! He has cast away spear and sword, wrath and anger, curse and condemnation. He offers us his grace in Christ. Yes, in the proclamation of peace, which his heralds once proclaimed in the fields of Bethlehem and now proclaim again everywhere, it is written that God is well pleased with us men. This refers to the human world of that time, which had filled the earth with violence and oppression and only knew how to use the goods of peace to satisfy its shameful lusts, but also to the human world of today. And to us.

How is that possible? Surely people who find pleasure in slaughtering one another deserve nothing more than to be led to the slaughter of damnation? And what have we Christians to show in ourselves that could turn God's pleasure towards us? O of the infinite power of the work of the Prince of Peace! The newborn infant JEsus, with his perfect innocence and with his innocent suffering, has covered all our sins. In him God is reconciled to the whole world of sinners and calls them to his heart. There is peace on earth!

That God is truly reconciled to the world and has thoughts of peace towards everyone is also evident from the fact that instead of letting the Last Judgment come, he still gave it a Christmas feast. Why did he postpone the day of reckoning that was long overdue? This is written in 2 Petr. 3, 9. He has patience

with this godless world and does not want anyone to be lost, but that everyone should turn to repentance. God has patience with all of us who have incurred damnable guilt in these days, with all who have the immense bloodguilt of war on their consciences, also with all who now - even now under his chastening - are virtually setting out to do so: We want to sin! We want to hate! Let everyone be condemned among us who speaks thoughts of justice and love! For their sake and for ours, God has withheld the Day of Judgment and is allowing us to experience another Christmas, so that everyone may repent. Do you not see that the Child Jesus has truly blotted out all our sins, that God is truly reconciled to the world, that there is indeed peace on earth?

And truly, God's good, gracious will will go out to many. Certainly this year's Christmas season will be a time of peace for many. In the time of peace, earthly prosperity was the main thing for most people. Like the Bethlehemites, they had neither time nor sense for the angels' message. They sank deeper and deeper into the sleep of sin. Then God now with a voice of thunder startled the world, and their many saw with horror how wholly they had given themselves up to sin. They have also seen that the goods of this world, to which they had attached themselves, are perishable and deceitful, that the wisdom of men, which they had held so high, brings only death and destruction. They have also seen to some extent, in the misery of these days, what the wrath of the punishing God means. They have perceived that it is a small thing to meet the death and destruction-spewing guns, that it is a small thing to have the hatred and malice-spewing men against them, but that it is intolerable to have to meet the wrath of God. Will not these people listen with eagerness when the Christmas message sounds again: "Peace on earth!" and rejoice that God is their friend? They will also live in peace. Those who are anxious for the welfare of their own and for the welfare of the Fatherland will find rest under the protective outstretched hand of their Father. Those who are anxious for their salvation in the temptations of the training camps find strength and courage in the holy Word of their Saviour. The children of God, who meet their death on the battlefield and in the sea of the world, pass away in peace. Verily, it is a time of peace on earth!

Praise God that this noble "word of peace and joy" is still resounding, and let us vow to our God in this blessed Christmas season that we will proclaim it ever more loudly. That is our great, our blessed task in this time. Blessed are they who labor in the love of Christ to relieve the bodily distress connected with the work of war! And we shall praise the men who succeed in restoring earthly peace to the world. But that is not the main thing. Nor do we know whether the world will stand so long. But as long as God leaves the earth standing, we are charged with a blessed angelic ministry. "How beautiful are the feet of them that proclaim peace!" Rom. 10:15. We will not rest, nor spare any expense-we know not how soon the end will put our saved money out of course-until into every tent of the training camps, into every house of our land, into every country of the earth, the angelic messenger

"Peace on earth!" And the more we prove ourselves to be children of peace in our daily lives, by bearing with Christian equanimity the afflictions that come upon us, and by showing moderation and justice and gentleness in the midst of the passions that rage around us, the more likely it is that men will listen to the word of our messengers.

O heavenly Prince of Peace, fill many, many hearts with blessed Christmas peace!
E.

From our Synod.

With the onset of winter we especially remember our missionaries and pastors in northwestern Canada, who do pioneer work, our missionary work, with real courage and under many hardships and privations, and who do not shy away from great cold and long journeys and trips in order to maintain their ministry. We also remember the brave parish women who, often coming from quite different backgrounds, willingly take upon themselves the various labors, inconveniences, and privations associated with life up there, and are true helpers to their husbands. If ever, at this time of year, it is important that we include our travelling preachers and their families in our prayers, and that we do not hold back with our gifts to the missionary treasury, so that the necessities of life may be sent to them in time and on time. Our church work in Canada is progressing, even in these serious, evil times, in spite of many obstacles that the present world situation brings with it. God's blessing has rested upon the faithful, self-denying work of our pastors and traveling preachers. It has been about twenty-five years since we began the work up there. And today there are between sixty and seventy pastors and missionaries in the work there, to which are added a number of vicars, as there is a shortage of workers up there, as there is everywhere in our Synod.

One of our travelling preachers there, P. J. H. Meyer, makes us some announcements from another occasion, which will also interest our readers. They are an echo of our Reformation jubilee celebrations. He wrote in October:

"For the rest, the work here is progressing well. Unfortunately, some candidates have turned down professions here, and so we have to serve our places with fewer people again. Fr. Rehwinkel and I have been serving 15 parishes and preaching places since last winter. Since the beginning of this year, for example, I have traveled about 1,000 miles by wagon, about 1,000 miles by automobile, and over 33,000 miles by railroad, and as long as God gives us health, we are doing quite well.

"Western Canada is not yet a synodal district of its own. In order to raise interest in missions and the synod among our congregations and preaching points, it occurred to us whether it would not be a good idea to hold a Provisional Synod in Alberta. In smaller circles we first discussed this plan; our two Conferences agreed to it, and so at Stony Plain, in Fr. Eberhardt's hospitable congregation, our first 'Provisional District Synodal Assembly' was held from July 11 to 16. A special synodal procession on July 10 brought pastors and

Edmonton Synod to Stony Plain. 21 pastors and 24 delegates were present. The blessing that this meeting has had cannot be described. For example, last year Alberta raised about H950.00 for Inner Mission, this year we hope to exceed P2500.00.

"Then on Sunday, July 15, we celebrated the four hundredth anniversary of the Reformation. Wonderful weather the good Lord gave us for that day. I left Stony Plain at 4 o'clock in the morning, and accompanied by Father Gerkens and Father Schippanowski, drove to Edmonton in the automobile to receive festive guests, who came from Bruederheim, Beaver Hills, Friedenthal, Leduc, Wetaskiwin, Peace Hills, Brightview, and Edmonton, and by an extra train went to Stony Plain. (An extra train at that time for* our celebration!) The Grand Trunk railroad had also had special tickets printed for the occasion, which read, 'Lutheran Church Convention Special, Edmonton to Stony Plain, good only on July 15, 1917.' I have kept one of these tickets as a souvenir; for this is the first time that our Lutheran Church, or, rather, members of it, had an extra train in Western Canada.

"Arrived in Stony Plain, we marched with music through the town, in front the Canadian national flag, carried by Father Schulz, then a splendid Luther banner, made by Mrs. Schwermann, and so we went to the fairground. The number of the guests gathered there became larger and larger, so that at 11 o'clock, when the congregation sang the hymn 'Ein feste Burg ist unser Gott' under trombone accompaniment, not less than 1700 people were present. The collection with extra offerings given earlier by the members of the Stony Plain congregation amounted to P1200.00 - certainly a nice sum for Western Canada. Some people had left home as early as 11 o'clock on Saturday evening, had driven all night to catch the early train at Bruederheim, and then had traveled another fifty miles by rail to be able to attend the celebration. It reminds one of the old days at Hermannsburg. And the result of this celebration? In former times, when we celebrated mission feasts here, hardly any members came from neighboring churches, even if they lived only 10 to 20 miles away; now, on the other hand, after most places, what can only come. Last year, for instance, a small congregation of 9 members celebrated no mission feast at all; this year they and members of other congregations celebrated with them, and the collection was H120.00."

From Fr. K. Thies we receive a report on the Southern Alberta Pastoral Conference which met in Calgary from November 8-12. It states:

"There were 14 pastors in attendance from the provinces of Alberta and British Columbia. The meetings were held in the church of the local congregation. Three papers were presented, all of which related to the quadricentennial of the Reformation, which our churches in Canada are also celebrating this year in honor of God.

"Father A. Müller ended his paper on the conditions in the Church before the Reformation, in which he detailed how very sad things were in the Church at that time, not only

The second presentation was given by Fr. Fechner, who gave us a brief overview of the whole Reformation, showing how the great work of God was gradually and gloriously accomplished. Fr. Fechner gave us in the second paper a brief overview of the whole Reformation and showed how the great work of God was gloriously accomplished step by step. The last paper was delivered by Father H. Elling. His subject was, -Etlche Lehre, deren Wiederherstellung wir der Reformation verdanken? All the speakers showed that we truly have reason and cause to celebrate a true jubilee, not only outwardly, but especially inwardly in our hearts.

"The pastoral service with confession and celebration of Holy Communion was held on the evening of November 9. Fr. Frick delivered the confessional address. Father S. Thies held the pastoral sermon and showed, on the basis of 2 Kings 2:9, how every Christian, preacher or parishioner, should pray with the prophet Elisha in view of Luther: 'O Lord, that Luther's spirit may be with us double!' On Sunday, in the morning, our general traveling preacher, Rev. J. H. Meyer, preached on John 8:31. In the afternoon, three lectures were given; Rev. F. Müller spoke on the deformation of the Church, Rev. H. Elling on the Reformation, and Rev. W. Fechner expounded how we should seek to preserve the blessings of the Reformation. In the evening an English service was held, in which Rev. K. Thies preached the sermon. All three services were well attended, and the congregational singing, together with the choir pieces that were performed, had the sound of a proper Reformation celebration.

"On the afternoon of November 12, the meetings were closed, and all returned home with fresh courage and new zeal to do the work of the Lord in the far Northwest."

Today's issue of our "Lutheraner" is the last one of this year. We again ask all our readers, especially our pastors and teachers, to make it their business to recruit new readers for the new year that is now beginning. In many American churches a special service is held at the end of the year in the interest of the church magazines. The importance of the matter and the significance of the church magazine for the individual Christian, for the Christian home, for the whole congregation and for the whole church is recognized. Even if we do not participate in this way at a time when the great ecclesiastical feast of the Incarnation of the Son of God is being celebrated, there is nothing to prevent us from recommending the Church periodicals especially in one of these services, and from following up this recommendation with a private encouragement. The anniversary number of the "Lutheran," which has come into so many hands, has at once added over 1000 new readers to our paper, and more than one pastor has written to us that he intends to make a special effort to gain more readers in these weeks. One rightly remarks that the "Lutheran" is also a very fitting Christmas gift, reminding the recipient of the giver 26 times. The blessing of regular reading of a church bulletin has often been recognized in experience. L. F.

It is highly necessary to ask God from the bottom of one's heart to give valiant preachers who will awaken and explain such words [the hymn of praise of the heavenly hosts] to us, so that we may understand them.
(Luther.)

General School Commission Meeting.

The General School Commission held a meeting at River Forest, Ill, November 17, which was opened with hearty prayer by the president of the synod, Rev. F. Pfotenhauer.

At first the commission organized itself. President Pfotenhauer was elected chairman and the undersigned secretary and treasurer. All members of the commission were present.

The committee report on the report of the General School Commission at the last Synod in Milwaukee was presented for consideration. From this committee report, special consideration was given to the last sentence of item 11. The sentence reads, "But we would strongly recommend that the Synod provide for regular and systematic visitation of its schools." (Report, p. 50.)

Dir. W. C. Kohn presented a plan as to how the visitation of our schools could be set in motion in the sense of the above sentence. In this submission it was advocated that district school boards be chosen to take charge of the visitation of the schools in their district. The intention is to give help to the visitor in this way, so that the visitation of the schools can be carried out better.

The Commission finally agreed that if this were done throughout our Synod, significant progress would thereby be made in the regular and systematic visitation of our schools.

Therefore, the General School Commission recommends that district school commissions recommend the following to their districts:

1. to elect district school boards;
2. That these district school boards shall consist of the visitor, a teacher, and a layman;
3. to reduce, where necessary, the size of existing visitation districts;
4. that in the election of district school boards, the nominating committee shall include teachers;
5. include in its "Regulations for County School Boards" the following as duties of the boards:
 - a. visit each school in their district at least once a year (the district should be small);
 - b. to see that the curricula and timetables envisaged by the Synod are followed and that the aim set therein is attained;
 - c. if school location, teaching materials, etc. are inadequate, to discuss this with teacher, pastor and congregation;
 - d. To see that the school is continually brought to the remembrance of our Christians by sermons, in church meetings, by lectures, and in other ways;
 - e. to see that the school cause is kept alive at the conferences, and, if possible, to attend the conferences themselves;
 - f. collect and report statistical material to the District School Commission;
 - g. to ensure, in all seriousness, that teachers' salaries are increased.

h. The Authority shall, where possible, meet twice a year to receive the reports of the individual members.

i. Depending on the findings, she should contact the teacher, pastor and congregation.

j. The Board shall report semi-annually to the District School Commission.

6. include in its "Regulations for the District School Commission" the following as duties of the Commission:

a. Work toward implementing uniformity in curricula and schedules throughout the districts and therefore obtain appropriate curricula and schedules for their district;

b. see that the reports of the county school boards are sent to the district school commission in a timely manner;

c. That it compare these reports and try to find out where and why things are not as they should be with the school system here and there;

d. report this to the district authorities concerned and ask them to remedy the situation;

e. report annually to the General School Commission on its work and the status of the school system;

f. To see that the synodical district devotes a specified time to the discussion of the report of the district school committee.

It was decided to ask teacher O. Kolb and Prof. O. F. Rusch to proceed with the elaboration of exemplary curricula and lesson plans.

Resolved, That the District Commissions communicate with our Commission through our Secretary.

After other important matters had been dealt with, adjournment followed with the prayer of the Lord.

J. G. Kirsch, Secretary, First, Ill.

Our mission among Lutheran soldiers.

The work of our missionaries in the various military camps consists first of all in making themselves known to the Lutheran soldiers. Realizing this in advance, indeed, the Army and Navy Commission has already repeatedly, through the church bulletins, requested the Lutherans of the Synodical Conference to send the names and addresses of their soldiers to the Army and Navy Board, c. o. Rev. F. C. Streufert, 4317 S. Mozart St., Chicago. York, lists will be made for each camp. Then, when a missionary has been appointed to a particular camp and is in place, the list in question, with the names and addresses of the Lutheran soldiers in that camp sent in up to that time, is sent to him. With this list he goes to the camp. York soon gives him the necessary information upon his questioning. He now seeks out our soldiers one by one. As a rule, they call others, and they are all very happy that they now have a pastor who will preach God's word to them publicly and specifically and offer them the sacrament of the altar.

The missionary then tries to find a place where he can worship. In some camps the Young Men's Christian Association makes their tents or meeting halls available to us. If this does not happen, then a place must be rented outside the camp, or the services must be held in the open, for example on a side street or on an empty building site.

When the missionary has found a place where he can hold services, he tries to make his services known as much as possible. This is usually done by printing small cards indicating the place and time of the service. These announcement cards, after permission has been obtained, he staples to the notice boards of the various regiments a day or two beforehand. York the soldiers can read these notices. Those who have a desire and love for God's Word make an effort to find out the place beforehand and, if at all possible, turn up on Sunday.

Here are some experiences of one of our missionaries.

The missionary had tried to get permission from the Young Men's Christian Association to hold his services in their meeting halls. But he had not succeeded. There was no other place to be had there. So he decided to hold services two blocks from the camp on a side street. He had small cards printed which read that on Sunday, October, a Lutheran service would be held two blocks from the camp on the street at half past ten in the morning. These cards were pinned to the bulletin boards of the various regiments the Saturday before.

Sunday came. There was no small storm. The dust clouds were just rolling along. About an hour before the service was to begin, the missionary turned in. No one was there yet. The wind was blowing too hard, too - and that pesky dust! Will anyone come at all? he thought to himself. He looked toward the camp and noticed that several soldiers, leaning forward, fighting the wind and dust, were coming toward him. Right, they were Lutherans. He was already familiar with them. He should have known that they would come! He knew it too, he just hadn't thought of it at the time. More familiar faces came. To his great joy, a number of strangers whom he had never seen before also arrived. They had read the advertisement, and in their joy at having the opportunity to attend a Lutheran service, they had not minded that the wind blew so hard and the dust was so troublesome.

As the time of the service approached, missionary and audience looked around for some shelter. The sun was shining hotly from the sky. So they first placed themselves under the shade of a tree that stood nearby. But the wind was so fierce even here, and the dust so thick, that little could be heard or seen. What now? They peeped about as best they could in the sandstorm, and at last drew up on the north side of a long building. But as the building was very low, and had an almost flat roof, the wind blew all the more about their ears, and they had to sit down on the ground - for the missionary

a chair was found, and so the first Lutheran service was celebrated.

In spite of the wind and dust, a Lutheran Slovak soldier who had read the advertisement had also gone in search of it. He also happily found the place which the missionary had marked with a sign saying: "Lutheran Services will be held here Sunday, 10.30 A. M." YORK GREETED HIM. " York the missionary greeted him. The Slovak pulled a Slovak church paper, "Svedok," from his breast pocket and told the missionary that his pastor sent him the paper and that he enjoyed reading it very much. He was a very attentive listener at the service, and at the end he repeatedly expressed his joy that there was now also a Lutheran service, and promised to come again and bring others with him, a promise which he also kept on the following Sunday, not only by coming himself, but also by bringing six others with him.

E. W.

To the Ecclesiastical Chronicle.

Our China Mission. It is known to readers of the "Lutheran" that our Synod has for some months past undertaken the mission to China. Missionary L. Meyer left with his young wife three weeks ago, and is expected to arrive in China within these days. The undersigned has now recently received a letter with a deposit of P500. The writer expresses his great joy that we have taken this mission in hand, wishes it to prosper and grow, and concludes with these words: "My family, consisting of father, mother, and son, hereby send you a draft in the amount of P500. This sum is to be used for the fourth missionary in China. As soon as the same will be ready to travel, God willing, another contribution for his salary will follow." It is strengthening to believe that just in this time of war, when many a country is closed to us, the Lord is opening new doors for us, and that the Gospel continues to make its silent way through the world. F. Pf.

Another attempt to unify the various Lutheran Synods. The Western District of the Ohio Synod has had the synodal address of its president, Father C. Hein, dealing with this subject, sent in German and English to all Lutheran pastors in the country. In it is first described what a deplorable picture it is that synods, which nevertheless all want to be Lutheran, recognize the Holy Scriptures as God's Word and accept the confessional writings of the Lutheran Church as the unadulterated exposition of the divine Word, are nevertheless divided into different hostile camps and fight each other as false teachers. With regard to the offence which this excites among papists and sects, it is justly said, "Such ridicule and such accusations do not much offend us. As for Rome, we cannot sufficiently thank God that we have escaped the dark empire and the power of Antichrist, who has both enslaved bodies and souls with an iron fist, and still holds his empire together outwardly under threat of the rays of banishment and hellish fire. And as to the sects, we have no doubt that in the 64 different synods which compose the Lutheran Church of this country there is more true unity, that is, unity in spirit, in doctrine and practice, than in the sectarian communities, which are united, it is true, by an outward bond, but in which, besides those who still cling to the confession of their own

In the "Church" and in the fundamental truths of Christianity, those have found a permanent home to whom the confession of their own church has long since been a dead letter, and who have thrown the old Bible faith overboard, yes, to whom the Trinity of God, the divinity of Jesus Christ, the vicarious atonement, justification by faith, etc. are medieval fairy tales, the unscientific nature of which modern science has long since sufficiently proven. This is also true, that no false goal is set, and the high priestly prayer of Jesus is saved from superficial and enthusiastic interpretation: "Further, it is also witty to us that a more precious organic union is not what the Saviour had in mind when he prayed: 'Father, that they may be one!' Such a union is not even always desirable. As experience shows that proportionately much more is accomplished in the work for God's kingdom in smaller congregations than in large congregations, so also all the evidence points to the fact that much more is accomplished for the upbuilding of the church as a whole by the work of smaller synodical bodies than by the work of a large, all-inclusive synodical body." The lament is rather this: "the fact that among those who all bear together the name of Luther there is a lack of mutual recognition and cultivation of ecclesiastical fellowship, that our dear Lutheran Church is torn asunder by a fratricidal war, that one fights each other most fiercely." This state of affairs would be a disgrace before God and man for all concerned if it were a dispute about the Emperor's beard, if the dispute were groundless, or if it were a matter of temporal and personal interests. It would be a simple matter to preach repentance to all concerned, and to inculcate in them that they should leave their ungodly doings in order. But there it is properly acknowledged, "Personally, I do not believe, as has sometimes been expressed, that this controversy, as carried on in the church papers, on the part of the theological leaders of the synods in question, between Missouri and Ohio, is a matter of mere words, or of things incidental and of no importance. Personally, I am convinced that this controversy in the Synod publications is about the center of the gospel." Of the counter doctrine, meaning our doctrine, it is judged: it "grabs at the heart of the gospel, in our opinion."

Surely no disagreement should be possible among Christians on **doctrines that touch the heart of the gospel**. And is it conceivable that Christians can lead and believe a doctrine that "touches the heart of the gospel"? Are they Christians? Do they stand in the faith of the gospel? Are they sincere? Or is the word of God so obscure? Or is it nothing with the Holy Spirit working in the gospel and through the gospel, guiding into all truth? Throughout the whole discourse runs the thought: the laity, the church members, in both synods believe quite alike, and the pastors in both synods also preach the same doctrine. Only the theological professors and the ecclesiastical papers stir up the quarrel. Four times, in blocked print, such sentences are highlighted as this: "Doctrinal battles, as waged by the theological leaders in the papers of both synods." Then, I suppose, the easiest way to unification would be for the synods to depose their professors, or at least to muzzle them? But again, this remedy simply cannot be applied to both sides, since it involves doctrines that belong at the heart of the Gospel. This can only be done by the Synod, which forbids its professors to teach unevangelical doctrines or to distort the truth. Christians, then, must first judge where truth and truth are to be found.

where there is error. But here Father Hein thinks that Christians cannot do this, that they do not understand the trade. There, he goes on to say, "we are dealing with things which belong to the strongest, indeed to the very strongest food; with things which require a mature Christian judgment, indeed a theological education, to understand; with things which the ordinary Christian man does not understand." But if the controversy touches the center of the gospel, then Christians must also be able to judge what is right and wrong. And they can do so, if the question in dispute is simply and clearly put before them, and not darkened by sophistry and learned exposition, or even if the point of view is perverted. And just there lies the lamentation.

What still gives material to the dispute? According to Father Hein, not merely the fact that it is a question of strong food, but "partly of doctrines which the opponent does not teach in explicit words, which one only draws from his doctrine as supposedly logical consequences, but against which the opponent protests most vehemently, and which he neither wants to have drawn nor to acknowledge as his doctrine. That means in German: that one imputes a false doctrine to the opponent. Thus Father Hein himself says: "For our part, Missouri is accused of teaching an irresistible grace, a grace which asserts itself against the will of the one to be converted, and finally breaks even the most wilful resistance, and is thereby a grace which is not available to all, but only to the elect." But this is precisely what "one" is not to do, but to wait until the adversary says such a thing, and not to forget that the adversary is also under the protection of the eighth commandment. Thither belongs when just in the present speech the matter in dispute is thus stated: It is "in the last analysis the question whether God really and truly desires the blessedness of all men, whether Christ's merit is available to all sinners, and whether the Holy Spirit really and truly seeks to convert and make blessed all men, or whether the counsel of salvation, with all that pertains to it, extends only over a few, who, though by nature in the same ruin as the rest, are yet chosen by a special mysterious counsel of God, not revealed in the Gospel, nay, apparently contradicting it."

A sample of how "one" can impute to the adversary a nasty heresy "which he does not teach in express words," how "one" "draws consequences against which the adversary protests most vehemently, and which he does not wish to have drawn, nor to acknowledge as his doctrine," is given by the speech when it says with a benevolent air: "I do not believe that the pastors of the Missouri Synod teach such a Calvinistic heresy in the pulpit or in the confirmation class, nor do I believe that there is a single layman in the whole Missouri Synod who believes that God shelled the fortress of his heart with forty-two inch bullets until he finally stormed it by force, took possession of it by force as victor against man's will. They all believe that at every stage of conversion they could have hindered God's work of grace, and that only grace kept them from it." The latter is true; the former bears the falsification and perversion on the forehead. Nor did the adversary teach this "in express words." When Walther lived, neither he nor anyone else talked about 42-centimeter bullets. To illustrate how the natural man does not receive the Holy Spirit with joy, but resists Him, how there the Holy Spirit must win the heart before He can dwell in it, Walther had used the parable of a general who besieges and shells an enemy city and then enters victoriously. Immediately "one," not Walther, drew the conclusion: so Walther teaches a violent conversion. One talked of bomb and shell conversion.

What nakedness then did our Saviour give himself, who spake much in parables! That "one" should not say before Pilate, instead of the miserable accusation: "He has insulted to give the emperor the womb", for instance: He has insulted the king Herod. He said: as long as Herod lived, chicken and goose breeding was not possible in the Jewish country. Did he say that? No. But he called Herod a fox, Luk 13, 32. The rest was done by "one".

A specter of our own making: irresistible grace, forced conversion. "For our part, Missouri is accused of teaching irresistible grace, a grace that prevails against the will of the one to be converted." One can confidently offer a thaler, nay his head, to any one who shows a spot where Missouri has ever taught such a thing. One will keep his head until, God grant it, the blessed end. Missouri has said the contrary a hundred times. But "one" has concluded that if Missouri teaches that it is grace alone that converts a man, if "conduct" cannot be needed as an "explanatory ground," then it must teach irresistible grace, forced conversion. I wonder if anyone teaches such a thing. Hodge, who was and wanted to remain a Calvinist, more than once says things like this, "Influence is certainly effective, but it is neither resistible nor irresistible, for it works inwardly and sees the very will in motion. It is to be deplored that the expression 'irresistible grace' has ever been used, since it makes one think of a mechanical and compelling influence on the unwilling subject, whereas in truth it is the incomprehensible act of the infinite Creator which makes the creature willing." This, according to our confession, is precisely conversion, that God makes the willing out of the unwilling, and dwells in the willing.

"From the other side Ohio is reproached," it then goes on to say. Is our whole charge of false doctrine also based on inferences we have made from speeches of our opponents, inferences which they did not draw and did not wish to have drawn? We had no need of such inferences. Since the days of the famous sentence, "In a certain sense, conversion and blessedness also depend on man and not on God alone," the same thought has been expressed in various ways. But this, as it stands, is false. In a serious, measured article, the "Church Gazette" says: "Again, from Missourian chairs and pulpits there is a very sharp condemnation of 'conduct' which wants to be a human 'achievement'; but the simple fact is that we Ohioans all and all do not want to know anything about such 'conduct' either, not even the few among us who sometimes speak carelessly and do not choose their words carefully enough. Can't a clean sweep be made here at last?" We emphasize the "here" and add: God grant it! E. P.

In regard to its synodical colleges of learning, the Evangelical Synod of North America has especially passed these two important resolutions: "The General Synod, in addition to the present German course, which is to be fully maintained, seeks to establish a full English theological course in the Seminary for Preachers, and therefore resolves that a second English professor be immediately appointed." "The General Synod resolves that the Proseminary at Elmhurst be made a full college, and instructs its authority to strive for this end in such a way that by the next General Synod our Proseminary may claim at least the rank of a junior college." E. P.

The Mormon Bible. A change sheet reports that some time ago an edition of the English Bible was published, the

between the Old and New Testaments are inserted 118 pages setting forth the doctrines of the Mormons. There is nothing else about the book to indicate this insertion; only on the title is it written that this Bible is published under the copyright of Joseph F. Smith, "Trustee in trust for the Church of Jesus Christ of Latter-day Saints" (the name of the Mormons). The shameful thing about the publication of this Bible is the fact that it was printed by the publishers of the Cambridge and Oxford editions, which produce the very Bibles in general use in our country. According to the testimony of the vice-president of the Oxford University Press, such Bibles have been printed for years. With lame speeches he excuses this action, but only proves that his corporation has quite unscrupulously abused the confidence of the Christian public. - This is how the wicked enemy works his secret treachery. Even the precious Word of God is now being falsified by insertions. Plain people, to whom such a Bible is being sold, read the Mormon doctrine as if it were a part of the Bible. That is just what this antichristian afterchurch wants. But more must be said. If the publishers of the English Bibles, which are so widely circulated, could and did act so unscrupulously in this one instance, are they to be trusted in the future? Is it not to be feared that, if it seems good to them, that is, if it brings in enough, they will publish other Bibles with additions or alterations? Who wants to constantly check that everything is correct when he buys an English Bible? And does everyone have the ability to do this? Since this is the case, we heartily support the proposal that the Lutheran publishing houses in our country should set about printing the Bible themselves, so that we can obtain it from them with the full assurance that the edition is pure from all evil ingredient. In any case, we should not buy a Bible from any book store, not at all from any peddler or book agent, no matter how pious and holy he may pretend to be - indeed, not at all! - but only from a Lutheran bookstore, which gives everyone the assurance that the Bible edition in question is unadulterated.

(Lutheran Church Gazette.)

Do the coal barons know that there is a Purgatory? asks the Catholic "Messenger of the Faith" in displeasure to vent his anger about the high coal prices. I wonder if the coal barons know that there is a Purgatory? At any rate, they don't. Whether the "Messenger of Faith" himself - whether anyone at all knows? Probably just as little. In this case, purgatory would not be a great deterrent. These people, precisely because they are rich, would have the means at their disposal to set in motion the apparatus of the Masses for the souls, by which the torment of Purgatory can be considerably lessened and shortened. Poor man, on the other hand, who falls into the place of punishment which God has really prepared, and from which he cannot escape until he has paid the last penny, and that under such circumstances, where the offering of even the first penny is out of the question.

E. P.

The Christmas party in Rome.

What horrible idolatry and terrible superstition prevails in the Roman church, what lying miracles the priests preach to the poor people, is shown quite clearly by the worship of a wooden doll at Christmas time in the city of Rome. According to a correspondence from Rome some years ago...

in the Roman Catholic "Herald of the Faith", we learn the following: "Besides the relic of the Saviour's crib preserved in the Patriarchal Basilica of Santa Maria Maggiore, the chief object of popular veneration in Rome during the Christmas season is the . Santo Lambino^ (the Holy Child) in the principal church of the Franciscan Observant Order of Santa Maria in Ara Coeli on the capital. This is a life-size effigy of the Christ Child, carved from olive wood and brightly painted, of which legend has it that a lay Franciscan friar made it in Jerusalem from wood taken from the Mount of Olives, but was unable to complete it because he lacked the appropriate colors to paint the face. The pious friar took recourse to prayer, and when he returned to his cell, he found the picture wonderfully painted with colours which, with the expression of the natural, gave the face at the same time that majesty which one sees shining forth from this picture. Now the brother wanted to bring the picture to Rome, but the ship he had boarded was struck by a violent storm on the sea, and in order to save it from sinking, the captain had the entire cargo, including the box containing this picture of the Christ Child, thrown overboard. This box, however, while the friar landed happily, was carried through the waves to the port of Livorno, Italy, where the image was reverently received by the Franciscans who resided there, and sent to the friar in Rome. The name of the latter is as unknown as the time of the painting's creation; certainly, however, it falls not later than the end of the sixteenth century.

"Soon a special chapel was built to house the image, the walls of which were decorated with precious marble and frescoes. As a result of the many answers to prayer, especially from the sick who had themselves blessed with the Santo Bambino, over the years it received valuable gifts of jewels and other precious objects.

"On Christmas Day, at the early Mass (formerly at midnight), the image is taken in solemn procession from its chapel through the great church to another chapel, where a magnificent manger is set up, and laid down in it at the moment when the deacon says the words of the Gospel: 'And the Word became flesh and dwelt among us.' Until Epiphany, it remains on display there with a constant and great throng of devotees who adore before it the sublime mystery of the Incarnation of the Son of God and listen to the naïve sermons preached by children in front of the manger.

"On the afternoon of Epiphany it is again lifted from the manger and led by a grand procession to the door of the church, where, descending from the 120-step flight of steps, the multitudinously assembled people are blessed with it, and thereupon it is brought back to its own chapel, where it is venerated in its locked niche in the wall above the altar."

Is it not sad, unspeakably sad, how the poor people are deceived and seduced in the Papal Church? How happy, how exuberantly happy, on the other hand, are we Lutheran Christians, who have the pure teaching of the divine Word and do not worship a wooden image of the Christ Child, but the Christ Child Himself, born for the salvation of the world! Of him we say:

Let us greet the child and fall at his feet!

Let us humbly honor it as our God and Lord!

O JEsulein sweet!

Let us catch the child, let us offer him our sacrifices, let us show him all honor with praise and with praise! O JEsulein sweet!

Like the farmer Franz Wittorp did.

It was in the afternoon of Christmas Day that Franz Wittorp, the farmer, grasped the stove and blew mighty clouds from his pipe. "Father," said his wife to him, "what troubles you so mightily this afternoon? You seem to have quite heavy thoughts."

The farmer pushed his cap down on one ear and scratched behind his ears.

"Yes, mother," he said, "I am thinking about it now, I have celebrated Christmas for thirty years now, and what have I got out of it? And the shepherds only celebrated Christmas once, and the whole nation got something out of it right then. And didn't the priest say today that if we wanted to get something out of Christmas, we should do it the way the shepherds did it? They spread the word so that all the people rejoiced."

"Yes," said the woman, "dear man, how are you going to do it?"

"Yes," said he, "I am thinking about that just now; for I see that, something must be done; the only question is, what?"

Then there is a knock at the door, and in comes the schoolteacher, bringing a Christian paper, and the schoolteacher has to sit down behind the stove, and the farmer tells him what he has said to his wife.

Then the schoolmaster smiled with pleasure, and said, "Well, that's a fine thing; you see, the old widow Pörschel has often expressed a desire to hold such a paper, but she can't pay for it, and so I thought I'd knock at the rich peasants' doors, and see if they wouldn't have so much heart for their poor brothers and sisters, that they'd help them to have such a Christian entertainment."

"Schoolteacher," said the peasant gleefully, "you have been sent by God the Lord; you give me answer to my question. Now I know how to spread the word." And with that he went over to his table and opened the drawer. "Here are ten thalers; so much has an evening often cost me when I was still serving the devil, so much then shall my Saviour be worth to me. For these ten thalers order a number of copies of this paper, and distribute the same to all those who find it hard to keep such a 'paper, or who are so far estranged from God that they have no more pleasure in God's word."

"So, mother," he went on, "now my heart is really light; now I can do as the shepherds do, and be much more comfortable."

"Ay," said the school-teacher, smiling, "he who makes others merry tastes merry himself."

The holy night.

In a large European museum there is a famous painting by the Italian painter Correggio depicting the Adoration of the Shepherds, usually called "The Holy Night". You may have seen a replica of this beautiful painting. There we see Mary full of gentle grace with the newborn infant JEsus. She bends down to the child, quietly and intimately embracing it. On her face is expressed a motherly delight which no art, however lofty, can reveal more gloriously. Joseph has faded into the background. The shepherds huddle together in pious an-

Thinking of the manger. A shepherd girl, full of pious simplicity, carries two turtledoves in a basket. Although the radiance that emanates from the child blinds Mary as much as the shepherds, and she therefore holds her hand over her face, she is nevertheless full of rapture at the sight of the heavenly child.

All this is finely thought out and very sensibly painted. But the finest and most beautiful thing about the whole picture is that all the illumination in the nocturnal picture emanates from the face of the little child. Mary's joyful face, the bearded figures of the shepherds, the angels hovering over the scene, even the dark background of the stable with its inhabitants and the nocturnal field outside, all shine in the near or distant reflection of the face of the divine Child. This is both beautiful and true. For the Christ Child is truly "the light of the world", "the true light which enlightens all men".

The eternal light enters in, Gives the world a new light; It shines
well in the middle of the night And makes us children of the light.

The Holy Child enlightens in truth and refreshes with His radiance of grace all who come to Him weary and burdened, seeking, asking, questioning, believing, today as then. Therefore:

Seek JESum and his light, All else will not help thee!

"Blessed art Thou, Jesus Christ."

It is difficult to say which is the most beautiful of all the church Christmas carols. One of the first places, however, deserves the "Hymn of praise of the birth of our Lord Jesus Christ", which begins with the above words. The first verse of this delicious Christmas carol was sung by the Christian people in Germany as early as 1370. When the choir sang the Latin Christmas hymn at Mass on Christmas Day, the people sang it three times:

Blessed art thou, Jesus Christ, that thou art born of a virgin, that
is true, and the angels rejoice.

Kyrie ice cream!

To this verse D. Luther freely added the following verses. In strange and surprising contrasts he praises the wonderful mystery of the incarnation of Christ.

The Count of Zinzendorf once heard this song sung under poignant circumstances. It was in October 1738 when the count, who had been expelled from Saxony, went across the sea to help the oppressed negro missions in the West Indies. Already in 1739 he succeeded on the island of St. Thomas in freeing the missionaries who had been languishing in prison for three months. Not content with this, he himself preached the gospel to the negro community for three weeks. Above all, he lowered the consolation into the crushed hearts, "JESus Christ hath redeemed you, purchased you, and won you." At last, with great emotion, the whole little congregation repeated to him the dear confession, and, with tears of joy running down their faces, joined in the old Luther hymn, "Blessed art Thou, JESu Christ."

Would that we, dear readers, who know the yoke of bondage only by hearsay, could feel it as deeply as did those negro slaves, "Redeemed, purchased, and won, that I might be his own"! Then we too would be able to sing with similar fervency as they, "Blessed art Thou, JESu Christ."

The babe in the manger God's Son - that is our consolation.

True man and God, To replace what is lost, Comfort in trouble and death! By thy
blood so red:

You are therefore born man, True Man and God!

The flesh and blood alone and bare would be of no use to us; but this is the treasure, that this child is the Son of God. There is our consolation and salvation; therefore all things are precious and full of God, where this child is. If I take hold of this, that this child is the Son of God, and come to fight with life and limb, even with God, for my sin, death, and the devil, I am saved. I can take comfort in this, I can be defiant, and I can say: There stands my Saviour and my God for me; let me see who will harm me! - This is the highest article of the Christian faith, which alone is found among Christians, and is their highest honor, consolation, and joy, namely, that the true Son of God assumed human nature, became their flesh and blood, sits at the right hand of God the Father Almighty in equal majesty and power, and is there their Advocate and represents them. (Luther.)

"Rejoice in the Lord always!"

Phil. 4, 4.

The last Sunday of Advent with its blessed epistle, which already sounds like a Christmas pre-palm of joy and peace, leads us waiting children close to the door, through the cracks of which the Christmas tree light is already flickering. A true Christmas Eve text, so joyful, so loving, so carefree, so peaceful.

But do you have true joy? Do you have the shell or the kernel? Does Christmas conjure up only a long-past joy before your eyes, or joy "all the way"? Is lenity the haUnd and heart temperature only for thine own, not for all men? Hast thou lenient word and lenient hand - "all ways"? Do you only hang your cares on the Christmas tree for some hours, while the tree shines, and then take them down again? Has not the great care of God for thee, which hath provided that thou mightest have joy and peace in living and dying, taught thee to cast thy cares upon him? Is peace in heart and home, true peace, and not a mere truce that ceases after the holidays?

These are four Advent questions on the Fourth of Advent.

Obituary.

Teacher August Fathauer died November 17, at the age of 48 years. The son of Frederick Fathauer and Klara, née Walker, he was born at Chatsworth, Ill, May 4, 1869. In 1883 he was confirmed at Newburg, O., by Bro. O. Kolbe, who induced the pious and gifted lad to train for the school office. As early as 1887 he completed his studies at Addifon and received a call to the parish at Crown Point, Ind. In 1889 he followed a call to Sauers, Ind. and in 1892 to Vincennes, Ind. where he faithfully served the parish with his fine gifts for nearly twenty-five years. Since January, 1917, he has been a teacher in the four lower grades of the Bethlehem School at Cleveland, O.; but he was only able to serve a short time longer in this work, which was especially dear to him, with the little ones. Since September he had to keep house on account of his illness, diabetes. Under the faithful loving care of his own, he bore his cross patiently, thankful to God.

and people for every benefit done to him. Unexpectedly quickly, but well prepared, in prayer with his own, he passed away gently and blessedly and went to his rest. On the 20th of November the dear body was buried in the parish churchyard at Newburg. Six of his fellow ministers were the bearers. In the church the teachers' choir and school children sang suitable hymns, and the undersigned preached on 1 Pet. 4:10. The bereaved family are his wife Marie, nee Nolting, three daughters and one son, his aged mother, one brother and four half-brothers. May the Lord always comfort them with the certainty of His love and may He soon give the congregation a faithful teacher again! P. O. Kleinhans.

Johann Sebastian Bach. By La Mara. Printed and published by Breitkopf L Härtel, New York. 90 pages 5X7, bound in cloth with spine and cover titles. Price: 40 Cts.

A small but substantial work about the greatest Protestant church musician in which his life is described, but above all his musical work is assessed and appreciated. The work is a newly edited single print from La Mara's "Musikalische Studienköpfe" (Musical Study Heads) and is included in this single print in the "Kleine Musikerbiographien" (Small Musicians' Biographies) of the publisher's bookshop. At the end there is an accurate and complete list of Bach's works, which testifies to his fertility. The layout is pleasing, the price acceptable. L. F.

Now sing in joyful choruses. Christmas carol for mixed choir by H. G. Heiden, 431 Fourth Ave, Milwaukee, Wis. Second edition. 6 pages 7X11- Price: 25 Cts.

Organ prelude, choir, soprano and alto, soprano, alto and tenor, choir. L. F.

New printed matter.

All books, music, pictures, etc., shown at this place may be obtained through the Concordia Publishing House, St. Louis, Mo. at the prices enclosed. Where any other source of supply is indicated, let it be noted, if to be procured, if not in stock.

A History of Protestant Missions in the Near East. *By Julius Richter, D. D.* Fleming H. Revell Co, New York, Chicago, Toronto. 435 pages 6x9, bound in cloth with gilt title. Price: Z2. 50.

D. Richter is considered one of the first authorities in the field of missiology and mission history. His name is usually mentioned together with those of Warneck and Grundemann. As the founder and editor of two missionary journals and co-editor of a third, and as a member of the executive committee of one of the Berlin Missionsgesellschaften, he has been active in this field for years. Some years ago, when he attended a missionary conference here in America, he wrote the preface to this work, which is not only a translation but also a new edition of his German work, on the day of his journey home. It gives a thorough, reliable, and at the same time interesting account of missionary efforts in the Near East, especially in the nineteenth and twentieth centuries. An introductory chapter deals with the Mohammedan world and the Oriental churches; then the beginnings of the Protestant mission in the Mohammedan regions are recounted, which are especially linked to the names of the German Peter Heyling and the Englishman Henry Martyn. The main part of the book is then made up of the history of missions in Turkey and Armenia, in Syria and Palestine, in Persia, in Egypt and Abyssinia. An appendix reports on the mission among the Jews and on the activities of the Bible societies; the book concludes with statistical data. The main missionary work in these areas has been done by the American Presbyterians and Congregationalists, to whose "missionary agency" this work is also devoted, then by the great English Church Missionary Society. The Germans have worked in Palestine and also in Egypt, the Swedes in Abessinien. Because of the World War, of course, the mission in these parts of the world has been disturbed and hindered in many ways. The Armenian atrocities of the nineties of the last century are being terribly repeated in the present. Much as one regrets that it is not everywhere the truth that is proclaimed, one rejoices that in those provinces where for centuries the lying prophet Mohammed reigned unquestioned, the name of Christ has been proclaimed, often with beautiful success. The whole work awakens interest for the mission in Mohammedan regions. L. F.

Against Odds. A Personal Narrative of Life in Horse Heaven.

By *K. Elizabeth Sihler*. Concordia Publishing House, St. Louis, Mo. 150 pages 5X7, bound in cloth with spine and cover titles. Price: 60 cts. postpaid.

Some time ago we read this account in manuscript and can say that it interested us very much, especially since we know the author personally and have heard some things directly from her. She is a daughter of the blessed Dr. Sihler, for years a teacher in the higher schools of our country, and once spent some years in the far West, claiming a piece of land in the State of Washington, a so-called claim, and, as required by law, living on this land all alone, accompanied and guarded only by a dog. Such was her life in what is called Horse Heaven; and her observations and experiences there form the contents of this book, which is especially worth reading by younger people. L. F.

Introductions.

Introduced on behalf of the respective District Presidents:

On the 18th of Sonnt, n. Trin: L. H. Hinz in the congregation at South Branch, Minn. assisted by L. Seils of P. H. Heinemann.

On the 23d of Sonnt, n. Trin, : Rev. A. Zimmer at Zion church, Endicott, Wash. by L., W. H. Koß.

On 24 Sonnt, n. Trin.: P. E. Schütt in the parishes at Euclid and Crookston, Minn. assisted by P. H. On End. - P. J. T. Roschke in St. John's parish at Mora, Mo. assisted by Schreiner, Maschoff and Niermann by F. W. G. Matuschka.

On the 25th of Sunday, A. D.: P. Edw. Fischer in the churches at Millstadt and Sugar Loaf Tp, Ill, by P. G. H. Grörich. - P. H. A. Kahle in Zion parish at Nampa, Idaho, by P. Hy. Schulze. - P. J. Koch in his parish at Driscoll, N. Dak. by L. M. W. Riedel.

Nov. 26: P. J. Koch in his parish at Bismarck, N. Dak. by P. M. W. Riedel.

On the 1st of Sonnt, d. Adv.: Prof. O. C. A. Böckler at St. Luke's parish, Chicago, Ill, assisted by I. >. Döderlein, Schmidt, and E. Werfelmann by Father Aug. Schlechte.

Introduced as teachers in parochial schools were:

On the 20th of Sonnt, n. Trin: Teacher W. M. Henke as teacher in the school of Trinity parish at Pueblo, Colo. by P. A. E. Brauer.

On the 22nd of Sonnt, n. Trin.: Teacher G. A. Eberdick as teacher in the Immanuel church school at Detroit, Mich. by P. W. Hagen.

On the 25th of Sonnt, n. Trin: Teacher W. F. Schneider as teacher in the school of St. Matthew's parish at Chicago, Ill, by P. Th. F. Siemon.

Initiations.

Dedicated to the service of God were:

Churches: On the 20th of Sunday, A.D.: The renovated, enlarged church of the Immanuel congregation at Breckinridge, Okla. Preacher: Fr. Roesel. The dedicatory prayer was said by Fr. Frentzel. - On the 21st of Sonnt, A.D.: The renovated church of St. John's parish at Golden Lake, Wis. Preacher: I. F. Rubel, Steege, R. H. Rubel (English). The Prayer of Consecration

spoke Rev. F. A. Schwertfeger. - On the 23rd Sunday, A.D.: The new church (36X60 feet) of the Immanuel congregation at Cass Lake, Minn'. Preachers: Bouman and Kreinheder (English). The consecration

performed by Fr. H. A. Nuoffer. - On the 24th of Sonnt, n. Trin.: The purchased, renovated church of St. Mark's parish at Waco, Tex. Preachers: Studtmann and Bernhard (English). The consecration prayer

G. Biar spoke. - The renovated church of the congregation of Berthoud, Colo. Preacher: Fr. Leimbrock. - The new church and school building of the Nazareth congregation at Detroit, Mich. Preacher: PP. Budach, Claus and (English) Kutschinski and Löber. The dedicatory prayer was said by Rev. W. A. Dobberfuhl. - The new chapel (48X20 feet) of the congregation at Flat bush Sta., Brooklyn, N. P. Preacher: P. P. Lindemann. The dedicatory prayer was offered by Prof. N. W. Heintze. - On the 25th Sunday, A.D.: The new church (56X32 feet) of Trinity congregation at Arapahoe, Nebr. Preachers: PP. Meyer, Seltz and Prange (English). The dedicatory prayer was said by 8th H. Möllering.

- The new church (20X38 feet) of Christ Church at Buffalo Head, Sask. can. Preacher: 8 A. Krug. - On the 1st Sunday, Adv.: the new church of St. Peter's congregation at Pell. Opening, Wis. Preachers:

Grimm and Siebrandt. The